

A Corpus Analysis of Gender Harassment Policies: Understanding Inclusivity and Cultural Dynamics in Pakistan

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Abstract

In evaluating the 2010 Anti-Harassment Law of Pakistan, the study combines an analysis of the discourse and the linguistic corpora related to the subject matter. This research utilizes corpus tools like AntConc (4.2.4) and Sketch Engine to examine gender framing, cultural sensitivity, trends, and patterns within legal discourses. This sheds light on van Dijk's writings on Language and Power (2008), which suggest that legal language constructs and solidifies unjust power relations. The lack of a modus operandi for addressing the gaps in ethnicity and transgender intersectionality indicates that state protection is heavily centralized. A limited emphasis on preventing harassment does not disguise the exclusionary inclusiveness of these measures. These findings help deepen the understanding of the sociocultural components embedded in Pakistan's legal framework and highlight the importance of gender equity legislative measures. Additionally, this research discusses the implications of discourse on legal inclusivity and emphasizes advocating for policy reforms that effectively address cultural and gender diversity in Pakistan.

Keywords: Gender harassment, legal discourse, Corpus analysis, patriarchal norms, transgender rights, intersectionality, Critical Discourse analysis

Introduction

The study analyzes the language of gender harassment laws and policies in Pakistan by integrating Critical Discourse Analysis (CDA) and corpus analysis. Gender harassment is one of the most persistent phenomena, particularly in countries like Pakistan, where traditional systems and gender hierarchies continue to restrict the agency and participation of women and other marginalized groups. This form of harassment arises from established patterns of history, culture, and society and encompasses a range of harmful practices, from physical and verbal abuse to social exclusion. These acts not only undermine an individual's dignity but also perpetuate systemic inequalities and the marginalization of an already vulnerable population. While some of these issues have been addressed through legislation, the increase in gender harassment underscores the need for a systematic investigation of the factors contributing to the violation of these fundamental human rights (Talentino, 2004).

The definition and the interpretation of laws concerning gender harassment will determine their effectiveness. Words are more than passive carriers of a message. They are powerful instruments of culture, politics, and society. The conversation of gender harassment in Pakistan tends to oversimplify the social constructs of gender and the complexities experienced by the less privileged, such as transgender people and ethnic minorities, by casting men as predators and women as victims. The framing of gender-based violence in feminism in this binary way may limit the scope of legal protections and deepen stereotypes (Ali, Rashid, & Sultan, 2020). The same ineffectiveness would result from monolithic laws because they do not appreciate the multicultural society that we have to deal with.

The issues concerning gender-based harassment and violence have been addressed by two laws in Pakistan, namely the Harassment at Workplace Act of 2010 and the Domestic Violence (Prevention and Protection) Act of 2020 (Wajahat, Shahjehan & Farhad, 2021). A central benefit of these laws is protecting the victims' and women's legal rights while simultaneously attempting to increase safety and equity. Moreover, these laws are supposed to create more equitable and safe environments. However, before these regulations are put into force, several issues, such as lack of enforcement, civic education, and cultural constraints stemming from entrenched patriarchy, must be resolved (Jamshaid, 2022). Furthermore, the language and structure of such laws often replicate the power configurations that they aim to subvert, thus excluding all other points of view as well as reinstating archaic masculinity and femininity.

This study analyzes the discourse of Pakistan's gender harassment policies using Critical Discourse Analysis (CDA) and corpus linguistic techniques. The methods used take into consideration keywords, rhetorical strategies, and linguistic patterns to expose biases and ideologies within these legal texts.

This method focuses on cultural sensitivity, inclusive differences, and the broader means by which legal discourse influences institutional practices and social narratives. This study aims to positively test the need for legislative changes that extend beyond the mechanics of policy formulation to the intrinsic linguistic and cultural elements that support gender-based discrimination. By scrutinizing the linkages between language, laws, and social structures, the study aims to promote the construction of diverse and fairer legal frameworks that respect and reveal the diversity of cultures. The final goal of the research is to give a voice to those who often go unheard and to help pave the way for positive societal changes such as gender equality and social justice.

Literature Review

Corpus Linguistics was an essential source of inspiration for the topics covered in *Lingua*. Nartey published the monograph *Corpus-Based Linguistic Approaches to Critical Discourse Analysis (CDA)*, where Winnie Cheng reported on CL together with CDA and its potential benefits for studying discourse (Nartey & Mwinlaaru, 2019). They provide an overview of earlier work, such as that by Stubbs, both on pronouns in sexism and on media representations of the EU and show how quantitative techniques from CL—information about frequency of word usage and collocation, for example—add to CDA's qualitative knowledge of language and ideology. In response to critiques of CDA, including its perceived lack of robustness and generalizability, Cheng points to the promise of this integrated approach while recognizing the challenges of determining important CDA elements for CL analysis and maintaining qualitative richness. It also points out ethical issues such as confidentiality and data accuracy. In conclusion, CL and CDA combination potential can be harnessed, but more studies are needed to optimize methodologies and better tailor them to an extended range of texts and frameworks (Cheng, 2013).

This paper critically examines how cultural sensitivities affect the application of Pakistani laws that protect women. Muneer's qualitative study examines the systemic barriers in the criminal justice system through interviews with activists, legislators, and legal experts.

A slow and inefficient justice system results from the substantial ignorance and lack of training that her research reveals among police and court staff on new laws. Muneer emphasizes how the official legal structure intended to protect women is undermined by deeply ingrained cultural customs and alternative justice systems, including traditional jirgas and panchayats. NGOs play a crucial role in advancing women's rights, but their work is frequently hindered by their limited reach and poor literacy rates among rural women. The paper discusses the cultural resistance to change and the discrepancy between local customs and state legislation, arguing that legislative reforms are inadequate if these cultural barriers are not addressed. To promote true gender equality, Muneer concludes that combating gender-based violence in Pakistan necessitates a culturally aware strategy that combines legislative changes with social and educational programs (Muneer, 2017).

Gender representation in media is examined in the journal article that deals with collocates and concordance lines of phrases about "men" and "women" in three well-known English-language Pakistani newspapers using a corpus-driven methodology and tools such as AntConc (4.2.4). The results show a notable imbalance in representation: women are portrayed as less important and with negative connotations, whereas men are frequently linked to authority and power. The study demonstrates how patriarchal attitudes are prevalent in media discourse and how women's issues are frequently disregarded (Rasul & Kamran, 2008). The narrow focus on newspapers, which could not accurately reflect media representation across other platforms, is one of the limitations mentioned. Regarding ethics, the study discusses gender prejudice and media representation and suggests more research on gendered language in political and other media discourses (Rasool, 2014). The necessity of more inclusive and balanced portrayals of women in the media is emphasized in the conclusion (Asghar, 2022).

In their study, Tabasum et al. (2021) look at transgender people's experiences working in Karachi companies. Using qualitative techniques, such as in-depth interviews, the study investigates what makes transgender employment possible, as well as how they see discrimination and the handling of gender identity variance. Important conclusions show that, although societal perceptions continue to be a significant obstacle, supportive corporate practices and family support are essential for positive transgender work experiences. The study emphasizes that social acceptability is necessary for real change to occur, even in the face of legal protections. Limitations include the study's exploratory nature and the small

sample size, indicating the need for more extensive quantitative research and cross-regional comparisons. Ethical issues were handled by respecting participants and concentrating on their lived experiences. In order to accommodate non-binary gender identities and address underappreciated workplace diversity challenges, the study advocates for broader diversity management techniques in Pakistan. It suggests that management support is essential for establishing an inclusive work environment for transgender employees (Tabasum et al., 2021).

A journal paper uses a corpus-based critical discourse analysis (CDA) to analyze how gender is portrayed. By examining the differences and similarities between the pronouns "he" and "she," The study investigates how the text reflects and upholds patriarchal values. The study says male characters have distinct identities and agency, while female characters are passive and not given personal identity and agency. This disparity emphasizes how systemic gender inequality is. The study's limitations include its exclusive emphasis on a single book and its dependence on textual analysis at the expense of more prominent sociocultural factors. The study's ethical position is critical in exposing and contesting ingrained patriarchal practices. The story's portrayal of ingrained gender hierarchies, which endure in ancient and modern settings, is reaffirmed at the end (Amir, 2018).

Crucial to closing this gap in the current body of research on gender harassment policies in Pakistan is the missing consideration of the cultural sensitivity and inclusivity inherent in the many legal documents on gender harassment policies. Previous research has examined many aspects of gender harassment legislation, from their effectiveness and enforcement to the language of these rules about how they capture different societal groupings, consider different cultural norms, and express different values. More attention has been paid to the legal and procedural aspects of how harassment laws are formulated and implemented rather than to how language choices in these papers may serve to perpetuate cultural definitions and exclusivity. Additionally, this examination is crucial because the wording of law texts does not merely express legal obligations but is also a socializing element of social understanding of harassment according to gender. Imagine how gender, race, and socioeconomic status are described in the language of law can impact the subject of treatment from a practical perspective. Ignoring the linguistic features of policies may unintentionally buttress cultural bias or provide less than what underrepresented groups need (Iqbal, 2024).

Methodology

Research Design

This study examines the Protection Against Harassment of Women in the Workplace Act of 2010, utilizing a mixed-methods approach that integrates corpus linguistic analysis with Critical Discourse Analysis (CDA). The study identifies key phrases and rhetorical patterns that reflect gender and cultural dynamics using Sketch Engine and AntConc. Emphasizing inclusivity for marginalized communities such as transgender individuals, rural women, and ethnic minorities, CDA explores how language frames harassment, constructs gender roles, and reinforces cultural norms (Amjad, 2017). To gain insights into the socio-cultural influences of legal discourse, the analysis evaluates the use of gender-neutral terminology, cultural sensitivity, and whether the text questions or supports patriarchal norms.

Data Collection

This study builds on key literature to establish a historical understanding of judicial, policy, and legal perspectives on gender harassment, drawing on data up to October 2023. These include legislative texts addressing gender harassment in Pakistan, court orders, and policy documents. Data collection involved manually gathering relevant documents in one location. This methodology ensures that all documents included are explicitly concerned with gender harassment. By limiting the study to laws and regulations pertinent to gender harassment, the research continues to explore its scope. This approach facilitates in-depth analysis of the language and strategies used regarding the issue within Pakistan's legal and judicial systems. It examines how the problem is framed and addressed in both contexts, providing valuable information and insights.

Corpus Building Procedure

The scope of the study encompasses English-language literature, highlighting the emphasis on inclusivity and cultural alignment, particularly regarding gender discrimination, workplace harassment, and sexual harassment. This literature was sourced from government websites, legal archives, and advocacy publications. We selected, cleaned, and formatted data from court decisions, policy papers, and documents like the Protection Against Harassment of Women at the Workplace Act, 2010 (Government of Pakistan, 2010) for use

with analysis tools. To examine the cultural sensitivity and inclusiveness of laws related to female harassment in Pakistan from 2010 to 2023, we specifically developed the corpus for this purpose. The final corpus comprised 26 documents and 91,968 tokens, which were analyzed for lexical diversity, grammatical patterns, and keyword collocations using Sketch Engine and AntConc (4.2.4). This analysis reveals trends and potential biases in legislative and judicial language. The dataset proved reliable for assessing cultural sensitivity and inclusion in preliminary testing.

Results and Discussion

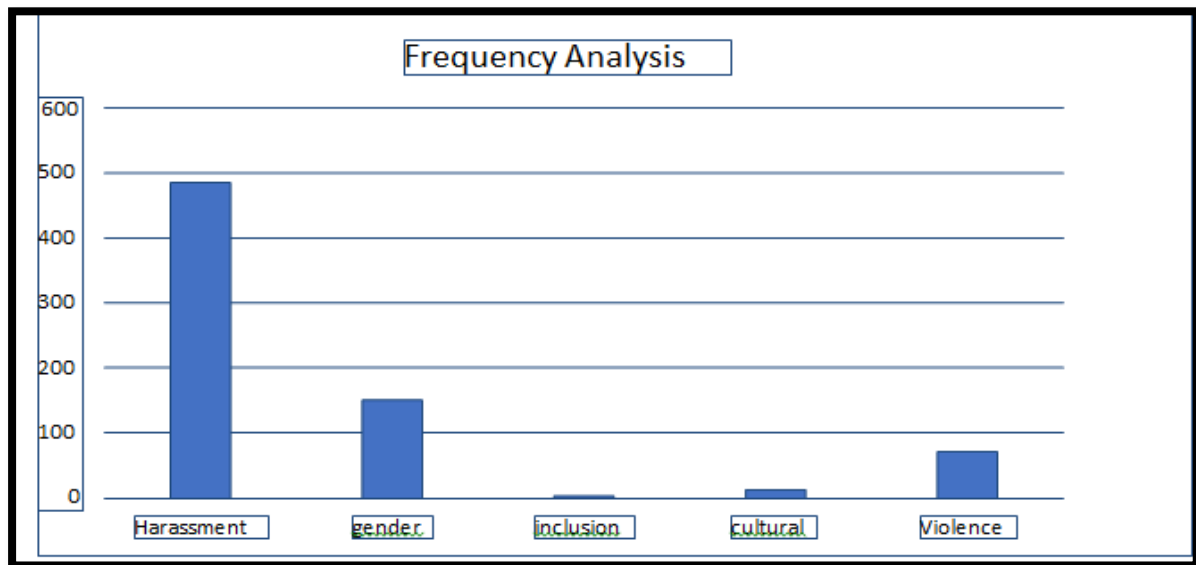
This paper utilizes a corpus-based approach alongside Critical Discourse Analysis (CDA) to examine gender harassment laws and policies in Pakistan, focusing on the Protection Against Harassment of Women at the Workplace Act (2010). As van Dijk's Theory of Language and Power (2008) suggests, the analysis uncovers gender biases, cultural specifics, and inclusiveness in legal discourse while illustrating how language reflects gender stereotypes, power dynamics, and societal norms. AntConc (4.2.4) and Sketch Engine were employed for the corpus analysis to identify these texts' ideological and cultural dimensions, thereby providing crucial insights into the efficacy and inclusiveness of current legal systems.

Quantitative Data Analysis

A quantitative analysis of the terminology used in the Protection Against Harassment of Women in the Workplace Act (2010) and related legislative documents is proposed. The corpus-based analysis, which studies linguistic patterns, is conducted with the help of Sketch Engine and AntConc (4.2.4). The final stage of the study involves identifying linguistic features that illustrate power relations, gender stereotypes, and cultural tendencies in the legislation's text.

Frequency Analysis

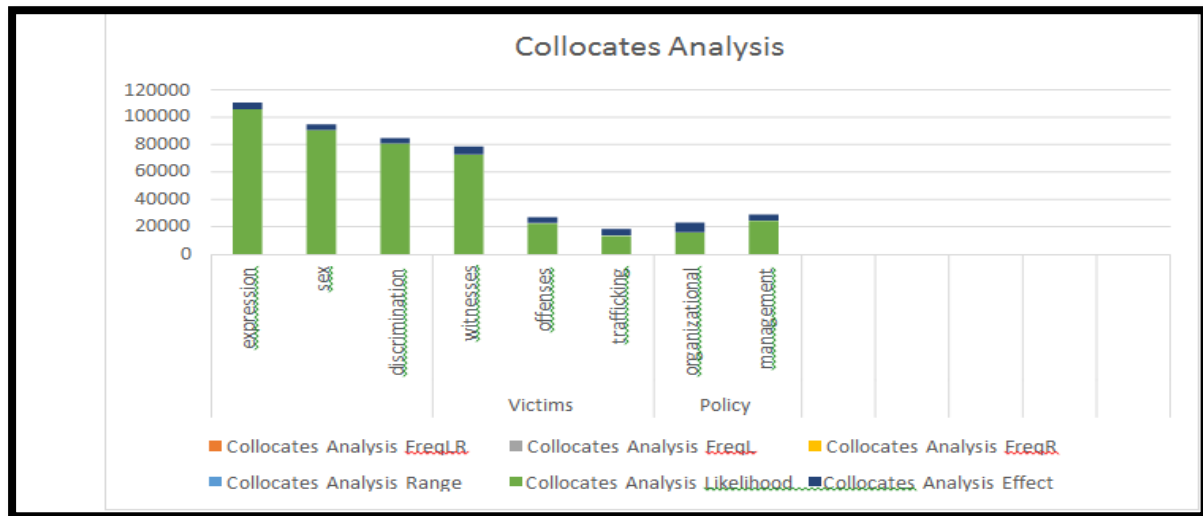
Frequency analysis identifies frequently used terms such as inclusion, gender harassment, and cultural sensitivity. According to specific criteria, this analysis uncovers key concepts related to the policy. An example of the frequency results is illustrated in the following figure:

Figure 1*Frequency Analysis of Key Terms*

The frequency analysis in Figure 1 illustrates how rules strongly emphasize key terms related to inclusiveness, cultural sensitivity, and gender harassment. The term "harassment" appears most frequently, underscoring its vital role in policy discussions. The term "gender" is also prevalent, indicating a significant focus on gender-related topics. Although "inclusion" appears only four times, suggesting it may be less directly addressed in the legislation, other terms, such as "violence" (72 occurrences) and "cultural" (14 occurrences), indicate attention to broader issues of safety and cultural awareness. These findings reveal that while gender concerns and harassment receive considerable attention, inclusiveness and cultural sensitivity are relatively underrepresented.

Collocates Analysis

A collocate analysis also identifies the terms that frequently occur near the keywords of interest. Highlighting underlying trends in framing gender harassment, inclusion, and cultural sensitivity helps determine the context in which these terms are used.

Figure 2*Collocates Analysis of Key Terms*

This corpus-based linguistic research illuminates how gender harassment policies are framed and targeted, particularly in culturally sensitive contexts like Pakistan. Terms such as harassment are paired with sexual, workplace, and protection, underscoring the necessity of safeguarding individuals in work environments. Gender is also tied to identity and expression, reflecting an acknowledgment of challenges related to gender that extend beyond simple binary categories. The term "victims" often implies protection and witnesses, highlighting a focus on accountability and support systems. Ultimately, the policy's links to management and organizations indicate that institutions must confront and reduce harassment. This analysis demonstrates how regulations address individual rights and societal ideals while balancing the promotion of inclusivity with adherence to cultural norms.

Concordance Analysis

In concordance analysis, the policies' sentences and paragraphs are examined in relation to the keywords. This enables a clear understanding of gender-related issues' precise terminology and framing. The analysis highlights how essential concepts such as harassment, gender, and cultural sensitivity are approached with victim protection and legal actions.

Figure 3*Concordance Analysis of Key Term 'Harassment'*

, Bhakkar, asked the University to initiate proceedings against the Petitioner under the Protection against Harassment of Women at the Workplace Act, 2010 (the "Act"), as well. In pursuance thereof, the Director of the Bhakkar	Harassment	of Women at the Workplace Act, 2010 (the "Act"), as well. In pursuance thereof, the Director of the Bhakkar
ent No.6 who submitted a written complaint with him on 18.2.2019. He referred that complaint to the Sexual Harassment Committee (the "Inquiry Committee"), and on its recommendation, the Vice Chancellor suspended the Petitioner vi	Harassment	Committee (the "Inquiry Committee"), and on its recommendation, the Vice Chancellor suspended the Petitioner vi
d forensic reports of their cell phones. The Committee concluded that the Petitioner had engaged in sexual harassment, but Respondent No.6 was also not blameless. She got involved with him purposefully to get favours and a	harassment	, but Respondent No.6 was also not blameless. She got involved with him purposefully to get favours and a
of the law. According to him, students at universities and educational institutions who are victims of sexual harassment also have legal remedies under the Act. He has cited the following cases to support his argument: Protectio	harassment	also have legal remedies under the Act. He has cited the following cases to support his argument: Protectio
legal remedies under the Act. He has cited the following cases to support his argument: Protection Against Harassment of Women at Workplace, Islamabad (in the matter of Appeal No.1(20)/FOS of 2011) (2013 MLD 225), Fahad Faruq	Harassment	of Women at Workplace, Islamabad (in the matter of Appeal No.1(20)/FOS of 2011) (2013 MLD 225), Fahad Faruq
pondents No.1 and 2), has adopted the Assistant Advocate General's arguments. However, he adds that in cases, the offender frequently escapes punishment because women, particularly female students, keep silent and i	harassment	cases, the offender frequently escapes punishment because women, particularly female students, keep silent and i
first international labour standards to provide a common framework to prevent, remedy and eliminate violence and harassment in the world of work, including gender-based violence and harassment. 2 Uzma Naveed Chaudhary and others v.	harassment	in the world of work, including gender-based violence and harassment. 2 Uzma Naveed Chaudhary and others v.
prevent, remedy and eliminate violence and harassment in the world of work, including gender-based violence and harassment. 2 Uzma Naveed Chaudhary and others v. Federation of Pakistan and others (PLD 2022 SC 783). Writ Pet	harassment	. 2 Uzma Naveed Chaudhary and others v. Federation of Pakistan and others (PLD 2022 SC 783). Writ Pet
SC 783). Writ Petition No. 7682/2020- 6 - 15 Pakistan's Parliament enacted the Protection against Harassment of Women at the Workplace Act, 2010 – published in the official Gazette on 11.3.2010. In Uzma Naveed Ch	Harassment	of Women at the Workplace Act, 2010 – published in the official Gazette on 11.3.2010. In Uzma Naveed Ch
pondents No.1 and 2), has adopted the Assistant Advocate General's arguments. However, he adds that in cases, the offender frequently escapes punishment because women, particularly female students, keep silent and i	harassment	, abuse and intimidation. The Act gives effect to Article 34 of our Constitution's Principles of Policy, which
ghteenth Amendment to the Constitution, on 5.1.2013, the Punjab Assembly passed the Punjab Protection Against Harassment of Women at Workplace (Amendment) Act, 2012 (III of 2013). Several changes have been made over the y	Harassment	of Women at Workplace (Amendment) Act, 2012 (III of 2013). Several changes have been made over the y
tral changes have been made over the years to make it more effective. 17. Section 2(h) of the Act defines "harassment". At the time relevant to the decision of the present case, it read as follows: (h) "harassment" means any un	harassment	". At the time relevant to the decision of the present case, it read as follows: (h) "harassment" means any un
ie Act defines "harassment". At the time relevant to the decision of the present case, it read as follows: (h) "harassment" means any unwelcome sexual advance, request for sexual favours or other verbal or written communication or pf	harassment	" means any unwelcome sexual advance, request for sexual favours or other verbal or written communication or pf
to clause (ii) of the said Code of Conduct elucidates that the following are three significant manifestations of "harassment" claim, in general, requires finding a pattern of offensive conduct. However, in cases where the	harassment	in the work environment. Writ Petition No. 7682/2020- 7 - (a) Abuse of authority – A demand by a person in authorit
environment" claim, in general, requires finding a pattern of offensive conduct. However, in cases where the offender frequently escapes punishment because women, particularly female students, keep silent and do not raise their voices due to the threat to their reputation and, in	harassment	is particularly severe, such as in cases involving physical contact, a single offensive incident will constitute a
against the employee or other ways of limiting access to his/her rights. Such behaviour is also a part of the harassment. In the present case, Respondent No.6 brought the complaint after 1½ years. It cannot be dismi	harassment	. 19. In the present case, Respondent No.6 brought the complaint after 1½ years. It cannot be dismi
mily honour and taboos play a vital role, it is challenging for a woman to speak up about instances involving sexual harassment. The victims, among other things, fear that the delinquent may level counter-allegations against them. The	harassment	. The victims, among other things, fear that the delinquent may level counter-allegations against them. The
delay in reporting the incident to the police in such cases is not material, equally applies to the complaints of sexual harassment. The Petitioner claims that the Act only applies to women who are regular c	harassment	made under the Act. The Petitioner claims that the Act only applies to women who are regular c
or man who has made a complaint to the Ombudsperson or the Inquiry Committee on being aggrieved by an act of harassment. Section 2(i) states that an "organization" includes an educational institution. Under section 2(n), "w	harassment	. Section 2(i) states that an "organization" includes an educational institution. Under section 2(n), "w
has been laid to order dated 18.07.2022, passed by respondent No.1/Federal Ombudsman for protection against harassment of women at the workplace, Islamabad ("the Federal Ombudsman"), on the complaint of respondent No.2 ("the res	harassment	of women at the workplace, Islamabad ("the Federal Ombudsman"), on the complaint of respondent No.2 ("the res
he petitioner was not proved. The respondent preferred appeal in accordance with the LUMS' Policy on the harassment; however, later on, she withdrew/abandoned her appeal. Thereafter, the respondent filed a complaint on th	harassment	; however, later on, she withdrew/abandoned her appeal. Thereafter, the respondent filed a complaint on th
er appeal. Thereafter, the respondent filed a complaint on the same cause of action with the LUMS' Sexual Harassment Committee ("the Harassment Committee"). The Harassment Committee concluded its proceedings, vide its	Harassment	Committee ("the Harassment Committee"). The Harassment Committee concluded its proceedings, vide its

The concordance data reveals cultural sensitivity and inclusivity inequalities while highlighting how Pakistani laws, such as the Protection Against Harassment of Women at the Workplace Act of 2010, address gender harassment. Despite 485 mentions of "harassment," victims—especially women—are often discouraged from reporting incidents due to the stigma surrounding sexual harassment. The gap between the intentions of the law and societal behavior emphasizes the need for laws that not only define harassment but also promote cultural change to support reporting and accountability.

Figure 4*Concordance Analysis of Key Term 'women'*

, asked the University to initiate proceedings against the Petitioner under the Protection against Harassment of Women at the Workplace Act, 2010 (the "Act"), as well. In pursuance thereof, the Director of the Bhakkar sub-campus	Women	at the Workplace Act, 2010 (the "Act"), as well. In pursuance thereof, the Director of the Bhakkar sub-campus
udies under the Act. He has cited the following cases to support his argument: Protection Against Harassment of Women at Workplace, Islamabad (in the matter of Appeal No.1(20)/FOS of 2011) (2013 MLD 225), Fahad Faruqi v. SZABIST	Women	at Workplace, Islamabad (in the matter of Appeal No.1(20)/FOS of 2011) (2013 MLD 225), Fahad Faruqi v. SZABIST
i arguments. However, he adds that in harassment cases, the offender frequently escapes punishment because women, particularly female students, keep silent and do not raise their voices due to the threat to their reputation and, in	women	, particularly female students, keep silent and do not raise their voices due to the threat to their reputation and, in
real against the acquittal order that is still pending. Determination 12. Kofi Annan says: "Violence against women is perhaps the most shameful human rights violation, and it is perhaps the most pervasive. It knows no boundari	women	is perhaps the most shameful human rights violation, and it is perhaps the most pervasive. It knows no boundari
states: "There is one universal truth, applicable to all countries, cultures and communities: violence against women is never acceptable, never excusable, never tolerable." 13. Article 23 of the Universal Declaration of Hur	women	is never acceptable, never excusable, never tolerable." 13. Article 23 of the Universal Declaration of Hur
, and dignified conditions. Article 11 of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) (1979) specifically requires the States to ensure that women have equal work opportunities and safe working	Women	(CEDAW) (1979) specifically requires the States to ensure that women have equal work opportunities and safe working
of All Forms of Discrimination Against Women (CEDAW) (1979) specifically requires the States to ensure that women have equal work opportunities and safe working conditions. Other international instruments relevant to the	women	have equal work opportunities and safe working conditions. Other international instruments relevant to the
Instruments relevant to the discourse include (i) the Declaration on the Elimination of Violence Against Women (1993); (ii) the United Nations Fourth World Conference on Women (Beijing, 1995); (iii) ILO Discrimination (Women	(Beijing, 1995); (iii) ILO Discrimination (Employment and Occupation) Convention 1958 (No.111); (iv) Indigenous
Declaration on the Elimination of Violence Against Women (1993); (ii) the United Nations Fourth World Conference on Women (Beijing, 1995); (iii) ILO Discrimination (Employment and Occupation) Convention 1958 (No.111); (iv) Indigenous	Women	(Beijing, 1995); (iii) ILO Discrimination (Employment and Occupation) Convention 1958 (No.111); (iv) Indigenous
/s. Writ Petition No. 7682/2020- 6 - 15 Pakistan's Parliament enacted the Protection against Harassment of Women at the Workplace Act, 2010 – published in the official Gazette on 11.3.2010. In Uzma Naveed Chaudhary and ot	Women	at Workplace (Amendment) Act, 2012 (III of 2013). Several changes have been made over the years to make it
of our Constitution's Principles of Policy, which provides that "steps shall be taken to ensure full participation of women in all spheres of national life." The Act also helps Pakistan fulfil its international obligations under the treaties	women	in all spheres of national life." The Act also helps Pakistan fulfil its international obligations under the treaties
endment to the Constitution, on 5.1.2013, the Punjab Assembly passed the Punjab Protection Against Harassment of Women at Workplace (Amendment) Act, 2012 (III of 2013). Several changes have been made over the years to make it	women	at Workplace (Amendment) Act, 2012 (III of 2013). Several changes have been made over the years to make it
plaints of sexual harassment made under the Act. The Petitioner claims that the Act only applies to women who are regular or contractual employees in an organization. University students do not have a legal remedy un	women	who are regular or contractual employees in an organization. University students do not have a legal remedy un
laid to order dated 18.07.2022, passed by respondent No.1/Federal Ombudsman for protection against harassment of women at the workplace, Islamabad ("the Federal Ombudsman"), on the complaint of respondent No.2 ("the respondent"). 2. The	women	at the workplace, Islamabad ("the Federal Ombudsman"), on the complaint of respondent No.2 ("the respondent"). 2. The
filed yet another complaint with the Federal Ombudsman in June 2022, under Protection Against Harassment of Women at the Workplace Act, 2010 ("the Federal Act"), which is the subject matter of the present petition. The response	Women	at the Workplace Act, 2010 ("the Federal Act"), which is the subject matter of the present petition. The response
price on 25.01.2022. The Federal Ombudsman issued notice to the 1See "The Protection against Harassment of Women at the Workplace (Amendment) Act, 2022" came into force on 25.01.2022 whereby sub-Clause (ii), Clause (h) of Section	Women	at the Workplace (Amendment) Act, 2022" came into force on 25.01.2022 whereby sub-Clause (ii), Clause (h) of Section
finally, the jurisdiction vests with the Provincial Ombudsperson, under the Protection against Harassment of Women at the Workplace Act, 2010 ("the Punjab Act"). Placed reliance on the judgment of the Supreme Court of Pakista	Women	at the Workplace Act, 2010 ("the Punjab Act"). Placed reliance on the judgment of the Supreme Court of Pakista
held that the jurisdiction in such cases lies with the Provincial Ombudsperson as the subject of harassment against women had been devolved onto the provincial legislature, while considering that the subject matter of harassment against	women	had been devolved onto the provincial legislature, while considering that the subject matter of harassment against
had been devolved onto the provincial legislature, while considering that the subject matter of harassment against women was covered under Item No.25 of the Concurrent Legislative List, being Population, Planning and Social Welfare,	women	was covered under Item No.25 of the Concurrent Legislative List, being Population, Planning and Social Welfare,
relation to a matter that fell within the domain of the Provincial Ombudsperson for Protection against Harassment of Women at workplace, at Karachi, was devoid of any legal authority. 3PLD 2016 Lahore 433 4PLD 2018 Sindh 581 6 W /s>	Women	at workplace, at Karachi, was devoid of any legal authority. 3PLD 2016 Lahore 433 4PLD 2018 Sindh 581 6 W /s>

The frequent use of the term "women" (259 times) in the discourse highlights the significance of women's experiences in discussions about harassment. However, the concordance reveals structural issues such as the silence of female students and the ambiguous legal concept of modesty. These trends suggest that while women's rights are crucial, the cultural context that perpetuates gender-based violence is often neglected by current legislation. Therefore, policies must address the intersection of legal language and cultural values to create a more inclusive framework that empowers women to pursue their rights and justice.

Figure 5

Concordance Analysis of Key Term 'Victim'

interpretation of the law. According to him, students at universities and educational institutions who are victims of sexual harassment also have legal remedies under the Act. He has cited the following cases to support his argument.	
As play a vital role, it is challenging for a woman to speak up about instances involving sexual harassment. The victims, among other things, fear that the delinquent may level counter-allegations against them. Therefore, those who	
ely because they filed their complaint late. The courts, tribunals and authorities concerned must understand the victim's predicaments, take a lenient view on the issue of delay, and decide the case on merits. This will encourage victims	
m's predicaments, take a lenient view on the issue of delay, and decide the case on merits. This will encourage victims to come forward to seek justice. The Supreme Court further stated: "The principle enunciated by this Court in	
n a hostile or unpleasant work environment or an undesirable employment decision, such as dismissal or demoting the victim. The harasser might be a victim of their boss, another department's supervisor, co-workers, or a non-business	
ent or an undesirable employment decision, such as dismissal or demoting the victim. The harasser might be a victim of their boss, another department's supervisor, co-workers, or a non-business employee, client or customer (
), is fully operational. Workplace harassment may come in a variety of shapes and sizes. Males are also victims of harassment, but their numbers are small. The spectrum is broader; it deals with a person, not just a female.	
is arguably the grim to detect it has been very subjective; to understand it, you have to put yourself in the shoe of a victim. They are wearing 279 Journal of Business and Social Review in Emerging Economies Vol. 8, No 2, June 2022	
al or civil defamation – as part of the harassment case as a form of retribution (Saleem et al., 2021). Suppose a victim files a complaint against an alleged harasser, and the purported harasser responds by filing a defamation lawsuit	
against an alleged harasser, and the purported harasser responds by filing a defamation lawsuit against the victim. In that case, the action might be deemed retribution from the alleged harasser. The new law will allow	
already stipulates harsh penalties for sexual harassment, and now that its scope has been broadened, it will help victims. The statute has addressed several minor elements that were not addressed in the prior version. Howe	
the conditions for putting the legislation into effect in a more reader-friendly and logical order. Furthermore, if a victim of sexual harassment is traumatized, they must provide psychological therapy or medical care for them and extend	
by the delinquent. For these and other reasons, many cases of sexual harassment remain unreported. Victims of sexual harassment who exhibit the courage to report the matter against all odds should not, therefore, be turned	
> The courts, tribunals and authorities concerned must take a lenient view on the delay in filing the complaint by the victim and decide the case on merits. This will encourage victims to come forward to seek justice. The principle	
enient view on the delay in filing the complaint by the victim and decide the case on merits. This will encourage victims to come forward to seek justice. The principle enunciated by this Court in several criminal cases5 involving sex	
rds of the Founder of our Nation, Muhammed Ali Jinnah, "unless your women are side by side with you. We are victims of evil customs. It is a crime against humanity that our women are shut up within the four walls of the houses as	
on as a defamatory action.11 Once the defamation is proved, Section 9 of the said Ordinance provides a remedy to the victim that may include an apology and/or compensatory damages by the defendant as prescribed in the said provision. The	
s a Schedule annexed to this Act, and (g) "scheduled offences" means offences as set out in the Schedules against a victim " or a "child" as defined in this Act. (h) "sex offender" means and includes any person convicted under sections	
set up under section 15 of this Act, (i) "Special Court" means the Court established under section 3 of this Act, (k) " victim " means a woman or child who has been subjected to scheduled offences; Explanation. - It is clarified that where the	
is clarified that where the Scheduled offences are committed against persons who do not qualify to be categorized as " victim " or "child" as defined under this Act, the offences shall be tried through procedure, rules of evidence and courts,	

The usage of the word "victim" 116 times suggests that the needs of harassment survivors are not consistently met. Research shows that victims, especially women, endure trauma and stigma, and that psychiatric therapy, along with other forms of support, is available. Nonetheless, the cultural norms that silence female survivors and the lack of attention afforded to male victims reveal that the current legislation is inadequate to address the entire range of victimization. This underscores the necessity for culturally sensitive legislation that safeguards victims and normalizes the pursuit of justice for individuals of all genders.

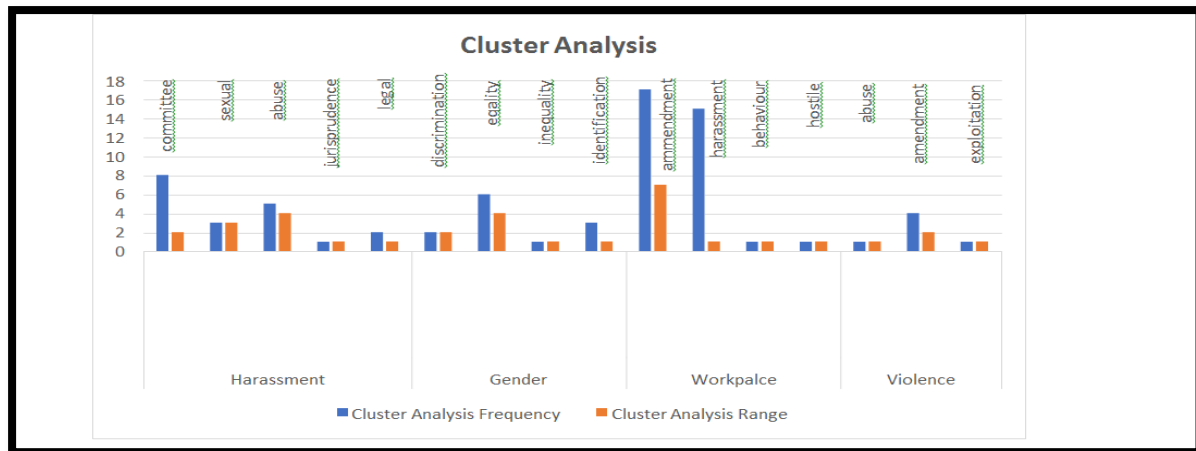
Figure 6*Concordance Analysis of Key Term 'Equality'*

es of geography, culture or wealth. As long as it continues, we cannot claim to be making real progress towards equality, development and peace." Ban Ki-moon states: "There is one universal truth, applicable to all countries, culture
in No. 190 and Recommendation No.206.1 14. The Supreme Court of Pakistan has held that the right to gender equality and a safe work environment is guaranteed as a fundamental right under Articles 9, 14, 18 & 25 of our Constitution of
is> This article analyses Pakistan's legal and regulatory environment to assess the transgender community's right to equality. By reviewing at the Supreme Court of Pakistan's interpretation and rulings on the Transgender Persons Act of
the Transgender Persons Act of 2018. Pakistan, according to the article, still lacks a foundation for substantive equality. The state must facilitate the transgender community integration, at least in part, via assenting acts on the part
transgender population is still viewed with suspicion in modern India and Pakistan (Hinchy, 2013). 4. The Right to Equality under the Constitution of Pakistan Article 25 of Pakistan's 1973 Constitution establishes equality. The article
4. The Right to Equality under the Constitution of Pakistan Article 25 of Pakistan's 1973 Constitution establishes equality. The article purports to give citizens with both formal and substantive equality: the former since it recognises all
1973 Constitution establishes equality. The article purports to give citizens with both formal and substantive equality: the former since it recognises all "citizens" as equal before the law and opposes sex refinement and the latter
tinue to face prejudice in health, education, and employment. For the third gender, the right to own property and equality before the law are simply fantasies. It is not only the tale of third-world countries like Pakistan, but it is also the
, had insufficiently exacting characteristics. The fundamental concern was that the Court only accorded formal equality to transgender people by determining that their problems are caused by a communication barrier between them and
< This ruling was divisive because it was prejudiced against women, which the constitution prohibits under the right to equality. Nonetheless, the difficulty was alleviated because future Pak-SC decisions did not mention the need for screen
, there are significant issues with how these requirements are explained, and the group is only provided with notional equality after they are implemented. The Act, 2018 states that transgender people would not face discrimination while
mind-set. Prejudice and negative attitudes against transgender people must be addressed before meaningful equality can be achieved. 6. Conclusion Numerous attempts have been made in Pakistan to guarantee that transgender
made in Pakistan to guarantee that transgender people have access to constitutional rights. In this perspective, equality is the most important right because transgender people have endured prejudice on the subcontinent since the colonial
e other hand, is erroneous. The Pak SC and Parliament have placed a greater emphasis on achieving apparent equality than fair and equal treatment, which should have been the objective. The state cannot claim meritocracy as long
he Act, 2018. Only then could Pakistan take a comprehensive approach to the transgender community's right to equality. 750 Pak. Journal of Int'l Affairs, Vol 4, Issue 4 (2021) Legal analyses on Rights to Transgender ... REFERENC
.pdf Gender identity and sexual orientation in Thailand: promoting rights, diversity and equality in the World of Work (PRIDE) Project. Bangkok: International Labour Organization Country Office for Thailand,
S Support and Technical Assistance Resources, AIDSTAR-Two, Task Order, 2. National Centre for Transgender Equality. Available at: https://transequality.org/issues/resources/frequently-asked-questions-about
in the Act, we hope, would play an important role to realize the constitutional ideals and values of liberty, dignity, equality and social justice for women and transgender persons in Pakistan.6 13. Viewing the Act on a constitutional plan
rights guaranteed under Articles 9 and 18 of the Constitution. These rights read with the rights to dignity, equality and protection against discrimination on the basis of sex under Articles 14 and 25 construct the constitutional
discrimination on the basis of sex under Articles 14 and 25 construct the constitutional foundations of 'gender equality' which ensures safe working 6See Nighat Dad, New Law, New Hope, Dawn News, January 20, 2022 and Sara Malkani

The concordance study, which focuses on how "equality" is used concerning gender and legal rights in Pakistan, shows that it occurs 31 times in the texts under review. It highlights debates regarding the Transgender Persons (Protection of Rights) Act, 2018 (Government of Pakistan, 2018) and constitutional clauses, including Articles 9, 14, and 25, addressing issues like prejudice, systemic discrimination, and access to rights. The analysis reveals the ongoing challenges in achieving gender inclusion and justice by emphasizing the gap between nominal equality in legislation and substantive equality in practice.

Cluster Analysis

A cluster analysis is conducted to discover recurring word sequences that frequently appear together. This helps identify ongoing themes and conceptual categories related to cultural sensitivity, inclusion, and gender harassment.

Figure 7*Cluster Analysis of Key Terms*

The cluster analysis reveals recurring patterns in gender harassment policies, emphasizing the interaction between Pakistani cultural norms and inclusivity. The largest cluster, "Harassment" (133 cases), underscores the systemic focus on victimization, workplace issues, and preventive measures. Gender (54) relates to identity, inequality, and discrimination, deepening the cultural bias. More than 74 occurrences of "Workplace" (54 occurrences) indicate how various institutional frameworks—legislation, requirements, training—can contribute to harassment. The instances of "Violence" (32 incidents) highlight levels of coercion, abuse, and systemic exploitation. These categories emphasize the challenge of inclusion versus belonging and their regulation within a socio-legal context.

Qualitative Data Analysis

The qualitative analysis examines Pakistan's laws and regulations regarding gender harassment through the lens of van Dijk's Theory of Language and Power (2008). This research explores how doxa, inclusion, norms, and power are reflected and reinforced in the language of gender harassment legislation. Van Dijk's approach emphasizes how speech creates and sustains power relations.

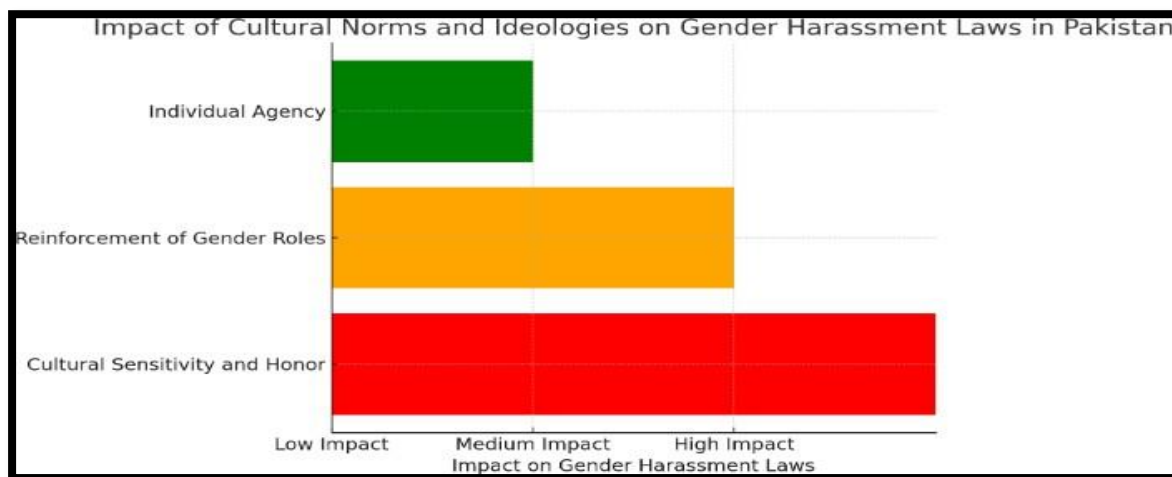
Van Dijk's discourse theory emphasizes that, particularly regarding Pakistan's laws on gender harassment, legal language influences social roles and power dynamics. Typically, legal language depicts women as victims in need of protection from violence. This portrayal restricts their agency and reinforces patriarchal norms. Generally, male perpetrators are portrayed as needing reform through punishment, which also distracts from the social

structures that enable harassment. The state's institutional authority, identified as the primary protector, often overshadows community-based alternatives that could empower individual and collective action. This rhetoric, which supports maintaining the existing power structure, sometimes overlooks the necessity for more profound structural and cultural changes.

From Van Dijk's perspective, it seems that the laws against gender harassment in Pakistan illustrate how language reflects culture and vice versa. In legal speeches, phrases like honor, family dignity, and reputation are employed in a patriarchal manner that ties women's dignity to their family's honor. While women are portrayed as vulnerable and in need of protection, men are presented as protectors or as abusers and violators. This depiction reinforces the traditional gender framework and strips women of their agency. Moreover, by focusing on women's experiences of harassment, the law further marginalizes other gender groups, such as men and trans men, perpetuating a harmful heteronormative understanding of gender-based violence. Laws must be intersectional and consider various experiences of gendered oppression to be more effective.

Figure 8

Cultural Norms and Ideologies in Gender Harassment Policies



Van Dijk's discourse theory explains how legal language reflects and reinforces power dynamics, particularly in legislation addressing gender harassment. These laws in Pakistan sustain patriarchal institutions by framing harassment as an isolated issue requiring government intervention, rather than a systemic problem stemming from cultural and socioeconomic gender inequalities. This perspective diverts attention from the broader political, social, and cultural factors that contribute to harassment by portraying the state as

the protector of women. By concentrating on individual incidents and personal accountability, this legal discourse maintains the existing power structure and patriarchal norms, detracting from gender inequality and obstructing necessary social change.

The gender harassment laws in Pakistan exemplify how language used in legal discourse can either include or exclude oppressed groups, as Van Dijk's thesis suggests. By focusing on gender-specific language that predominantly portrays women as victims, it overlooks the distinct challenges faced by low-income groups, ethnic minorities, and rural women. The legal discourse typically reflects a middle-class, urban perspective, neglecting the variety of harassment experiences shaped by intersecting identities such as gender, socioeconomic status, and ethnicity. Therefore, a more comprehensive legal system would empower all victims of harassment and ensure safety by accommodating the diverse experiences of these individuals.

Legal discourse can marginalize specific groups, as highlighted by Van Dijk's approach to Pakistan's gender harassment legislation, which focuses on women as victims while excluding transgender and non-binary individuals. This legislation often reflects a middle-class and urban perspective, neglecting the unique experiences of low-income groups, ethnic minorities, and rural women. By overlooking the intersections of gender, ethnicity, and class, the legal system limits diversity. All victims ought to be protected, and individuals from underrepresented groups should be empowered through a more inclusive approach that recognizes the diverse experiences of harassment.

Findings and Conclusion

The main findings emphasize that the legislation addressing anti-gender harassment in Pakistan remains complicated due to language influenced by power structures and cultural norms. Terms such as "honor" and "protection" overtly undermine the patriarchal institution by encasing women's dignity within societal and familial expectations. The analysis indicates a predominantly pro-harassment stance, revealing insufficient inclusivity for vulnerable groups such as transgender individuals, rural women, and ethnic minorities. The focus on state sanctions often conceals the necessity for structural and cultural change to tackle systemic inequities. Framing harassment as an individual issue rather than a societal or institutional one deprives this legislation of its transformative potential and confines harm. This highlights the importance of law and legal discourse in fully protecting all harassment

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victims and ensuring representation through an inclusive and intersectional approach.

The research underscores how Pakistan's harassment laws both establish and perpetuate gender inequality. However, despite significant progress in the technification of legal protections, the conversation remains selective. It overlooks those who fall outside the specific narrative and those gender identities or expressions. The findings substantiate the systemic underrepresentation of intersectional issues through linguistic analysis, revealing an entrenched silence within legal texts and demonstrating a tangible gap between academic frameworks and the lived experiences of many communities. To achieve justice and fairness, future reforms must adopt an intersectional approach, considering individual gender and socioeconomic experiences. In addition to strengthening legal protections, these changes will adapt policy frameworks to the broader social imperatives of equity, equality, and inclusivity. The findings of the study, about the literature review, point out the cultural barriers in the language of gender harassment laws and policies in Pakistan, highlighting how they perpetuate bias while excluding marginalized individuals.

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