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An Analysis of “The Protection against Harassment of Women at the Work Place Act 2010” in the Light of the Socio-Cultural and Religious Condition of Pakistani Society

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Abstract

This research aims to analyze “The Protection against Harassment of Women at the Workplace Act 2010” in the light of the religious norms and socio-economic conditions of Pakistani society. It explores that working women in Pakistan are suffering from lot of problems and the issue of harassment at work place is one of them. The issue of harassment becomes worse to worst in cases where woman is needy, or from poor background. To overcome this issue and to protect her fundamental right of dignity, respect and work, the Parliament of Pakistan has passed an Act titled as “The Protection against Harassment of Women at the Workplace Act, 2010”. It is however, an alarming situation that the issue of harassment of working women could not be reduced and is increasing day by day with the increasing ratio of women participation in work force. It is reported that during last five years, the number of cases regarding harassment at workplace has increased by 20%. In this context, this article evaluates the Act in the light of the religious norms and socio-cultural factors of Pakistani society. It points out certain reasons due to which the harassment act could not succeed to reduce harassment of women at work places. In the end some conclusions are drawn and recommendations are suggested to reduce the intensity of harassment.

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Keywords: Harassment of women; History; Response of Islam; socio-cultural conditions of Pakistan; harassment Act 2010; conclusions; and recommendations.

1. Introduction

Globalization has made the societies of the modern world interdependent economically, strategically, and culturally. Woman as an individual is also an active participant in the global economic activities and is considered as key indicator of the economic development of every society. The modern economic regime dreams to make women self-supported and independent of male dominancy. In pursuit of this dream it aims to enable the woman to recognize her dignity and respect and to utilize her potentials to assume new work roles for her own development and progress. It is also admitted at international level that if women succeed to get economic independence, they also become more significant consumers of goods and services. It would also create gender equality among them and middle class would be emerged [1]. However, most of the women who have awareness of self-esteem and know how to utilize their potentials in paid market are suffering from many issues such as in some industrial societies like Japan, the seats reserved for female are of low status and bear very rare chance for promotion. In the same manners, in most of the countries, women are considered as subservient to men in all fields of life either at home or at their work places. The women cannot utilize their full potentials due to lack of confidence, knowledge, and skills on the one hand and due to male dominancy on the other. The most critical issue for contemporary female is issue of harassment and abuse that is based on the dogma of male superiority over female. This article thus, divided into three sections: Section first throws light on the historical development of the issue of harassment in the western societies. Section two explores that Islam took the issues of women like gender discrimination and harassment of women as the most critical issues to resolve. Section three provides some information about the socio-cultural environment of Pakistani society from the perspective of women contribution in the development of the society. It also evaluates "The Protection against Harassment of Women at the Work Place Act 2010" in the light of the socio-cultural conditions of Pakistani society. In the end some conclusions will be drawn and some recommendations are suggested to reduce the density of the issue in Pakistani society.

2. Historical Development of the Issue of Harassment in the Western Societies

The word harassment literally has defined in the meaning of a persistent attack and criticism, which causes worry and distress. It is also used in the meaning of molestation [2]. Technically, it may the act of harassment may be defined as an unwanted sexual relations imposed by an officer or boss on a junior or subordinate female at work place [3]. The issues of gender discrimination, male dominancy, and harassment of women are as old as history of human beings. The ancient Greek philosophy was based on the dogma of gender discrimination by considering women lesser in capacity and wisdom than men. The philosophers and educators of Greeks society dealt women differently than men and had to suggest for women to confine to homes and to learn household activities [4]. The overall society was a mixed society based on the dominancy of men in all aspects of life. The female and the children were ever considered as least important segments of the society and were treated badly by the male guardian of that family. Further, the phenomena of slavery did not let women to be independent socially and economically to get rid of male dominancy [5]. Among the common issues of the women were

female infanticide, slavery, abuse, rape, gang rape, kidnapping, physical torture, solitary confinement by way of severe punishment etc [6]. There was no concept of the right for female such as right to do marry, right of inheritance or right to own property, or to adopt any profession etc. All the issues of the women were sought out by their male guardians without consulting them and without their consent. The intensity of the poor condition of the women can be judged by the fact that that the educated class of the Greek society like philosophers and historian even did not consider their notable women as subject to be mentioned in their writings [7]. So far as concerned the issue of ethical norms of the western society, it was a mixed society and friendship between married male and female was very common including enjoyment by way of sexual relationship. Further, the women were made to realize that the sole purpose behind their creation was to serve men in any way so, the women had to adopt different techniques to attract men towards them such as sleeveless shirts with deep neck, open hair, and uncovered chest etc [8]. However, among some civilized tribes, the women of the royal families were immune from this social behavior rather they were distinguished from common women and whenever, they came out of their homes to attend some social gathering they had to wear proper dresses with full sleeves, high neck shirts by covering their chests with a long scarf and had to cover their heads with big hats. The fashion of the Greek noble women included rectangles of material sewn together that wrapped their bodies like sheets [9]. Likewise, there were some women of royal families who were famous for their achievements like the Queen Gorgo of Sparta (c. 490 BCE) and the Queen Aspasia of Athens [10]. However, until the end of middle era, the issues of women could not attract the intention of the philosophers and social reformers of the western societies and no legal remedy was available against gender discrimination and harassment of the women. Rather, the acts of discrimination and harassment could neither be recognized nor be defined by the legislatures of the western world [11]. During the 18th century, the trend of the world economy changed from traditional economy to free trade economy and introduced the concept of open markets, industrialization, and the concept of competitive economies that aggravated all segments of the society including women to be active participants in this competition [12]. Women were motivated to enhance their knowledge and skill and to invest to become independent of male dominancy. Later on, it was realized that economic independence of women would raise household savings rates and that the women would be better investor than men to invest a larger proportion of their household income [13]. As the Global Gender Gap Report 2015 reveals that the companies with top quartile representation of women in executive committees in general perform are better in performance than the companies with no women at the top [14]. In this way, women started to contribute in the development of their societies. However, due to gender discrimination and male dominancy over market and economies, women suffered a lot in their economic activities such as they did not have adequate information about the realities of current labor market or about new opportunities in the paid market and consequently, they were lag behind by male. As Lourdes R. (1996) pointed out that to expand work opportunities for women it is very much necessary to expand their education [15]. Further, until the last century, most of the women were part of labor force particularly, as household servants at homes where their employers/masters considered them as their property and forced them on keeping sexual relationship with them with the threat of losing their job in case of any complaint or resistance. At that time, the press and the media discussed those issues as the most debatable matters and started to report about forced sexual relationships between employee and employers that later on made the governments to take notice of such news and reports to resolve the issues of harassment of women at work places [16]. In 1856 Ernestine Rose pointed out the worst situation of harassment against women at work

places at a convention on “Women Rights” [17]. After Civil War of America (1861-65), the women social activists started the movement for protection of the rights of women and social activists started to speak about socio-economic conditions of the society that caused to force the women to become prey of coercion and sexual harassment [18]. In the same manners, in the late nineteenth century, in 1887 Helen Campbell Report (1887) on “Women Wage-Workers” in which he described certain types of sexual extortion practiced upon women working in the factories and in the garment industries. This report however, succeeded to draw the intention of the people towards the forced sexual relationship between maid servant and her master. As Siegel (1977) pointed out that “the report of Campbell 1887 invoked the common understanding among the people that the household services have become synonymous with the worst degradation that comes to women” [19]. Further, some feminists’ movements were started by demanding economic independence of the women by way of granting them proper sources of earning and holding of properties. In the early 20th century in 1908, a movement was started in favor of legislate for the protection of the women against coerced sexual relationship with employers [20]. After WWII, the United Nations Organization was established in 1945 to establish peace and justice and to maintain gender equality and peace around the globe. The UNO recognized sexual harassment as a form of discrimination and violence against women [21]. In 1948 Universal Declaration of Human Rights, 1948 was adopted by the General Assembly of UNO to protect the fundamental rights of human beings particularly of women and children. Later on, a resolution 48/104 was passed by the General Assembly on the Elimination of violence and harassment Against Women. Art 2 of the declaration describes that sexual harassment at work place, at educational institutions and elsewhere is prohibited and article 4 of declaration recommends that to eliminate violence against women preventive approaches should be adopted by each state and some penal, civil or administrative sanctions should be enacted in the concern. In 1958 a convention was passed by UN GA in this regard titled as “Discrimination (and sexual harassment) on Employment and Occupation (No.111). To act upon UNO treaties and recommendations, in 1970s the lawyers and the social activists started a series of campaign in USA for proper legislation for the protection of women against violence and harassment at work place [22]. The term harassment however, was first time was used in a consciousness – raising course on women and work as Lin Farley session held at Cornell University in 1974. Consequently, under “Title VII of the Civil Rights Act 1964” the act of harassment against women at work place recognized by the USA legislature and declared prohibited by way of legislation and made actionable [23]. In 1979, CEDAW (Convention on the Elimination of all forms of Discrimination against women 1979) was passed by G.A of UNO to eliminate all forms of discrimination against women [24]. This convention made all the state parties bound to adopt necessary measures to ensure women rights at private and public spheres.

3. Response of Islam towards the Practice of Harassment against Women

Islam revealed as the last religion of this universe in the beginning of the medieval era (611AD) to the people of Arab to whom no prophet or messenger sent by Allah almighty. Muhammad (pbuh) the most pious man was chosen by Allah Almighty as His last messenger [25]. Talking about Arab society, like Greeks and Romans Arabs were also victim of gender pride and considered women as subservient to men in all fields of life and except some noble families, all people had to treat women as their personal property subject to sale, purchase and just to serve male [26]. Contrary to the prevailing Greek dogma of gender discrimination and wide spread practice of harassment against women Islam introduced an unprecedented general principle of equality by

eliminating all forms of gender discrimination, violence and harassment against women. Allah Almighty gave equal status and honor to Adam (male) and Hawwa (female) and declared them parents of all human beings that all the people are the descendents of Adam and Hawwa and share this honor equally [27]. Not only was this rather declared her the most affectionate and loving creature of God as a subject to exclusive intention, love and kindness that has not created just to serve male or to be a subject of sale and purchase. As the verse: “Beautified for men is the love of things they covet; women, children. . .” [28]. In those dark days of women where the dogma of gender discrimination was on its peak level and when women had no voice, had no right in the property of her father, husband and brother and could not do any job, could not adopt any profession and could not own property, and the whole society had been converted into a male dominant society, Islam addressed all the issues of the women and resolved them on priority basis. It was Islam that declared woman as the most respected and noble segment of the society in her all characters as a mother, as a daughter, as a sister, and as a wife and declared harassment of women prohibited categorically even in family issues like in case of divorce Allah Almighty warned the husband not to tease woman after divorce and let her see-off in good manners with some gifts and not to take her back just to harass her” [29]. Rather, Allah Almighty made the Muslim husband bound to live with his wife honorably, by saying kind words to her, treating her kindly and making his appearance appealing for her as much as he can. In this way, Allah Almighty first of all discussed the issue of harassment of women at their homes as the majority of the husbands are cruel to their wives and harass them in different manners. Further, to reform the prevailing corrupt norms and to reduce the intensity of the harassment against women, Allah almighty revealed certain pre-cautionary and preventive measures in the Qur’an. There are certain instructions to maintain morality and modesty of the society and all the members of the society male and female are equally made bound to follow them. For instance, the verse: “O children of Adam We have revealed to you (about proper) dress which covers your secret body parts and decorates you (by fulfilling your need of dress)” [30]. This instruction reveals that the desire of covering the whole body with a proper dress has been instinct in the human beings by Allah Almighty Himself without which a human being feels odd. Another important preventive measure against sexual harassment was revealed by Allah Almighty in these wording: “O Messenger: “Ask the believers to lower their gaze and to protect their private body parts (from being seen by anyone).” The Muslim women were also instructed in the same manners and the Holy Prophet (pbuh) was ordered to direct the women to lower their gaze and to protect their secret body parts (from being seen by anyone). In addition to this the women believers were ordered not to show off their adornment except of that which is apparent. . .” [31]. Hadrat Abdullah bin Mas’ud interpreted the wording “Illa maa zahara minhaa” in the meaning of clothes, outer garments, face, eye liner, hands, rings, bangles and feet etc [32]. Further, to show the honor and dignity of the Muslim women among others and to avoid possibility of harassment against her Allah Almighty revealed the verse: “O Messenger command your wives, and daughters and believing women to draw their jilbab/cloaks all over their chests and ribs so, that they will be distinct in their appearance from the women of Jahiliyah and from slave women and would not be harassed by anyone”[33]. In the same manners, the Prophet (pbuh) directed the Muslim women not to wear such a transparent clothes through which their body parts may reflect and if some does so she will be among the people of Hell (ahl al-Jahannum) and that such women could not enter into paradise nor would feel fragrance of paradise [34]. In this way, Islam focused on preventive measures and ordered its followers to avoid from unnecessary mix-up. It is due sensitivity of the issues of the women that for other criminal offences like theft, robbery and murder we don’t find precautionary

measures rather Allah almighty revealed directly provisions of punishment without prior warning.

4. Socio-Cultural and Religious Condition of Pakistani Society

Geographically Pakistan situated in South Asia that is consisted of abundance of ethnic groups and has variety of cultures [35]. The culture of Pakistan has its roots in Buddhism that was a dominant religious philosophy of the region before Islam and had a well defined, restricted and pessimistic culture regarding women. The condition of Asian women was worse than the women of Greeks. In the sub-continent, the Hindu widow was to be forced to be burned alive with the dead body of her husband by way of sati [36]. The Muslim dominancy over sub-continent however, could not brought any substantial change regarding the status of women in the society rather the Muslim scholars of the sub-continent adopted the pessimistic cultural vision of Buddhism regarding women and snatched her for granted right of getting education, right to propose for marriage and right of khula' by way of judicial decisions and were forced to be confined to home to serve men like Hindu women [37]. In that particular context, Pakistan came into being in the name of Islam in 1947. At present, it is consisted of about 191.17 million people with 1.92% growth rate and the women are 48-50% of the total population [38]. Although the ratio of different age group of male and female is same like among the age group between 15-24 years, 21.5% are male while female are 20.23% yet there is significant gaps between men and women in terms of getting education and socio-economic roles. So far as the issue of illiteracy is concerned, almost 60% of the women is absolutely illiterate and does not know how to read or write her name while only 29% of men are illiterate [39]. It is reported that only 35% female succeed to complete primary level education while only 24% female succeed to complete their secondary level education. It is also a noticeable figure that only 5% female (and 10% of male) succeed to complete their third level (graduation) education [40]. Talking about status of employment, only 16.6% of women of urban areas are employed while this ratio is 23.2% in rural areas. 28.8% of this ratio is of Punjab following by 27.2% in Sind. The least proportion is of Gilgit Bultistan where only 6.8% female is on employment [41]. So far as concerned the issue of leadership of women in Pakistan, the ability of women to rise to positions of leadership is only 3.4%. It is also reported that only 6% of female are on the top managing position in the firms while there is no share of female on board of listed companies and ratio is zero%. Only 12% of total female is owner of some firm or company. So far as the issue of unemployment is concerned, the ratio of unemployment of adult male is greater than of female as 8.7% of male and 4.0% of female have no jobs. Among female 45.3% of total female are involved in part time employment while among male only 8.5% male are doing part time employment. In informal or non-agriculture employment only 9% female are participating whereas male ratio is about 91%. In wage employment (non-agriculture) share of women is 13%. In the same manners, in R&D personnel (FTE), the female are only 11% and the male are 89% [42]. The World Economic Forum Report 2015 (of Global Gender Gap Index) reveals that Pakistan scored second worst position in gender gap by securing 144th position among 145 countries of the world behind Yemen. This analysis thus, leads that female's participation in the development of Pakistani society is very poor. There are many socio-cultural causes behind this stigma but the most critical reasons are cultural rigidity and illiteracy. Due to cultural rigidity and illiteracy, gender discrimination can be seen in every field of life from home to work place and the whole society has become a male dominant society by remaining indifferent of the educational and the socio-economic condition of a woman. Contrary to the Qur'anic principle of equality between male and female, the dogma of gender discrimination is taken as backed by religion and women are

forced to be submissive to men in all spheres of life. The poor ratio (5%) of higher education among female leads that majority of the fathers does not let his daughters to go outside home for getting education. In the same manners, the rate of early age marriage is very high and almost 95% male and female between 15-60 years of age are married around the country. Among the married people 30% male and 65% females are absolutely illiterate and don't know how to read and write his/her name [43]. The other crucial issue is of rapid increase of population by 1.95% yearly but the natural resources are not sufficient or not utilizing properly and the result is increasing poverty with the increased population and millions of the children and people can be seen on the streets having no food, shelter and education. It is reported that more than one hundred million people are living in the rural areas and of these more than 44% are land less and are suffering from the issues of hunger and poverty [44]. Only men are responsible to earn and to meet the needs of their families that have made the men arrogant and rude towards their families particularly, to their wives and children and further create a sense of dominancy among men and results in form of gender discrimination and harassment against women. The other hot issue is that most of the muftis of Pakistan get education at charity institutions (madaris) and belong to poor socio-economic background where women are dealt as subservient to men in all fields of life and consequently, they interpret the provisions of the Qur'an regarding women issues in the light of their own logic and background without true understanding of the context of the verses and conditions of the Muslim women during the era of the Prophet (pbuh) and issue strict and illogical fatawa against women and thus, misguide illiterate people in the name of Islam which led them to be harsh and dominant against women and force women to be submissive to them. Moreover, the women have started to consider themselves lesser in capacity and wisdom than men and everywhere remain in complex before men at homes and at workplaces. The contemporary situation is that in most of the cases, women let not realizing their potentials and value of their contribution in household activities and at workplaces. In most of the cases they have no liberty to express their opinions free from fear of disgracing or rejecting. The system of admiration of their potential and strength is also reprehensible and at each sector. At homes, the educated and professional women are expected to be submissive to the wishes of their parents and husbands in all matters relating to their marriage, career, official decisions and property issues. Most of the women even if educated and skilled are not allowed by their families to go outside home and to contribute in the development of society particularly, after marriage in laws and husbands remain dominant over her. In most of the cases, women are only allowed in case of poverty or in need of money. In the same manners, at work places, they are expected to be submissive in all matters to their male colleagues and male officers. In private or in informal sector of employment women are not empowered through a system of promotion rather dependent upon the pleasure of immediate boss. Women at work places are taken as a source of fun and face harassment by way of dirty jokes, messages, leering, ogling etc and at the same time are forced to ignore all that by saying do not mind it is just a joke. Due to lack of education and poverty women at work places started to share their personal problems with their male colleagues and boss which led the men to harass women as they know that they cannot complaint against them due to poor social background and poverty. Further, in case of any complaint against harassment at work places parents, brothers and husbands do not trust on women and rather advice them either to ignore (in case of necessity) or ordered them to leave job and to confine to home.

In this way, at present the most critical issues of Pakistani working women are discrimination and male

dominancy everywhere at home and at work places. At home she is expected to serve to her male relative such as father, brothers, husband and sons without any demand and not let decide any issue at her own discretion even she cannot choose area of her studies without consultation of her male relative and thus, she remains dependent on her male relatives throughout her life. In the same manners, at work place she is considered as lesser in capacity and wisdom than her male colleagues and is expected to consult with them regarding every issue. In most of cases, she is also expected to share her personal problems to her male colleagues or boss and after knowing her poor socio-economic background she is taken as source of fun by making dirt jokes, remarks, by leering, and through dirty messages in the name of jokes. She is forced to sit in the offices in off time, to do additional work, and to face harassment by her boss or a senior colleague. All this has resulted in decrees of female employment ratio every year such as during last decade like 2001-02 women were 37.1 of the total employees that declined to 24.2% of the total in 2012-13. In the same manners, the presence of women as professionals (high level jobs) in the national workforce dropped from 2.5% (2001-02) to 1.5% in 2012-13 [46]. All this led the social activists and feminists to debate the issues of harassment of working women at work places to take certain steps to resolve the issues of working women. The credit goes to those eleven professional women who registered a common FIR on 22 December 1997 against their harassment at their work places. As a result, they suffered lots of pressure from their high officials and concerned departments and they were forced to take back their case but all that could not defeat the courage and the potential of Pakistani working women and consequently, their efforts resulted in form of a country wide movement in 2001 which led the then government to take the issues of harassment of working women at work places and to legislate in this regard. Finally, in March 2010 “The Protection against Harassment of Women at the Work Place Act 2010” passed by the parliament of Pakistan. [47]. Now harassment at workplace has been declared as an offence and subject to punishment throughout the country. Section 2 (e) of the Act defines a complainant in these wording (a woman or man who has made a complaint to the Ombudsman or to the Inquiry Committee on being aggrieved by an act of harassment). Likewise, the word harassment has been defined under the same section (2(h)) of the Act in the meaning of (any unwelcome sexual advance, request for sexual favors or other verbal or written communication or physical conduct of a sexual nature or sexually demeaning attitudes, causing interference with work performance or creating an intimidating, hostile or offensive work environment, or the attempt to punish the complainant for refusal to comply to such a request or is made a condition for employment). The term “workplace” has been defined by the Act (Section 2 (n)) as (the place of work or the premises where an organization or employer operates and includes building, factory, open area or a larger geographical area where the activities of the organization or of employer are carried out and including any situation that is linked to official work or official activity outside the office). A significant section this Act is section 3 (3) that has made it compulsory for every organization (2 (i)) and workplace (2 (n)) to constitute an inquiry committee to enquire into complaints under this Act. The Committee shall consist of three members of whom at least one member shall be a woman. One member shall be from senior management and one shall be a senior representative of the employees (Section 3(2)). In the same manners, the respective Government is bound to appoint an ombudsman at the Federal and at provincial level and that will be a person who has been a judge of high court or qualified to be appointed as a judge of high court. The Ombudsman may recruit such staff as required to achieve the purposes of this Act and the finances will be provided by the respective Governments (section 7 (1)). However, the employee shall have the option to refer a complaint either to the Ombudsman

(judge of high court section 8 (or the Inquiry Committee (section 8 (1). Section 4 (1) of the Act deals with the procedure of holding inquiry that within three days of receipt of a written complaint, the inquiry committee shall convey to the accused, a copy of that complaint, the charges and statement of allegations leveled against him. Subsection (b) of section 4 states that the accused will be asked by the committee to submit a written defense within seven days and on his failure to do so without reasonable cause, the Committee shall proceed ex-parte; and (c) shall enquire into the charge and may examine such oral or documentary evidence in support of the charge or in defense of the accused and that each party shall be entitled to cross-examine the witnesses against him. Section 4 subsection (4) and its sub clause (i) and (ii) deal with certain forms of minor punishments such as censure; (b) withholding of promotion or increment for a specific period; (c) stoppage, for a specific period, at an efficiency bar in the time-scale; and (d) recovery of the compensation payable to the complainant from pay or any other source of the accused. Among major penalties (ii) are (a) reduction to a lower post or time-scale; (b) compulsory retirement; (c) removal from service; (d) dismissal from service; and (e) Fine etc. , and the fine shall be payable to the complainant. The Competent Authority shall impose the penalty recommended by the Inquiry Committee under sub-section (4) within one week of the receipt of the recommendations of the Inquiry Committee. Section 5 (2) states that the Inquiry Committee shall have the power to inquire into the matters of harassment under this Act, to get the complainant or the accused medically examined by an authorized doctor, if necessary, and may recommend appropriate penalty against the accused within the meaning of sub-section (4) of section 4 [48].

5. Conclusions and Recommendations

This research thus, concludes that Islam recognizes women equal in status and honor to men. It is also concluded that the dogma of gender discrimination is against the spirit of the Qur'anic philosophy of humanity and that all forms of harassment against women are prohibited in Islam. It is also concluded that the Muslim women have equal rights to men regarding their contribution in the development of society just by following the ethical norms of Islam. That "The Protection against Harassment of Women at the Work Place Act 2010" is an achievement of the working women and a positive step of the parliament that can be a useful tool to overcome the issues of harassment of women at work places if utilize properly. It is also concluded that Pakistani society is a rigid and traditional society by culture and most of the people are ignorant and lack scientific understanding of the Qur'anic provisions regarding rights and duties of the women that led the women to be the most ignorant and suppressed class of the society. It is also concluded that in Pakistan working women are suffering from lot of issues at home and at workplace but the speed to cure that is very slow. The women are not being trusted upon by their parents, brothers and husbands, and remain afraid of condemnation and conflicts and feel themselves insecure without the support of men. Pakistani working women are discriminated by male dominancy everywhere at home and at work places. At home, she is expected to serve to her male relative such as father, brothers, husband and sons without any demand and not let decide any issue at her own discretion and thus, remains dependent on her male relatives throughout her life. In the same manners, at work place she is considered as lesser in capacity and wisdom than her male colleague is and is expected to consult with him regarding every issue. In most of cases, she is also expected to share her personal problems to her male colleagues or boss and after knowing her poor socio-economic background, she is taken as source of fun by making dirt jokes, remarks, by leering, and through dirty messages in the name of jokes. She is forced to sit in

the offices in off time, to do additional work, and to face harassment by her boss or a senior colleague.

This research thus, recommends that harassment of the women should be discouraged at home and at work places and that all organizations and institutions should take certain steps in this regard. The parents should ensure education of their daughters and let them apt professional life. In case of any mishap at work place, parents and society should trust on woman and should not condemn her. It is also recommended that the government should takes some revolutionary steps regarding the implementation of ethical principles of Islam and of Act, 2010. In the light of the Qur'anic preventive measures of harassment, and adultery, believers are recommended to lower their gaze at markets and work places. Each Muslim woman is recommended to follow the Qur'anic instructions regarding dress and *hijab* outside homes by covering her whole body along with long scarf over her head, chest, and ribs. It is very much important to understand that *hijab* is not a hurdle in the way of career building of a woman and that observing *hijab* is the only condition which Allah almighty imposed on the Muslim women by considering them nobles of the society as history of the noble women of Greeks reveals that noble women had to cover their whole bodies by wearing long skirt/shirt along with cloaks around them whenever they had to participate any public gathering. It is also suggested that some amendments should be brought in the Act 2010 against harassment like the inquiry committee should have at least two women member and that the Ombudsman should be a member of the inquiry committee. Likewise, an amendment should be made in section 8 (1) which may lead that the employee shall be bound to refer the complaint to the Ombudsman. Lastly, it is recommended that being half of the total population, women should be encouraged by their families to contribute in the national development to put the country on the path of economic growth.

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