

WOMEN, WORKPLACE HARASSMENT AND WORK ETHIC: CONTEXTUALIZING EMOTIONAL HARASSMENT OF PAKISTANI FEMALE EMPLOYEES AND SOLUTION FROM ISLAMIC WORK ETHIC MODEL

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Abstract

Purpose – Purpose of this research is to examine issues, challenges and threats associated with female employees' experiences at context of a developing country like Pakistan. Specifically, this study analyzes narratives of the female employees to better understand nature of discrimination and harassment they face on workplace, and coping strategies of Islamic Work Ethics Model as solution. **Design/methodology/approach** -Methodology of the research based on both qualitative and descriptive approaches – In first part of the research some qualitative interviews with Muslim female employees in different organizations includes, factories, school, colleges, universities, security agencies and private banks in Rawalpindi and Islamabad, Pakistan, the paper explores the nature and extent of contextual emotional labor associated with these women and their choices, issues and challenges while working with male dominance. In second part Islamic Work Ethic Model has been presented as solution to ensure the integrity and respect of female employees working all sectors and levels in Pakistan. **Findings** – The study integrate and contextualize the Islamic Work Ethics as solution to address emotional, psychological, social and moral issues of Pakistani Muslim female employees and may resolve ongoing tension between the display rules of the workplace and Islamic female modesty. **Research limitations/implications** – Scholars and organizations may investigate the nature and model of Islamic Work Ethic of to better understand emotional, psychological and ethical productivity of female employees in diverse geographic, cultural and religious contexts in order to refine the findings and theoretical implications of this study. **Practical implications** – IWE model may be consider, mobilize and implement in placing Muslim women in those roles in which there is lesser likelihood of conflict between their social and moral modesty and displayed rules, while not compromising their

emotional, psychological health and social values. On a societal level, policy makers and religious scholars may consider findings ways to promote an Islamic Working environment in interpretation of religious principles and their gender egalitarian practices to alleviate the emotional, psychological and social productivity of female employees and other relevant groups.

Keywords: Women, Workers, emotional labor, Islamic Work Ethic, Pakistan.

INTRODUCTION:

I recently saw an incident between one female and three male senior administrators. The female administrator faced letter of advice on an issue when her departmental affair has been interrupted by an employee of another department. She raised the issue and a committee of four male member has been constituted by organization. The findings of the committee protected the employee unjustly in decision. When female employee inquired about the minutes of meeting of the committee. Then the other senior employee said in a very loud and sarcastic way, 'Wow, even the female of our office seems to believe that she has power and authority.' It was really unpleasant for her and she walked off upset. (Female employee, summer 2022).

In a society like Pakistan, where male dominance is culturally acceptable and more in practice even in professional environment at workplace. In such environments, women especially the workers and middle level female employees are the primary targets of uncivil behaviors such as rude and insolent remarks by male coworkers and supervisors. Same findings found in studies conducted amongst US employees (Cortina et al. 2001; Miner and Eischeid 2012; Pearson and Porath 2009). Such uncivil behaviors cause many mental, physical and psychological issues among female employees (e.g., for metanalytic evidence, see Chan et al. 2008), same results indicated in studies of employees in the U.S. (Cortina and Magley 2009; Lim et al. 2008; Porath and Pearson 2012). In most cases of Pakistan women often respond passively (Knapp et al. 1997), and therefore interventions by others are necessary to curb such behaviors (Bowes-Sperry and O'Leary Kelly 2005).

Such emotional laboring and violation of women by male coworker or supervisor conflicting social, moral, financial contexts (Syed et al., 2005; Syed, 2008a, b, c). Some similar facts about cultural specificity of emotional violence support the research of this paper (Byrne et al., 2011; Gergen, 1999; Harré, 1986; Heelas, 1996; Mukhopadhyay, 2012). Adding to this some emotional context of experience also argued according to the values, norms, and expectations of the cultural context in which one is experiencing (Patient et al., 2003). Johns (2006, p. 386) contextualize similar causes and results as "situational opportunities and limitations that affect the culture and meaning of organizational behavior as well as functional relationships between male and female employees." Goody et al. (2009, p. 836) suggest that theories of emotion and its implications to human behavior with individual differences".

The structured of this research is to find out the emotional, psychological and sexual exploitation of female employees especially workers in Pakistani corporate even in academic sector through overview of the construction data from female employees, workers and labore with specific reference to possible conflict between Islamic female modesty and organizational display rules which may be helpful to explains the emotional, psychological, social and moral context of female employment in Pakistan. This data will be followed by a model of Islamic Work Ethic (IWE) concept given by Quran and Hadith of Prophet (SAW) which may be helpful to ensure the integrity, respect, and worth of women in a social construct and professional roles.

Finally, the paper presents and discusses results from a qualitative study of contextual emotional labor, facing Muslim female employees in Pakistan, arising from the conflicting societal and organizational display rules.

Working women's role in Pakistani Society:

Traditionally, in Pakistani culture men were primarily considered breadwinners, while women were expected to be the homemakers. But gradually, in last two decades the trends at societal shifts, but on the other hand, sharing responsibility with women in handling the household has not been changed. In Pakistani culture and language equivalent of the word "woman" is Aurat, derived from Arabic word Aurah, meaning "privity" or "a hidden thing" (Hussain, 1987). Expression of this term refers to female modesty and female solitude which deeply grounded in Islamic concept of ethic. In majority public domains, traditionally treated as a male domain, therefore, not considered appropriate for women (Jamal, 2006).

According to recent data, Pakistan has one of the lowest rates in the world of female participation in economic activity, i.e. only 0.256 female-male ratio in terms of labor force participation rate (UNDP, 2011). According to 2007-2008 Human Development Report, during 1996-2006, unemployment rate in Pakistan was 7.7 percent; however, women's unemployment rate was found to be almost twice that of men's unemployment rate (UNDP, 2011, p. 300). Currently, an overwhelming majority of economically active women are working in agriculture (74 percent) followed by services (12 percent) and industry (12 percent) (GOP, 2010). An overwhelming majority of economically active women are working in agriculture (65 percent) followed by services (20 percent) and industry (16 percent). Female professional and technical workers represent only 26 percent of total workers. Furthermore, the ratio of estimated female to male earned income is only 29 percent (PPP US\$ female 1.059, male 3.607) (UNDP, 2007, p. 340).

This condition raises challenges in managing human work life balance, especially for women workers. Other than this work home balance the working women in Pakistan facing major psychological, emotional, social and marital challenges at workplace. Pakistan as an Islamic society represents majority population from Muslims which not hold true in certain contexts, where women are viewed as inferior in social and financial roles. The notion of Pakistani Muslim female modesty encourages women to be humble in their dress, conversation and actions. The culture of modesty and female seclusion may result in suppression of some emotional, psychological and social benefits, e.g. anger, pleasure, and pride (Syed, 2008). At the same time, the norms and practices of Islamic female modesty may not be consistent with display rules in workplaces today which may require both male and female employees to adopt more proactive and aggressive work roles. In some cases of “transgression” of female worker’s modesty, may result in shame, fear and guilt for her as being inactive in male dominant cultural values. When such an environment where primary task is job description fulfilment through emotional labor, the contradiction between cultural context and work role may lead towards –suppression of feeling in order to sustain the appearance that is appropriate for the social and the organizational contexts” (Syed et al., 2005, p. 161).

Similar incident found in Swiss data on observer reactions to the mistreatment of women in the workplace. In a small sample of employees from two Swiss information technology firms in Switzerland, both women and men, however, reported that women should be responsible for overcoming gender discrimination, and emotional laboring on their own (Kelan 2009).

Spirituality, Emotional laboring and Islamic Work Ethics:

Keeping in view some facts on emotional labor, as preserved in Hochschild’s (1983) addressed work-role specific, culture-implicit and focused on job-content, some studies suggest the contextual emotional labor approach is focused on the conflict between societal and organizational contexts. Byrne et al. (2011), However some research has considered how spirituality and religion impact the performance and consequences of emotional labor, which is an important omission given that religion and spirituality are important components of people’s lives especially in religious country like Pakistan.

Islam as religion and code of life reflect law through Islamic shariah. According to required foundations laid down by Islam, Muslim woman is expected to remain modest in her dress, behavior and outlook especially in presence of men, related or unrelated to her. Islamic modesty has specific physical and emotional implications on the life of working women in Pakistan. A woman’s irrelevant mixing with males may be disliked (Storti, 1990, pp. 66-67). The situation may be further aggravated in certain situations, for example, when a woman’s organizational role requires her to conform to certain display rules which may not be consistent with the Islamic norms of female modesty.

Similar facts of emotional harassment in terms of discrimination reported in U.S organizations where Muslim female workers experienced negative treatment and discrimination in the workplace (King et al., 2007; Singletary and Hebl, 2009). Relational discrimination, or emotional isolation, refers to discriminating communications between individuals within a workgroup (Karlsen and Nazroo, 2002). Personal discrimination can be overt (e.g. being treated rudely or threatened) and/or understated and both the frequency and severity of these incidents will likely shape negative employee experiences and perceptions of organizational climate.

As matter of fact the modern organizational system endorse the concept of gender equality between male and female managers and subordinates who are confident, forceful and authorized (Clegg et al., 1995; Koller, 2004). Expressions of Muslim female employees and workers emotionally treated as less confident, caution, inhibition and evaluated negatively (Ashforth and Humphrey, 1995). It would appear that a Muslim female employee may need to continuously strive to uphold her Islamic/cultural and professional identities, while trying to conform to possibly conflicting display rules of her society and the workplace. Here are some points to be considered regarding women workers in Pakistan. How do Pakistani Muslim women fare in the labor market compared to other countries?; ‘Do all Pakistani Muslim women of all grades and nature of job face similar opportunities, challenges, and emotional issues?; ‘To what extent has increased Pakistani Muslim women’s academic achievements improved their abilities to counter emotional and psychological laboring?; and ‘How likely are Pakistani Muslim women adequately get opportunities in job selection and promotion with their qualifications?

Similarly facts support the ethnic discrimination of Black women in the US and the UK (Brah and Phoenix 2013; Hooks 1981), non-White British Muslim women including those in the middle class, face labor market barriers and potential bias not experienced by White women. Many employers use racial, gender and other ascriptive criteria as part of their hiring practices (Allen 2005; Andriessen et al. 2012; Budhwar et al. 2010; Maxwell 2009; Neckerman and Kirschenman 1991) which leads them to option other than to deny employment and promotion just like Pakistani women in regards to male dominance because of perceived lower productivity levels of these groups. In such cases and issues the need is to have a religious ethical model which can assure mobility and practical implications of the solutions and suggestions given by the framework.

Scope of Islamic Work Ethics in Pakistan:

Pakistan as majority Muslim populated country officially and Islamic republic declares constitutionally discrimination based on gender. Emotional mobility and acceptance of Islamic principles and values is higher than other Muslim

countries. Women respect and integrity as emotional trigger for male dominance society of Pakistan. The Islamic Work Ethics theory consists of moral rules defines right and what is wrong on workplace from Islamic Perspective. The IWE grounded on the Qur'an because the Qur'an is the best source of guidance for Muslims in all parts of life. The IWE collaborates positive understanding among employees and between employer and employee relationship. This theory of religiously motivated content emphasis on working together and referring, which is seen as a way to get past problems and avoid making mistakes. The objective of IWE believes in artistic work is a way to feel satisfied spiritually and to seek pleasure of Allah. People think that working hard is good, and those who work hard are probable to do well in life.

Previously, IWE model research conducted in 150 Arab American college students found very satisfactory significant correlation between the IWE and individualism scales (Yousaf.D.A,2001). The researchers discovered an association between IWE and innovation capability. Conducted research into IWE in corporate sector organizations found significant correlation of progress, loyalty and innovation at both employee and employer levels.

METHODOLOGY:

This study aims to explore the acceptability and implications laid down by the principles of IWE among Muslim women workers employed in Pakistan especially from Twin cities of Rawalpindi and Pakistan. But before IWE analysis, interpretive genre of qualitative inquiry to develop an understanding of contextual discrimination and emotional harassment through the participants' work-related experiences and observations. The aim was to explore the role (if any) of IWE and its implementation and acceptability with contextual emotional harassment or discrimination in the workplace experiences of Muslim women in Pakistan. The participants were asked questions about the extent to which their societal, cultural or religious traditions affected their work roles and (employer's) expectations in the workplace. In particular, the interviews focused on the following questions: what is the effect of emotional harassment and discriminatory practices by coworkers and Supervisors upon Muslim female employees in terms of fear, stress, depression or isolation .And to what extent they cope with the situation.

All participants were randomly selected from different organizations of twin cities of Rawalpindi and Islamabad. In departure from the usual focus on service jobs in emotional harassment and discrimination research in Anglo-American contexts, this study focused on factory work to explore emotional harassment and discrimination in male and female labor implications of any inconsistencies between societal and work display rules. All participants took part in private one-to-one interviews audio recorded, without recording the subject's identity, which was noted down separately. In line with Glassner and Loughlin (1987, p. 35), rapport was first of all established by displaying the interviewer's genuine interest in understanding the interviewee's experiences, and guaranteed confidentiality. The factors of privacy and female respect were taken due care of in the whole process. Miller and Glassner (1997, pp. 103-104) suggest that a good starting point can be: "how respondents are using culturally available resources in order to construct their stories?" The questions acquainted with the religious, cultural, emotional and psychological meanings of modesty and other related issues as a prerequisite for this study. The idea is supported by Richardson (1990, p. 24) who suggests that participation in a culture includes "participation in the narratives of that culture, a general understanding of the stock of meanings and their relationships to each other". Since researchers and respondents shared the same cultural background and appearance (in terms of dress, ethnicity and religion), mutual understanding was not a problem. They thus constituted a "kind of subsoil in which many of an individual's attitudes, motives and perceptions have direct roots" (Kahn and Cannel, 1957, p. 183).

The most challenging stage of the study was to gain consent by working women for interview. Considering the factors of reserve nature and shyness in Pakistani women. The approach adopted was to contact supervisor and managers in each factory to identify a suitable cross-sectional sample of women, who were then approached by researcher to seek their voluntary participation in this study. All employees were in their jobs for at least one year. In total, 30 women were interviewed for this study. Even though the small sample size is recognized as a limitation, the facts that: there is a growing need to shed some light on the workplace experiences of women in a major Islamic nation; and in a climate where access to women's voice is somewhat restrained, it was no easy feat to secure the cooperation of 30 individuals to share their insights on this subject.

Sampling and Data collection:

The sample comprises seven women working in middle management positions, eight in supervisory positions, and the remaining 15 involved in first line operations. interviewees out 30, 23 were married, and the average age of respondents were in between 34-45 years. In most cases, interviews took part in a separate cabin, so that the interview could be conducted in a private, hassle-free environment. The identity part was noted down on paper because some initial interviewees did not like their names and identities to be disclosed. Each interviewee was briefed about the purpose and scope of the study, and how their confidentiality would be ensured. Each interview was transcribed word for word in Urdu, and then non-literally translated into English.

In the next stage, the text was analyzed for emotional and social narratives. The narratives were checked against components

from shame, anger, anxiety, fear, guilt and embarrassment scale (Tangney et al., 1996) and the emotions of fear and anxiety (Aronfreed, 1968). The analysis of emotion in narrative is more than the location of certain emotion words and metaphors. It includes the relationship between the words, the metaphors, and the overarching messages in the structure of the texts, behaviors and other forms of presentation (Fineman, 2004). The researcher's challenge is to sensitively "read" the emotional form and context of the text, while highlighting what is important for the particular inquiry (Denzin, 1992). The ensuing examination illustrates incidences of shame, fear, and guilt due to the social construct of female modesty, and incidences of fear, anger, anxiety and depression due to the respondents' emotional experiences at the workplace.

RESULTS:

The emotional and psychological experiences vary from a small proportion of the narratives collected but present a wide spectrum of effects. The results depict the effects of contextual emotional harassment and discriminatory behavior upon Pakistani Muslim women in terms of anger, stress, shame, fear and guilt. They also reflect organizational experiences of discomfiture, anxiety, and depression. There are also some clues about how respondents cope with this situation by exercising flexibility, patience and strength. The interviewer is identified as "I" and the participants by their pseudonyms.

Effects of Emotional Harassment:

A female security guard is a married woman in her mid-30s. She along with her husband and three children lives in a joint family system with her in-laws. Shamem does not seem to be happy about her decision to step out of her house for employment in a male-dominated security guard agency:

Her Response: We are a religious family. My father-in-law is very religious man; I step out of the house. I know our religion does not allow us to sit with men who are not our relatives, which I had to, in the factory, in public transport. If it was not money that we needed to meet our domestic expenses, I would not have stepped out of my house. My husband is a drug addicted and doesn't have job. I know I should not have come out of the house. If I was not forced by my circumstances, I would have been a house wife. Shamem out of fear and stressed of her work from 8:00 am-6:00 pm was even ready to leave job if she could have any option to stay at home.

Nayab, another 35 years, divorced middle level supervisor in a garment factory, seems to be mature and emotionally strong because she thinks she must avoid irrelevant issues in doing her job related tasks, and managerial stress and pressure is normal routine of job description apart from not fulfilling her manager's professional expectations.

Her Response: My ex-husband was a shopkeeper and expect from me to run the household finances of the family, So, I took khul'ah and being divorced women I have to face some negative comments when I couldn't able to perform well in my job. Hence job as my only earning source is my essential need. So, I usually, ignore such things and take them as a normal routine matter being divorced in a male dominance society.

Naureen, another clerk in a factory, aged 25, is afraid of her male colleagues. She faces sexual harassment by someone at work; however, her socio-cultural environment seems to enforce inhibition upon her:

Her Response: I am afraid of their looks which is very strange and indecent; just like movie villains. I once received a letter at my factory address. It was an anonymous letter which contains so cheap things that I got scared. And it must be someone from work. I have since stopped staying for overtime and go home by the first bus after cease-work.

Shumaila, 31 years old gym instructor in a university, reports her gym supervisor assigns extra clerical work of gym and make her stay long even after her office hours without any extra overtime or payment. She is the only bread earner of the family taking care of her mother and deaf brother. She started job after her father's death.

Her Response: sometime I wish, I could have enough money to start my own gym so that I may be relieved from this emotional harassment of my gym supervisor.

Verbal and sexual Harassment and Embarrassment:

Zahida, a receptionist cum telephone operator, aged 28, reports that sexual harassment is a major problem that she experiences within and outside the workplace. Her account suggests embarrassment because of the societal norms of female shyness and modesty. Her experience suggests that because of her family brought up as shy person, she cannot report or "publicize" the fact she is being harassed within or outside the workplace:

Her Response: Staring with cheap gesture biggest problem she has been facing in or outside of her workplace. You cannot snub them strictly because they may overplay to affect your reputation in workplace which involves the reputation of both man and woman. However, the girl's reputation particularly suffers in Pakistani society if her name is involved in such matters. So, it is better to finish the issue at a lower level because once it becomes a bigger issue, there will be many problems for the girl not for the boy.

Saima, a departmental supervisor, divorced aged 38, suggests that her effort to adopt a strict or aggressive posture is labeled as reason of her divorce in the workplace also caused embarrassment to her:

Her Response: Sometimes some colleagues said that you are interrupting our work. They said that I cannot be a good supervisor because a woman who has not been able to manage her marital life and got divorced can manage a whole department. They were having problem in accepting me because I am a woman with the stigma of divorce. If I would have been a male, the problem would not have been that much. I could not talk that strictly because my strict behavior for work has been observed as my psychological issue in personality.

Fakhira, A private school teacher with her master's degree in English literature, aged 27 reported by her students as not delivered her class content properly treated by her male principle in a very rude and harsh way that she felt embarrassed. This is how she relates her story:

Her Response: He called me in his office and started shouting at me in presence of my section in charge. During my clarification to answer his accusation, I started crying and he brought me a glass of water, asked me to sit down and rest for a while. The next day, he sent me an email of advice that I should pay more attention to my job, and if something goes wrong, I should not cry. She said I had created a scene yesterday; it was not acceptable in this school. She has learnt that her organization does not like her crying and instead requires her to show strength in her job. She still cannot help crying on occasions but has devised ways to keep it from her organization.

Similarly, Aneela, a marketing officer with MBA Marketing aged 25 working in a commercial bank. She thinks she has to be forceful and confident in executing her duties. However, at least some of her male colleagues do not expect such traits in a female employee:

Her Response: When I joined this bank, I felt that many people felt a bit uncomfortable. They felt insecure and awkward about it. "She is talking the way men talk." They felt threatened about it. They expect that a girl would be hesitant, a bit shy, would not make eye-contact, would not talk to men like that, and would not argue.

Discrimination and Unequal Treatment:

During the process of data collection followings are few responses of the female workers given in reply to the designed questions of interview:

Farida 37-year-old section head is quite strict with her staff. She is a production supervisor in the embroidery section. She herself is a punctual lady and expect same from her coworkers. One of her workers who is niece of a manager disliked the work schedule that she assigned her. She complained against her punctuality and Farida has been sent a letter of advice by HR to be polite with coworkers.

Her Response: Farida: I asked her to be punctual in her timings and complete her task intime, it was not one thing but two things. First, she refused to follow office timings because she is the relative of manager, and second, she was rude with me in front of other staff. I told her that I could not tolerate that attitude. I told her that I was not her mother or elder sister who would tolerate that.

Saleha on the other hand is another section head with 32 years age. One of her coworkers, Imran, is lazy in his work and discipline. Saleh's manager (Gulzar sahib) wanted her to be tough. He asked her to initiate disciplinary action against Imran. She is confused:

Her Response: Gulzar sahib said to me that I was too soft; that I should somehow be angry with my staff, otherwise nobody will take me seriously. Perhaps he is right, because he is more experienced and elder. But at the same time, I take Imran as my younger brother because when my younger brother does something wrong, I always ignore that, though I do tell him to improve and how to improve. But in this case, I know Imran is lazy, perhaps very lazy, I know. Still, I guess he needs another chance. If I am angry at him and fire him, it will be no good for him and for the company.

DISCUSSION:

The data collected from the women worker experience suggests that Islamic female modesty has kept at the stake through feelings, requiring women to conform to certain societal display rules, and that "misbehaviors" of the certain individuals and groups kept female employees' modesty at the stake through emotional and psychological harassment and discriminatory practices to the workplace. Because of pressure on these women to conform to organizational display rules may lead to a long-term emotional labor that then has to be managed if the transgressions are to be allowed to continue. The study has illustrated the complex nature of emotional experiences that Muslim women face in corporate and educational sectors of Pakistan. The respondents' experiences seem to be generally comprised of negative emotions, e.g. shame, anxiety, and fear, however, there is also evidence of intervention and flexibility. They experience anxiety and depression due to the duality of display requirements imposed on them by their societal and organizational contexts. Their workplace demands them to display a strong, self-assured and possibly aggressive personality in their jobs. But as Muslim women they have been trained to be humble and modest in their dealings with the men. This need to be addressed through an Islamic framework of work ethics which can be effective and more acceptable in an Islamic society where people are emotionally attached to their religion.

Framework of Islamic Work Ethic (IWE):

The framework of Islamic Work Ethic based on one’s relationship with their behavior in anticipating with his belief in God which can positively influence their attitude, rules and policies for human beings. In regard to understanding of Muslim women at workplace the Islamic Work Ethic can be used as a foundation for policy makers, employers and employees to develop and increase a productive environment by the application of Islamic values. In developing and implementing this framework can be the orientation of a positive and productive environment but also reward in the hereafter life as form of worship (Nasution.F.H. Rafiki.A,2020). Model of IWE contextualize faith with professional life, faithful person is one who holds belief in practical and professional life in order to honor their faith and abiding by religious laws. IWE model created to incorporate religious ethical principles into professional life. Both Employees and Employer with IWE would probably act morally because they believe that God is observing or aware of what is being done. Every Muslim is accountable for adhering to the Islamic moral code, and Sharia governs every aspect of religious practice in Islam (Laeheem.K .2019)

Followings are the main components of Islamic work Ethics referred by Quran:

In the below table some salient content of Islamic work ethic are given along with the references from Holy Quran in order to present its importance and effective for application.

Table -01(Islamic Workplace Content Model with Quranic References)

COMPONANTS OF IWE	REFREENCE IN QURAN
Cleanliness	Al-Baqarah (2), verse 222
Piety (Taqwa)	Al-Hujurat (49), verse 13
Benevolence	Al-Nahl (16), verse 90
Cooperation	Al-Maidah (5), verse 2; Al-Nisa (4), verse 85
Consistency	Al-Shura (42), verse 15
Consultation	Al-Shura (42), verse 38; Al-Qasas (28), verse 26–28
Equality	Al-Nisa (4), verse 58 Forgiveness Al-Shura (42), verse 43
Gratitude	Al-Nahl (16), verse 114; Yunus (6), verse 17
Justice	Al-Hujurat (49), verse 9
Moderation	Al-Baqarah (2), verse 143, Al-Furqan (25), verse 67
Patience	Al-Baqarah (2), verse 153; Hud (11), verse 11,115
Transparency	Al-Baqarah (2), verse 282
Trustworthiness	Al-Baqarah (2), verse 188
Strength	Al-Qasas (28), verse 26
Competence/Capability	Al-Baqarah (2), verse 286 Humble Hud (11),Verse 23
Fairness	Al-An’am (6), verse 152; Al-Mumtahina (60), verse 8; Al-Najm (53), verse 32
Responsibility	Al-Nisa (4), verse 58–59
Hard work	Al-Baqarah (2) Verse 62,82, Al-Inam (6) Verse 135.
Right Intentions	Al-Baqarah (92), verse 25, 225, 62; Al-Taubah, (9), verse 105; As-Saff (61),verse8
Truthfulness	Al-Anfal (7), verse 27; Yunus (10), verse 61; Al- Nur (24), verse 8

Practical Implication of IWE Ensuring Women Respect and Integrity:

The above components are already ensuring the sense of responsibility if included in workplace policies and practices for employees especially, for women employees as a matter of discussion to this study. Keeping in view all the above-mentioned components in table, lets have a look how they ensure the integrity of female worker in order to avoid emotional harassment and discrimination.

Lets discuss one by one in Table no 2 comparing their application to the women worker rights of emotional productivity and gender equality.

Table -02 (Islamic Workplace Ethic Model Application on Workplace Environment)

COMPONANTS OF IWE	Application on Workplace Environment
Cleanliness	Ensures the modesty of mind, dress, attitude of all Employees.
Piety (Taqwa)	Pure intention of work with consciousness of God.

Benevolence	Ensures compassion among employees and between employer and employees.
Cooperation	Ensures cooperation among all employees regardless of their gender.
Consistency	Will help managers and supervisor to fairly evaluate employee performance.
Consultation	Will help in making decision making process as more transparent.
Equality	Hiring, promotion and downsizing criteria will make on facts not gender
Gratitude	Will ensure acknowledgment of Female workers services.
Justice	Ensures workplace equal treatment of male and female workers on workplace.
Moderation	Will help to create a decent environment for female workers.
Patience	Will strengthen female workers productivity.
Transparency	Ensures fair polices for all employees
Trustworthiness	Will increase organizational loyalty of employees.
Strength	Ensures professional trainings for female workers.
Competence/Capability	Ensures healthy competition regardless of gender discrimination.
Fairness	Ensures workplace equality based on performance not gender.
Responsibility	Ensures ownership among employees.
Hard work	Increases work performance of female employees.
Right Intentions	Increases organizational loyalty of employees.
Truthfulness	Ensures workplace honesty.

Findings:

Keeping in view all collected data, discussion and implementation of Islamic Work Ethics Model, followings are findings of this study:

1. Traditional and cultural trend of men as main bread earner is changing in Pakistani Society.
2. More women are entering into workforce which has created new, social, moral and financial dimensions as well as challenges and issues for female worker on workplace.
3. Social and ethical perspectives and actions, especially those of women in the workplace, will change due to cultural variety. Rapid progress is being made toward ensuring that women in Pakistan have equal access to economic and professional possibilities with their male counterparts.
4. The Muslim women in our study experienced more negative than positive interactions and consequences being female worker in a stereotype working environment of male dominance. Many participants felt being emotionally, verbally, and sexually being harassed and discriminated through negative gestures, reactions and behaviors of male coworkers and supervisors.
5. Pakistan is officially an Islamic republic consist of 97 percent Muslim Population. Country’s constitution places a ban on discrimination on the basis of gender (Articles 25 and 27). Several constitutional provisions undertake a positive obligation on the part of the state to improve the status of women.
6. IWE ensures workplace productivity in accordance with Islamic tenets and teachings. The concept of IWE is derived from the Quran and Prophet Mohamed’s teachings. The Quran encourages engagement and dedication to work and prohibits corrupt work behaviors. Such as righteousness. Al-khayr, al-birr (justice), al-qist (equity), al-haqq (truth and right), al-adl (justice), al-ma ‘aruf (known and approved), and al-taqwa (belief in God and piety) are some of these virtues.
7. The study in first part illustrated the complex nature of emotional experiences that Muslim women face in corporate and educational sectors of Pakistan. The respondents’ experiences seem to be generally comprised of negative emotions, e.g. shame, anxiety, and fear, however, there is also evidence of intervention and flexibility. They experience anxiety and depression due to the duality of display requirements imposed on them by their societal and organizational contexts. Their workplace demands them to display a strong, self-assured and possibly aggressive personality in their jobs.
8. In second part of this research IWE model has been presented in order to address the emotional, psychological, verbal, sexual harassment and discriminatory practices of Pakistani female employees.

CONCLUSION:

The aim of this research paper is to highlight the workplace issues faced Muslim women in Pakistan who choose or are economically compelled to work in formal organizations while remaining subject to the Islamic norms of female modesty. Facts are gathered through qualitative analysis of issues of harassment and discrimination challenging Muslim women at workplace. After getting data of issues of workplace discrimination and emotional harassment, a model of Islamic work Ethics has been given as solution and suggestions for the organizations dealing with Muslim employees and ideally in an Islamic State like Pakistan. Findings of the research may be helpful to understand the application of Islamic work ethics model indicate that, in general, the implementation of the work ethic among Muslim women working may be helpful tool in understanding of the Islamic work ethic and applies IWE values in workplace policies and procedures in order to provide a safe environment for Female coworkers and for a productive growth of the organizations.

The fact, discussion and suggestions of this research can be helpful for the implementation of Islamic values to have a positive impact on organizational environment and employee behavior. Theoretically, not many studies evaluate the implementation of Islamic work ethics all corporate and educational organizations dealing with Female Muslim employees and especially for the Pakistan as an Islamic state ensures true spirit of Islamic principles in businesses and organizations.

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