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Article:	Media Advertisement Requirements: Disciplining Female Body for Job Hunting Vs. Islamic Philosophy of Disciplining Female Body
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Abstract

In almost every ad for job for female candidates, it is mentioned that required females are expected to have pleasing personality, good communication skills and well-groomed appearance which is quite contradictory with Islamic philosophy of disciplining female bodies as Islam discourages objectification of women. This paper is an attempt to explore the gendered discourses prevailing in various organizations to discipline female bodies into docile ones for sexual appeal in the organizations. The study is qualitative in nature. For data collection mixed method of interviews (n=100) and thematic analysis of job advertisement (n=100) is done. Foucault's perspective of disciplining is used as theoretical framework for the study as it will help in drawing the difference between requirements for disciplining female bodies for job hunting vs. Islamic philosophy of disciplining female bodies in a Muslim country like Pakistan. Analysis of the data gathered by thematic analysis of advertisements and 100 interviews was conducted by coding the data into various themes. The study concludes that certain disciplinary techniques like no veil, heavy make over, trendy dresses, high heels are expected from females to be selected for the job which are contradictory with Islamic philosophy. Islam doesn't restrict females from working but it wants them to be in proper fully covered dresses so that they may be respected. However, these organizations want to use females only as sex symbols. This practice should be condemned to provide women with an opportunity to make better use of their capabilities.

Keywords: Disciplinary techniques, job hunting, Islamic philosophy, gendered discourses, objectification, sex symbols

Introduction

Women are actively participating in the professional lives along with effective management of their domestic lives. Trend of working women has been a characteristic of western society once but with the increase in number of women in higher education institutes, especially those offering practical degrees in developing countries, the number of women in workforce has also increased dramatically. Factors influencing this ratio may be the economic crisis and tough conditions for earning bread and butter and modernization of society etc. (Tzvetokova & Ortiz-Ospina, 2017).

As the research is being conducted in an Islamic country which has a thick fabric of religious and societal norms, it is important to see whether the women carrying proper Islamic attire are considered appropriate candidates for job or priority is given to those who carry modern fashionable styles. This article is an attempt to evaluate whether the organizations that are offering women employment opportunities consider their aptitude and capabilities an important indicator for giving them job or their purpose is just to have women in the organization as sex symbols. Purpose behind offering job to female candidates is usually to ensure diversity in the work place to meet international standards but not to make best use of their capabilities (Szymanski, Moffitt & Carr, 2011).

Islamic Philosophy about Disciplining Female Body

Islam is an easy, pure and trouble-free religion which has given high regard to females. It is the first religion which has given right to inheritance, in the property of parents and husbands, to women and also allows them to run their own business at the time when women of the western world were not only deprived of their rights of inheritance but they were also treated as a property of male members of their family. Islam has given the authority to males over females but this is not to oppress them but to protect them and take care of them (Nkrumah & Saleh, 2005). According to Crabites, there were clear directions by

Prophet Muhammad (P.B.U.H.) to his followers to not to bury their daughters alive in infancy and also abolished complete authority of husbands over their wives by giving spiritual and material equality to them (cited in Al-Suhrawardy, 2001).

According to a survey, published in a book named “Who speaks for Islam”, that Muslim women are wrongly perceived by western community. They are not as oppressed as west believes and majority of them may take independent decisions about vote, qualification, jobs, and business and are serving at highest positions in various organizations (Esposito & Mogahed, 2007, p. 101). However, still there are problems with the freedom and rights of women which are also noted and acknowledged by Muslim scholars too. It is argued that women are kept separated from the process of progress has posed serious problems to overall growth of society as half of its community is forced to sit at homes (Sommer & Zwemmer, 1907).

On the contrary, according to pro-Islamic viewpoint Islam has certain clear guidelines for females when they are moving in society. Islam doesn't restrict women from making best use of their capabilities but they have to keep in mind the disciplining techniques devised by Islam. Muslim women must not dress like men and should wear that dress that may cover their body properly, lower their gaze while walking out, and wear loose clothes and thick stuff which must not be see-through (Badawi, n.d., pp. 6-7). Purpose of avoiding fitted dresses, making all body parts prominent, is to not to become a sex symbol inviting for adultery (Qaradawi, 1997).

It doesn't mean that in Islam adornment and beautification of women is completely not allowed but Islamic disciplining practices demand from women to dress up, wear jewellery and apply make-over privately for their husbands only. They may wear sexually attractive clothes for their spouse whom they are bound in pure relation of Nikkah (Adua, 2013, pp. 250-254). However, in front of others, women should cover themselves properly

especially their bosoms and face. Even it is argued by some that women should wear that garment which will extend to length of her body covering her two legs (Al-Alban, n.d.). Therefore, females are required to carry reasonable, modest attire which may protect her from males and also for her recognition as Muslim woman.

In short, Islam neither allows nor encourages social suffocation of women by restricting their free movement for education, health issues and professional working. Islamic dress code basically facilitates development of a sound and healthy society in which females are secure from crimes like rapes and molestation. It is assumed by many scholars that stimulus for this sort of crimes comes from women that expose themselves in attractive manner. By disciplining their bodies in accordance with Islamic preaching, women not only maintain their dignity but also of men and whole society (Why do Muslims have a dress code?, n.d.).

Those who view hijab as an instrument of oppression or as a symbol of inferiority of women by considering it a tool for men to strengthen their domination on their counterparts (Pupils may defy ban on religious symbols, 2004) must know that Allah has blessed both the genders with equal capabilities and if they carry modest dress, they interact with each on the basis of their other traits like intellect and dignity. This is true that requirements of modest dressing are different for both the genders because of significant biological differences between both of them. Women carry more attractive figures and beauties and this is why they are supposed to cover themselves more as compared to men (Why do Muslims have a dress code?, n.d.).

So, the negative connotations arising from the difference between male and female dress code in Islam must be dealt by clearing the difference between demands, needs and responsibilities of both the genders. Many women wear Islamic dress not only to fulfil their religious obligations but it may be a symbol of their political conviction or merely to fit in the

culture they are living in. Some of the women want to avoid criticism and harassment from men and consider it a tool of protection for them. They consider them safe if they cover themselves properly while going out. Moreover, many demographic factors like social class and cultural set up etc. are influencing women's choice of adherence with the dress code defined by Islam (Human Rights Commission, 2005).

Interestingly this debate has taken a new dimension if movements for hijab are seen in various countries where hijab is banned. These movements show that it is not merely to conform to your societal and cultural values but if the socio-cultural values are not supporting Islamic preaching of disciplining female bodies, still they want to wear headscarf or veil to show the world that they are independent, motivated and capable of making rationale choices for them (Why Muslim women wear veil?, 2013, pp. 1-4). These women are revolutionary in nature as they rebel against the societal set up of unrealistic fashion. They view hijab as their right not as a burden of a system of oppression because it sets them free from becoming sexual object for men. They want to be valued on the basis of their intellect and capabilities not on the basis of their looks and physical appearance. People have become slaves of consumerism and in this era if a woman carries Islamic attire, she basically refuses to conform to impractical stereotypes created by media. So, if women discipline their bodies according to Islamic preaching, they will be in a position of minimizing workplace harassment and making best use of their intellect and mind (Why Muslim women wear veil?, 2013, pp. 1-4).

Literature Review

According to a research conducted in France, chances of women to get an interview call increases five times for sales job and four times for accounting job; if they send their resume with colored photograph wearing a revealing dress with plunging neckline. This study concluded that selection of a sexy but not provocative dress helps women in getting a call for

interviews; if the initial screening is done by a male person. The study claims that the importance of women's appearance and choice of clothing in sales job was quite expected because it requires a lot of public dealing. However, it was really astonishing that selection for an accounting job is also dependent upon looks of women instead of their skills and expertise in the field (Nierenberg, 2016).

Another study was conducted in University of West Scotland which revealed that most of the female candidates are judged on the basis of their appearance not on their profiles (Grant, 2016). Moreover, Forsythe (2006) conducted a study in which she found that wearing of masculine clothes by women, when they have to appear in any job interview for a managerial position, give them more aggressive and forceful look. According to her study, those female applicants who were wearing masculine clothes were perceived better in terms of their managerial skills by the interviewer (p. 1579).

However, few studies are also available that argue women should not wear revealing clothes in job interviews because they leave bad impact on interviewer. These studies suggest that there must be a difference between party wares and official dresses. Women should look modest and decent while appearing in any job interview (Zoller, as cited in Dress for interview success, n.d.). Few of the studies actually highlight the judgemental nature of our society when it comes to clothing of women. Bhowmick (2017) tried to clarify the misconception that women does not dress up to get attention still they are always judged or even criticized by others.

Most of the above mentioned studies are conducted across the globe while relating them to the scenario presented in this paper about the problems and issues faced by female candidates when they appear in job interviews in Pakistan, it is argued that dress code varied from culture to culture. However, despite of this variation in dress code in different societies, there is an agreement on the concept of decency and modesty as a form of acceptable

dress in every society. This dress code depends upon the religious, moral, societal and individual values and revealing or seductive clothes do not fall in the category of acceptable dress code in any society (Anku, Danso & Kuwornu-Adjaottor, 2018, p. 215).

Theoretical Framework

Foucault's concept of discipline and punishment is used as a theoretical foundation for this study. Under the light of which it is tried to explore what sexist discourses are prevailing in the organizations and how do they pose certain disciplining techniques on female bodies and what possible steps may be taken by those females, who are not ready to accept these disciplining techniques to counter this situation as they consider Islamic disciplining techniques more appropriate for disciplining their bodies as compared to organizational ones. Although Foucault has been gender neutral in his analysis but still it is argued by various scholars that female bodies are becoming a subject of disciplinary power more as compared to males in this system of power. The power is in hands of males in patriarchal societies and they exert it on docile bodies of females by asking them to transform their identities into modern stylish ones by applying certain disciplinary techniques like make up, up-to-date clothing etc. (King, 2004).

Foucault's Concept of Discipline, Punishment and Discursive Construction of Femininity

Foucault has been gender blind in his analysis of power and its actions on bodies. He is criticized by many scholars for not being able to recognize the importance of differentiating between genders while studying and analyzing systems of power. Diamond and Quinby (1988) argued that he has avoided gender by considering it least important. While presenting the analysis of discipline and punishment, he has failed to examine the role of gendered characteristics operating as an important mechanism in system of power (McNay, 1992, p. 11) and because of this reason he has treated both the genders as same as if

there is no difference between their experiences of modern life and they bear the same relationships with the societal institutions without any difference. (Bartky, 1988, p.63).

In spite of this fact that he has failed to recognize gender, his work still carries significance for many feminist scholars who have used it to understand how in the systems of patriarchal powers, women body is more docile by being a subject to various mastery techniques by males as compared to men who are more strong and independent. Women although have become independent and are playing an appreciable role in all walks of life, still they are becoming a subject to many disciplinary techniques especially if they want to excel in the society as equal to their male fellows. For doing so, females have to manipulate, shape and train their bodies by indulging into certain disciplinary practices like that of style, fashion and adornment and these become a standard of how women should discipline their bodies to move into practical world (King, 2004, p.33).

Therefore, the beautification of body with the help of colorful clothing, ornaments and cosmetics has associated with femininity too much that it has become a criterion for jobs for females in modern organizations. Advertisements carrying job descriptions for females include many requirements which basically stem from this notion of adornment of female body to fulfill the criterion of femininity. This trend has developed over a period of time as in the earlier times men also use to involve in such adornment activities but this trend has declined radically in the 18th century and after that a clear distinction between fashions of both the genders started defining the boundaries of gender. During that time period, cross-dressing became highly embarrassing and unacceptable in the society (Wilson, 1985, p.117). That means a man could not wear female clothes and vice versa which is also in accordance with Islamic philosophy that strictly prohibits men to wear feminine clothes and women to wear clothes that resembles men's clothing (Wahid, 2017).

Concept of giving prominence to those body parts which serves as site of otherness like breasts, buttocks and hips etc. became dominant in feminine identities since Victorian eras and women' started dressing which could enhance these body parts for adding to their beauty. Corsets and bras were meant to serve these purposes. This trend has never changed over a period of time but it is strengthened by the history and in these modern times women are still judged on the basis of this fashion. Requirements for female jobs are indirectly demanding those candidates which carry these standards of feminism developed over a period of history. Whenever any ad demands pleasing personality and attractive communication skills and traits like same, concern of authorities is to hire a female who carries a stylish personality meeting all the pre-defined standards (Kohler, 2018).

Although according to Foucault, torture has been a characteristic of pre-modern times for containment and control of people (Sheridan, 1995, p.34) but in these modern times this has retained it's important. All of these beauty techniques are highly torturous for females like waxing their bodies or shaping their eye brows or wearing high heels etc. but they have to do it to fulfill the standards set by society to mould her to come as close to men's desire as possible. All of these disciplining techniques limit the working of female body as with high heels they may barely walk or with nail colors on lengthy nails they may hardly use their hands and make them a passive object which may be serving as a static property of male (Beauvoir, 1988).

This trend of shaping and manipulating female bodies have been common throughout the history but in the modern times, it has moved from clothing or cosmetics to shaping the flesh of desired parts y going into cosmetic surgeries. Women not only try to push their breasts up and enhance cleavage by using padded bras but try to keep themselves young by using liquid gels and also by surgeries (Bordo, 1993).

This sort of disciplining techniques are usually adopted by those females who are in the professions which demand young, energetic and beautiful females like that of air hostess and models. But it is true that to enter in any organization which has nothing to do with the physical appearance of any female, still women are judged on criteria mentioned above. It ranges from the post of office secretary to executive level staff where women have to look presentable on the defined standards of being presentable by the organization, doesn't matter whether it matches with the religious or societal norms or not (Kohler, 2018).

Research Objectives

Following are the objectives of this study:

- 1) To understand the problems faced by women who carry Islamic attire in job interviews
- 2) To explore whether the women are hired on the basis of their potential or appearance
- 3) To analyse what sort of disciplining requirements are mentioned in job advertisements targeting female candidates
- 4) To understand the Islamic philosophy about feminine dress code

Research Questions

This study is qualitative in nature and is based upon few research questions that will lead to exploration and understanding of the situation prevailing in Pakistani society about females who are searching for a job.

RQ1: What sort of difficulties women face specifically in terms of their appearance when they appear in any job interview?

RQ2: Whether the women are judged on the basis of their calibre or the way they discipline their bodies in job interview?

RQ3: How a woman should discipline her body according to Islamic philosophy?

RQ4: What are the requirements mentioned in the job advertisements targeting female candidates?

RQ5: Whether a woman who carries proper Islamic attire has equal chances of being selected in a job interview as a woman who discipline her body in a modernized manner.

Research Method and Material

The study is qualitative in nature in which mixed method approach is used. A combination of qualitative content analysis of job advertisements published in leading dailies of Pakistan and in-depth interviews of female candidates is used to explore whether the requirements mentioned in the advertisements are in accordance of Islamic philosophy or not and what are the experiences of female candidates carrying Islamic attire when they appear in any job interview. Females are selected on the basis of snowball sampling whereas advertisements are selected on the basis of purposive sampling. Data is analysed by developing themes and coding word to word data in respective themes. After extensive discussion of themes of study, the study will reach a conclusion.

Thematic Analysis of Advertisements

As mentioned earlier, there are certain jobs where appearance of any person matters a lot like that of anchorpersons in media, air hostess or model girls and fashion icons but it is ironical that advertisements regarding office secretaries, student coordinators and for other executive posts also demand certain disciplining techniques which are contradictory with Islamic preaching. It is generally accepted a standard for air hostess to be tall single, beautiful, well-versed because their job is to entertain the people and it is human nature that they appreciate beauty. Still it is a point of argument whether a lady with average looks and good manners cannot be a good air hostess. What height has to do with her job description and why career of any air hostess is in danger, if she gets married?

Requirements mentioned in advertisements according to professions

Even in some ads for job of air hostess, pictures of females are there along with job description and requirements. Some of the pictures are close to Islamic attire and females shown are wearing Abaya and covering their heads properly with head scarf (Shaheen Airhostess Jobs, 2015) whereas in some advertisements females are shown in their uniform. (Air hostess jobs in AirBlue, 2016). There is an advertisement where an abstract picture of a female with a highly sexually attractive pose and figure is given with the job description (AirBlue airline career opportunities as air hostess, 2013).

Advertisements endorsing independent women living without families

Similarly, the ads for office secretaries are also demanding pleasing personalities (Jobs in pharma, 2014) which, if operationalized on the basis of interviews of girls appearing in interviews, reveals that a girl carrying modern adornment practices like latest jewelry and dresses etc. are more appropriate for the post. Even in an ad for post of office secretary, it is mentioned clearly that the candidate should be free of family burdens and the language used is “family back luggage (Personal secretaries based jobs in Karachi, 2014). This shows that how much contradiction is present between job requirements and religious preaching. Islam demands females to prioritize their families first on every other thing and these organizations demands females free from family back by considering families an extra burden.

Advertisements requiring women to travel around the globe

Another important demand regarding jobs of office secretaries is related to willingness of traveling throughout the country or even across the country. According to Islam, a woman cannot travel without her Mahram (relations like her husband whom she is married, and unmarriageable kins like brothers, sons etc. defined by Islam) for even a sacred journey like performing Haj (Ruling on women travelling without Mahram, n.d.). These ads, which require woman to develop new technologies of self for them, contradictory with their norms and values, show how difficult it is for a woman of humble background with limited

education to enter even at the post of office secretary (Personal secretary, purchase manager job opportunity, 2015).

Advertisement requiring disciplining of female bodies in accordance with the job nature

Requirement like height, health and width of body are also given in ads for police or army but there it is justified because they have to meet the requirements of the nature of job. Point over here to be made is that if requirements of disciplining are in line with the job nature, there is no issue in advertising them but if they are only meant to undermine the status of woman, there is a need to condemn that. The concerned authorities should feel their responsibilities regarding their religion and society.

Analysis of Interview Data of Girls

As mentioned earlier, hundred girls are interviewed for this study that fulfill the academic criterion and other requirements for jobs but are rejected on the grounds that they don't carry modern dressing and styles. Most of the girls interviewed are carrying Abaya or cover themselves with *Chadar* (a long cloth which may cover the whole body). Some of them wear proper Hijab covering their face and body whereas some of them are adopting other forms of Hijab covering body parts excluding their face and hands etc.

Interviewers judge female candidates on the basis of their appearance

According to these girls, it is mentioned in few of the ads that girls should have pleasing personality but if it is not mentioned in the ad, still the priority is given to those girls who are wearing branded clothes, short tops and jeans, apply make over, wear high heels and are bold enough to interact with males etc. According to their experiences, job nature doesn't define job requirements but for a female, only thing which matters is her appearance.

Hijab is related to incapability of women.

One of the girl, when interviewed, told that she is doing Doctorate of Philosophy in her field but is still jobless because she wears Hijab and cover her face. She said that it is ironical, in a Muslim society people have become so bold to ask me to unveil myself if I need to get a job because veil shows I am a conservative woman who is unable to move with the modern standards of society. In spite of having a bright academic career, she was unable to get a job because according to her education sector has also become commercialized and its purpose is to make money only not to promote our own culture and values.

Privatization and commercialization: Important factors

Point discussed by that lady was very pinching that by privatization and commercialization, sacredness of field of education is compromised and it has become a business only. This liberalization will result in negative outcomes in terms of ethical and moral development of citizens. This process of commercialization will ultimately disengage the teachers and the students from the traditional roots of society eroding them gradually (Chorney, n.d., pp.8-17). This is true that purpose of education is to produce those individuals who are capable of contributing towards sustainable development of the country but this must not be ignored that earning without learning will destroy the society ultimately (Sahu, 2013).

Her point is further enforced by many other ladies who said that number of private universities have started their sub-campus throughout the country. These private universities have nothing to do with the ethics and norms of society because they want to make money only. While hiring the faculty, they do consider academic standard of candidates but preference is given to those candidates who fulfill other disciplining requirements too along with education. Not only the private universities but private schools too have defined a criterion for the teaching staff to wear stylish dresses, have re-bonded hair and not to carry dopatta. Teacher may come to school while covering her but in the vicinity of school she should put all her Abaya, head scarf or Chadar aside and carry modern attire. In this process,

policy makers of the school have completely ignored what impact these practices will leave on the minds of young children.

Situation in media organizations

Situation is not restricted to the academic institutes only but it has extended to almost all sorts of organizations where it is difficult to enter for those females who want to discipline their bodies as per Islamic preaching. One girl interviewed for this study has completed her education in media studies and is interested in working with print media but she is rejected on the grounds that she wear Abaya although she doesn't cover her face. She told that interviewers refused to hire me in every organization where I appeared in the interviews on the ground that you can't move in media organization with this out-dated get up. Her point is valid that she is interested in print media keeping in mind that she is unable to fulfill the requirements of electronic media but people of print media has also same requirements like that of electronic media. Most probably reason behind this is most of the print media organizations are having their electronic media channels and their environment is influenced by them.

Situation in banks, offices and professional organizations

Similarly, girls interested in fields of banks, leasing organizations, advertisement agencies and business organizations have worse experiences in the interviews if they carry Islamic clothing. They conclude on the point that if the owner or CEO of the organization himself is a value-oriented man or if you have a very high reference, possibility of entering an organization is there otherwise future of those girls who want to lead a respectable life is dark in this Islamic state. Now after understanding this situation, it is important to understand how these girls have responded to the situation after being rejected so many times and for understanding this. Foucault's concept of technologies of self as used by Wholly Thorpe is used in this study to understand the reaction of these girls.

In her article, she has divided technologies of self into two parts. First part is related to concept of knowledge and problematization of situation. At this step, it is analyzed how these girls perceive this situation based on the knowledge of their own ethics and their societal norms. Next step of technologies of self is to take an action on the basis of how they have problematized the situation (Thrope, 2008, p.199).

Few girls compromise their veil.

Some of the girls have problematized this situation as need of time and decided to unveil themselves. They say that they have to keep in mind their own financial problems and have decided to make a compromise on these disciplining issues. But these girls are very few in number. Pakistan's society is value oriented and being an Islamic society, responsibility of earning bread and butter doesn't lie on females. So, most of the girls have preferred to stay at home or join nearby schools in their local areas where standard and disciplining the body is not that important.

Some girls start their own business.

These girls are in majority in number and a very least majority is of the girls who have decided to take some practical steps after facing this continuous humiliation of rejection. One of the girl said that she has decided to open her own academy in her area which is only for female students and in female environment, she doesn't feel any problem regarding disturbance in her veil. Although she is able to make a handsome amount from that but she still regrets to not to become a part of professional organization. She says it was her desire to join any multinational company and prove herself but she was not hired by any company only because she wears abaya and covers her face. She said money is not the end of this universe. She is making money but she is unable to enjoy a prestigious job and designation.

She said she is satisfied with her choice of profession now but she demands from higher authorities of various organizations to encourage those girls who have adopted dress

code defined by Islam because she is concerned about other girls who don't have enough sources to set up their own business and are forced to go for lower jobs not meeting their caliber. Many of the girls are giving home tuitions or teaching in nearby schools at very low salary. Solution to her feelings was offered by another girl who was interviewed too for this study. She said that women only police stations, post offices and other organizations are a good initiative for those girls who are capable enough but are not ready to work in combine environment. As the girl who has opened up an academy for females has a desire deep in her heart to enjoy a prestigious designation may also work in this sort of organizations and make best use of her capabilities.

Women-only organizations

The problem is that in this era of globalization women cannot excel in isolation. Moreover, women only organizations is not a cost friendly solution of the problem because of government will set up separate organizations and institutions for both the genders, it will have to spent double amount of the money that it is currently spending. So the question is still there. Whether these women only organizations are a solution to the problems faced by these girls or should certain steps be taken by concerned authorities to make capabilities a judgment criterion instead of appearance?

Conclusion

Finally summing up the discussion, it may be argued that trend of using woman as sex symbols have increased over a period of time in our society. Some people have started accepting it but majority resists when it comes to the matter of Islam. People are ready to make a compromise on their societal norms but not on religious norms. Women, if interested in making their professional lives, should take certain serious attempts in order to counter this sort of acts. Responsibility lies not only on males but females should strive for their rights too. Respectable living is their right which is given to them by Allah and state. They should

not accept any job offer by compromising their dignity. The women who are sitting at higher position in any organization should encourage merit based selection of girls for job instead of appearance based selection.

From the above discussion and by combination of analysis of interview data and thematic analysis of advertisements, it may be concluded that it is not necessary to mention these disciplining requirements in the advertisement. Whenever a candidate is appeared in an interview, she is judged on the basis of her appearance and the way she carries herself. This is not limited to one or two professions only but situation is getting worse day by day in every profession. Men have to recognize that their work load will be shared, if they will give opportunity to the girls who really deserve the seat no matter what attire they carry. They usually complain of being overburdened by office work because their female fellows are not ready to share workload with them because they spent more time in disciplining their bodies.

So, there is a need to work on the sick mindsets of our people. Those women who want to sell their personality must be discouraged and those men who think by hiring woman only for change or entertainment, they will become modernized and will be able to meet global standards of diversity in workplace must also be discouraged. By doing so, they are basically killing the talent of one half of their society. If they consider women on the basis of their talent and capabilities, they will be in a better position to excel and grow.

Finally concluding, Women are considered to be good organizers, administrators and workers because of their dedication and commitment towards their work. Because of this reason they are trusted by Allah and assigned the duties of homemakers. If they are performing this duty well, they must be trusted by policy makers of our society that they any perform well in official settings too. There is a need to provide them opportunities to explore their talents.

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