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WOMEN EMPLOYMENT DECISION- MAKING: DO ISLAM MATTERS? A CASE STUDY OF PAKISTAN

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Abstract

Women are considered an essential part of any nation's human capital and labor force. In the case of developing nations like Pakistan, women encompass 49.31% of the Population. Due to divergence in male and female participation in the labor market, it becomes essential to discover either religion plays any role in a woman's employment decision making or not. In particular, results about spiritual association & its inceptions are extremely gendered. Structured religions play a gigantic function in the daily routine of individuals in under-developing nations. Although, the significance and implication of religious conviction might fluctuate among different divisions of the world. Woman's occupation in Islamic countries is frequently accredited to Islamic persuades. This averts women from contributing to the labor market. When women's employment, autonomy, and freedom are discussed as an end in itself, it leans to be perceived as a "zero-sum game" with political pathetic champions and dominant losers. Hence, economists have been reputed that women are habitually more religion sensitive than men.

Keywords: Women Employment, Islam, Religion, Employment Decision Making, Pakistan

Introduction

Due to divergence in male and female participation in the labor market, it becomes essential to discover either there is a religious role in a woman's employment decision making or not. Different studies exert different scales to considered economic decision making; access to education & health facilities acquires for basic household requirements, the autonomy of physical movement to any place, opportunities available for employment, chances of polygamy, etc.

All individuals have the freedom to contribute in decision making that may classify one's life. This freedom is the groundwork of the perfect

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identical contribution in decision making between men & women. This freedom exerts that women should recognize their circumstances best they must contribute uniformly with man's to encompass their perspective efficiently included at every stage of decision making as of the private to the public areas of their life's, as of the domestic to worldwide.

When women's autonomy & freedom is discussed as an end in itself, it leans to be perceived as a "zero-sum game" with political pathetic champions & dominant losers. In contrast participant varieties of encouragement that merge the augmentation for masculinity impartiality & women's autonomy with the manifestation of an extensive combination of the result of the attractive multiplier, offer policy-makers the opportunity of accomplishing common & standard targets, although through different ways.

Spiritual manners like an ingredient of individual behaviors. Furthermore, socio-economic upshots have been mainly disregarded by researchers in the previous two decades. Structured religions play a gigantic function in the daily routine of individuals in under-developing nations. Yet, the significance & implication of religious conviction might fluctuate among different divisions of the world. In particular, results about spiritual association & its inceptions are extremely gendered. Therefore, economists have been reputed that women are habitually more religion sensitive than men.

Little woman's occupation in Islamic countries is frequently accredited to persuades of Islam. The argumentation is that Islam is more convenient than any other foremost religious conviction. Consequently, this averts women from contributing to the labor market "Islam through its muscular prominence on detaching fields for man & woman have a barren woman from the recognized entrance into the salaried occupation." In retort to this, some other researchers Droeber (2003)⁽¹⁾; Droeber (2003)⁽²⁾; Spierings (2007)⁽³⁾ have asserted that the consequence of religious conviction is overrated & unauthentic for the reason that other distinctiveness enjoyed by developing countries are disregarded.

Spinning towards religious conviction the essential concern is to what point the experimental divergence in the labor market occurs. Divergence in the occurrence of economical immobility & joblessness replicates the variation in labor market available prospects. In accordance to several studies, it is feasible to clarify a bulky fraction of the man's joblessness discrepancy in requisites of consequently entitled "structural-aspects" like age, no. of children's, locality & societal group which claimed to have slight or nothing to act using segregation in economical prospects. Following other studies, a lot of the discrepancy is explicated through

religious conviction or its components that are extremely associated with labor market occupation.

It is anticipated that the upshot of religious conviction is moderately dissimilar whilst it appears to be working outside & working inside of the habitat. Subsequent two structures of occupation might be disparate among the two default occupation positions such as; unpaid-agricultural occupation & being a housewife. The conduct of the Islamic system has not been quite crude but it requests modification in understanding the contact of the Islamic system. Fairly, stated that the nucleus issue asked in the text on woman participation & Islam is cored on the matter of whether Islam has an impact or not. Conversely, when Islam is integrated as a descriptive component, the issue appears to befall essential.

Significance of Woman's Employment in Pakistan

According to Margaret Thatcher "If you seek anything alleged inquire a male but if you seek anything to be done then inquire a female". Women's position in an entity script the altitude of society. History is fuelled with the glory of women that apparent the importance of woman's employment. Throughout the 2nd world-war woman were considered necessary to effort great. Women are an essential part of any nation's human capital and labor force.

Usually, it encompasses fifty or more than fifty percent population in an economy. In the case of developing nations like Pakistan, women encompass 49.31% of the Population. While 22.02% of women engaged in labor force participation. Lauren Streib on 26, September 2011 calculated Woman's status data country wise (for different countries) for the subject of "Newsweek Magazine". Approximations of the data demonstrated that in the case of Pakistan this rank is "158". This depicts the violation of woman's rights & their low participation in Pakistan.

This bad situation of woman's rights & participation cannot be attributed to religious beliefs or Islam. Some other fundamentals affect the woman's participation such as; demographical factors, educational facilities, macro-economic policies, socio-economic set-up, low employment opportunities, district clashes, poverty, lack of good governance, legal environment, misuse of Quran cites (for own interest), and illiteracy, etc. so, despite blaming Islam for the poor situation of a woman's the need is to change this situation by improving other factors especially illiteracy.

Woman's participation leads an economy toward growth & social prosperity. An increased woman's participation rate will increase the employment level, productivity, investment, remove poverty, socio-economic setup, etc. At the individual level, woman's participation in the labor market exerts a significant impact on children's nutritional status,

their access to education, and better environmental setup. So, through proper utilization of human capital (especially women) a nation can improve its social & economical status.

Objectives

Due to day by day augmentation of researches on the subject matter of women's employment decision making, the examiner researched this topic by considering the following points:

Discover the role of religion in women's employment decision making.

Crystal the image of Islam in women's employment decisions.

Examine Quran recites related to woman's employment.

Exhibit some policy implications to improve the current situation of women's employment.

Literature Review

This chapter contains the prolonged description of the studies which the analyzer studied intending to attain empirical evidence regarding the subject of employment decision and the influence of religion. Analyzer divided this chapter into two sub-chapters. The first one demonstrates national studies while the second one exhibits international studies.

Insignificant Association of Religion

After examination of literary studies examiner concluded that in some cases Islam (religion) doesn't matter in women's employment decision making. Even though these researches don't form an articulate discipline of deliberation, these studies explored that piece of the relationship established among Islam & woman's situation was specious & essentially originated by supplementary components like; economical growth, regal record, district clashes, Education accomplishment, socio-economic divisions, and oil.

Moghadam (2003)⁽⁴⁾; Spierings et al. (2009)⁽⁵⁾ reported an insignificant association of religion in female participation in the labor market. According to these studies role of socio-economic components, sexuality and modernization play a vital role in the determination of woman's participation in the labor market. Fish (2002)⁽⁶⁾; Ross (2008)⁽⁷⁾; elaborated that role of Islam in women's autonomy & employment decision-making is insignificant and regional diversion and oil role is significant.

Read & J. Ghazal (2003)⁽⁸⁾; argued that the role of boundaries & sexual identity is much strong as compared to religion in a female's economic identity. Anderson, (2009)⁽⁹⁾; Kurzman (2011)⁽¹⁰⁾ documented the influence of religion on woman's autonomy. Estimates indicated that the impact of religion on women's autonomy is non - existent.

Anderson and Gary (1988)⁽¹¹⁾ demonstrated that the manipulation of patriarchal customs & religion were less effective than the institution's

role, house-hold formation, and gender discrimination on woman's employment in Muslim nations.

Significant Association of Religion

Jejeebhoy & Shireen (2000)⁽¹²⁾; Jejeebhoy et al. (2001)⁽¹³⁾ researched the autonomy power of women's and religious influence in the case for Pakistan and the Indian economy. Estimates didn't discover the variation in autonomy ratios between the Hindu & Muslim women in the case of India and Pakistan. Albrecht, (2000)⁽¹⁴⁾; Grundig (2008)⁽¹⁵⁾; Ewing (2000)⁽¹⁶⁾; Heineck (2002)⁽¹⁷⁾ argued about the impact of religion in the determination of women's labor supply. Evidence proved that attachment with a religious set (catholic & protestant) has negative muscular control on women's employment decisions. SOEP Group⁽¹⁷⁾ (2001)⁽¹⁸⁾; Chinitz and Brown, (2001)⁽¹⁹⁾ researched the conventional sociological and religious concerns on individual well being. Estimates revealed a significant impact of religious beliefs on an individual's welfare.

Ebertz (2009)⁽²⁰⁾ examined a multi-national investigation of femininity manners. Findings exhibit religiosity apart from of particular belief was antagonistically associated with femininity manners. Miller (2000)⁽²¹⁾; Stulz . et al. (2003)⁽²²⁾; Noland (2003)⁽²³⁾ exhibits the association among Religion, culture & economic performance. Approximations of the studies confirm statistically significant associations among these components.

Osoba (2003)⁽²⁴⁾ argued that religious issues influence commercial decision-making and wage determination. Investigations proposed that religious affiliation pressure organizational performance. And religion played a significant role in wage determination. Olson and Perl (2001)⁽²⁵⁾ explored that macro-economic development has an unenthusiastic connection with church presence across nations. Greene (2000)⁽²⁶⁾ discovered that, across nations, religious attitudes are connected with good economic approaches (were, good was distinct as advantageous to higher-up the per-capita income).

Bahramitash, Roksana (2002)⁽²⁷⁾ Gustafsson et al. (2001)⁽²⁸⁾; Johnson (2006)⁽²⁹⁾ studied the impact of family paybacks and religious matters. Evidence proved that religious mums respond fewer than nonreligious mums to increase the family paybacks. Obermeyer (1992)⁽³⁰⁾.; Global security (2009)⁽³¹⁾ documented the religious attitudes, which influenced the Economical phenomenon. Results revealed that there is a positive correlation between the macro-economic variables growth & feminine labor force participation, particularly in OECD countries.

Badran & Margot. (2001)⁽³²⁾; Anderson, Siwan, and Mukesh (2009)⁽³³⁾ researched the impact of Islamic beliefs on woman's employment. Findings concluded that further conventional women were less employed and repeatedly this was not firmly linked to woman's religious values.

Amin, Shahina, and Imam (2008)⁽³⁴⁾ examined the impact of feminine participation decision-making on outcomes. Results concluded that significant impact of woman's participation decision making on outcomes.

Feldmann & Horst. (2007)⁽³⁵⁾; Iannaccone (1998)⁽³⁶⁾ argued about woman's autonomy and religious belongingness. The relationship betwixt woman autonomy & religious beliefs in the under-developing world has customary little consideration. Caldwell (1979)⁽³⁷⁾; Dandekar⁽³⁸⁾; Jesudason and Chatterjee (1979)⁽³⁹⁾; Morgan et al. (2002)⁽⁴⁰⁾ reported that Islamic women enjoy as much autonomy level as much freedom enjoyed by non - Muslim woman's. It does not bother any region & district they live in.

Davis et al., (1995)⁽⁴¹⁾ documented the feminine autonomy levels in west Bengal and the influence of religion on this autonomy was also examined. Findings showed that significant Muslim vs. non-Muslim autonomy break exists in West Bengal. Davis (1992)⁽⁴²⁾ in an analysis demonstrated the association between women empowerment and religious beliefs. Research findings exhibit that there is an affirmative connection of Christianity while, an antagonistic affiliation of Islam with woman autonomy in the case of Africa.

The numerical literary studies on woman's occupation frequently exercised a straightforward classification betwixt being in employment or non-employment Gallagher (1991)⁽⁴³⁾. Yet, this vague the truth that dissimilar types of labor were influenced differently via social & individual progress, & also that they escort to dissimilar grades of authorization (Inglehart and Ronald (1997)⁽⁴⁴⁾. Weber (2013)⁽⁴⁵⁾ focused on "Civilizationalist" relatively to the "Orientalist" structures. It was the absolute plus comparative retardation in stipulations of femininity impartiality that confined the woman in Islamic culture from inflowing the labor market.

Theoretical Framework

Smith (1903)⁽⁴⁶⁾ advocated that involvement in religious conviction might be sighted like a coherent accomplishment through which persons improved the worth of their human capital. Schlozman et al., (1999)⁽⁴⁷⁾ advocated that the Protestant's customs & beliefs were at the nucleus of the economical enlargement of entrepreneurship. Modern-economics presumptions have re-examined the examination of religious conviction. On micro-economic altitude, religious convictions have been associated with a bulky assortment of societal assessments Kell and Wright (1990)⁽⁴⁸⁾. Murphy and Armstrong (1994)⁽⁴⁹⁾ a Picture of the Catholic and Protestant Male Unemployed, Belfast: Employment Equality Review Research Report No. 2, Central Community Relations Unit exploited

that, in past decades, religious conviction has been a major source of economic consideration.

Classical investigations proposed that religious conviction is required by the risk-averse persons that were struggling to condense the skewed quantity of concerns concerning risk & improbability in their lives. According to this theory, Pampel, Fred and Kazuko (1986)⁽⁵⁰⁾. Economic development and female labor force participation: A reconsideration. *Social Forces* 64: 599–619.

explored empiric evidence that designated that devout (religious) inhabitants lean to be more apprehensive. Ahmed (1985)⁽⁵¹⁾ as well reported the research indicating that confirms this examination.

In Islam mainly there are two types of theoretical studies; the initial one argued that in the system of Islam, women inhabited a detached & divergent situation that efficiently rejects them from educational facilities & self-sufficiency. Religious woman's deficiency in achieving sovereignty was considered to be the essential aspect core in poor-demographic upshots like high fertility rate e.g. practiced by Islamic civilizations (Caldwell 1986)⁽⁵²⁾. Erwin, Obermayer and Schulten (1992)⁽⁵³⁾ proposed the second one argued that various proofs were signifying broad deviation in the habits of sexual category & behavioral customs that were apparent transversely in an assortment of Islamic nations.

Dandekar (1975)⁽⁵⁴⁾ discussed the nutritional status of women in Pakistan, India, and Bangladesh. Findings concluded that socio-economic factors such as religious beliefs & socio-culture situations affect the woman's nutritional status. Halvorsen (1999)⁽⁵⁵⁾ explored that role of religion in husband participation & employment choice was insignificant while in the case of their partner's results are significant. In short, the role of religion matters for women but not for men.

Lehrer (1995)⁽⁵⁶⁾ documented the labor supply of married females by utilizing US and Northern Ireland economy data. The results explored that catholic women allocate less time to the labor market than protestant women's & this cleared the significant impact of religion on employment decisions. Gallagher A. (1991); Murphy and Shuttleworth (1994)⁽⁵⁷⁾ investigated the catholic and protestant women's chances of employment and unemployment in Northern Ireland. Findings concluded that catholic women are more unemployed than protestant feminines for the reason of their religion and sex influences.

Inglehart, Norris & Ronald (1997)⁽⁵⁸⁾ argued that Divergence among females involvement in Agri. sector & being a house-wife was largely influenced by economical perspective & extent of modernization, urbanization & transformation. Goodyear (2004)⁽⁵⁹⁾ proposed that there's an "under-examined consensus" that was the divergence in

economical actions via religious conviction was slighter for women than for males & subsequently were fewer essential.

Woman Empowerment Programs in Pakistan

In Pakistan, many laws were proposed for woman's protection of rights but due to negligence of governance, illiteracy and lack of awareness about rights woman's empowerment cannot be boost-up and their participation level also remains low due to this phenomenon. Laws regarding woman's protection in Pakistan are:

1. Punjab Protection of the woman against act 2016.
2. Protection against Harassment of Women at Workplace Act 2010.
3. Punjab Marriage Restraint Act 2015.

Pakistan is devoted to assembling the "Sustainable-Development-Goals" (SDGs) along with "Goal 5" such as; femininity impartiality, finish all types of unfairness besides girls and women. Pakistan is moreover a participant of the UN conference (CEDAW) for the exclusion of all types of discrimination adjacent to women. The administration of Pakistan has also introduced SDG as a National goal.

Despite this government also introduce a range of steps to attain women's autonomy by awareness operations & re-allocation of the budget in Pakistan. According to a 2016, economic survey the administration of Pakistan has announced a 10% quota of occupation in the public sector for women. While 70% of employment in primary educational institutes has been preserved for women. 50% quota reserved for a woman in PM youth loan schemes. Furthermore, the government of Pakistan also proposed the "Waseela-e-Sehat" and "Waseela-Taleem" programs for woman's active participation.

Quran verses

In the case of developing countries like Pakistan, the normal role of femininity is not only resolute by the religion of people but also by societal customs and ethnicity. In Pakistan subsistence of momentous district femininity divergence attests to this certainty. According to Pakistan economic survey 2016, only 16.9 percent of females acquire education in high schools. This clears the view that how much population especially women are illiterate in Pakistan. Through this literacy ratio, this cannot be anticipated that people will comprehend & follow any spiritual commands of Allah (specified in Arabic reserve) in the Quran. For Muslims, all over the world basic source of knowledge or divine guideline are Quran and Sunnah. In this section researcher, examines the verses of the Holy Quran and Hadith also.

According to the Holy Quran:

“ O mankind, fright your aristocrat, who created you from one soul & formed from it it’s assistant & discrete from both of them numerous man and woman”. (Quran, 4 :1, 7 :189, 42 :11, 16 :72, 32 :9, and 15 :29)

In Quran Surah Al-Imran Allah Tallah said that:

“ Never shall I permit to be mislaid the occupation of any of you; be he men or women” (3:195, 4:124, 74:38, 16:97, 33:35)

In Surah An-Nisa Allah has commanded:

“And desire not for the thing’s in which Allah has made some of you surpass others. For a man there’s an incentive for what they have produced, (& similarly) for a woman there’s an incentive for what they have produced, along with soliciting Allah of His bounty. Certainly, Allah is Ever All-Knower of everything”. (4:30)

In Al-Hujurat Allah has commanded that:

“Verily, the most honorable of you by Allah is that (believer) who has At-Taqwa (not nationality, color or sex)” (Quran 49:13).

In Surah An-Nisa Allah Tallah said that:

“There’s a portion for man & a portion for a woman from what is leftover by parent’s and those closest relatives, whether, the property be little or large, a lawful stock.” (Quran, 4:7)

Hazrat Muhammad (S.A.W.W) in His last sermon said that:

“Handle women gently, because they are your’ assistants & not in a place to supervise their dealings them-selves. Fright Allah about woman’s for verily you have taken them on the sanctuary of Allah and have prepared their people legitimate unto you by word’s of Allah”.

Subsequent Quran & Hadith extracts teach mankind about fairness, equality. Here, this notion is also cleared that Islam does not pervert women from participating in the labor market as above displayed (for the woman there’s an incentive for what they have produced). This also exhibits the responsibility for man & woman, religious impartiality & accountability are distinctive as well as well-developed premise. This religious impartiality among men & women is the foundation of equivalence in all phases of a person living in this globe along with after globe in the prospect of Allah.

Conclusion

Due to divergence in male and female participation in the labor market, it becomes essential to discover either religion plays any role in a woman’s employment decision making or not. As we have examined that structured religions play a gigantic function in the daily routine of individuals in under-developing nations. Furthermore, results about spiritual association & its inceptions are extremely gendered. Woman’s occupation in Islamic countries is frequently accredited to Islamic persuades. This averts women from contributing to the labor market. Different studies exert different scales to considered economic decision

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