

A Comparative Analysis of Gender Based Employee Role in Karachi

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ABSTRACT

Pakistan is a patriarchal culture in which men have the most power and women are seen as second-class citizens. This has major ramifications for both women and men's lives. The goal was to investigate contemporary gender roles in urban Pakistan, as well as how they are reproduced and perpetuated, and how they affect men's and women's lives. It was also said that the younger age was more supportive of gender norms being modernised than the older generation. In Pakistani society, there are substantial gender inequities and human rights abuses against women, according to this report. The uneven gender roles were seen as permanent and imposed by societal systems. Women were frequently subjected to severe restrictions and constraints on their liberty. Higher levels of education, on the other hand, were seen as a catalyst for change, not only for women but also for males. Furthermore, the media was seen to play a good role in promoting women's empowerment. COVID-19 has a negative influence on employee performance and increases the risk of making a mistake. It's all about figuring out if there's a link between employee support and corporate success on a large scale. Let's look at the differences between workplace justice and job fairness. For this study, a convenience poll of 100 gender based employees was defined and chosen. The surveys were kept open-ended to stimulate responses. A Pseudo-Differential Templating Method was employed to analyse a subset of the replies. Employee morale rises during periods of high cash flow, since COVID-19 views this as delivering additional resources to employees rather than laying the groundwork for their positions.

Keywords: Gender; COVID-19; Patriarchal Society; Employee performance

INTRODUCTION

Gender inequality is also firmly established in Asian countries, resulting in discrimination against women and girls, which is connected to gender-based violence and has long-term mental and physical health consequences (Omar, Zainah, & Farahdi, 2016). At every stage of life, women's health, especially reproductive health, is significantly impacted when they are expected to serve as subordinates to males. A woman's life can be impacted by gender discrimination at several stages of her life, starting with prenatal sex selection. As girls get older, they are more likely to be subjected to dating violence, marital rape, and dowry abuse in addition to the intimate relationship violence and medical malpractice they experienced as

children (Rhoades, Eisenberger, & Armeli, 2019). In addition, women who are socialised to accept traditional gender norms and IPV are more likely to encounter such violence than women who are less accepting. Discrimination against women is a pervasive, worldwide epidemic, despite the fact that it affects both men and women on an individual basis. In the context of institutionalised gender disparities and women's subjugation, it is rooted in society. Both men and women have internalised these societal prejudices, which are the root of the disparities in life experiences that exist between the sexes. Gender inequality manifests itself in different ways across cultures and countries, with some being more overt about it than others. Based on the notion of production and reproduction, Pakistani gender roles are built from a combination of traditional roots and societal norms, which are taken to reflect the masculine and feminine characteristics of an individual. There are more than half a million illiterate Pakistani women who are forced to stay at home doing chores for their extended families and are not allowed to participate in the country's most important decision-making processes. Gender inequality presents itself in a variety of ways depending on the culture, politics, religion, and economic status of a given country, and it is also closely connected to violence against women. Our starting point was this: Gender roles, how they are reproduced and perpetuated, and their effect on men's lives were the focus of the study.

In unstable economic times, there are few options to maintain employee performance other than to provide employees with organisational support and fairness. As one of the most major threats to Performance, it's crucial to offer assistance to employees, and placing an undue burden on a single group of employees may cause them to feel oppressed and compromise their productivity (Hofmeyer, Taylor, & Kennedy, 2020). 46 percent of respondents in a recent study predicted that COVID-19 will have an influence on the efficiency of companies in 2020, according to the findings of the survey (Caligiuri, et al., 2020). It raises a number of issues, such as what steps should be taken to increase employee performance in order to keep businesses running during a lockdown?

Employees can only do their best work and provide the finest customer service if they are happy with the company's policies and procedures and feel supported by it. At the same time, firms make every effort to keep qualified people on board so that they can deliver higher-quality services (Caligiuri, Verbeke, & Zimmermann, 2020). In order to create a win-win situation for both employees and the company, this reciprocity is critical to the process. An awareness of the elements that influence employee performance, such as organisational support, must be developed by businesses, according to reports. Workers who are well-cared-for by their employers are more likely to be committed to their jobs (Carnevale & Hatak, 2020), have greater levels of organisational commitment (Miao & Kim, 2010), and so on. This is due to the fact that employees are always observing how their companies treat them and whether or not their efforts are valued?

LITERATURE REVIEW

Work avoidant and deviant behaviours can be adopted by workers who have little or no sense of organisational support. They despise their work, and they may form plans to quit the organisation. (Dawley, Houghton, & Bucklew, 2018). That's why it's important for companies to foster a feeling of community among their workers. Employees need more than only the physical presence of assistance; they also need a feeling of prevailing organisational support, especially if they are truly searching for it. As a result of the organization's assistance, they will be protected from the bad effects of COVID-19. When it comes to the way their businesses treat their employees, do they see how much the company values the work they do? Examination of chosen criteria, such as the perception of support and fairness inside the

organization, will be necessary in order to answer these questions. Getting better results is easier when there is a high degree of "perceived" support from the company (POS).

In Pakistan, women's rights are not uniform because of the way gender is intertwined with other types of social exclusion. Uneven socioeconomic growth and the effect of tribal and feudal social structures have resulted in a wide range of women's statuses in different areas and classes. A structural subjugation of women compared to males pervades all social strata and geographic divisions, including the rural-urban gap. Pakistani society is based on the idea that gender is a fundamental organising force. The social significance of gender is predetermined by patriarchal beliefs ingrained in local customs and culture. Men and women have been separated in the public and private spheres by the concept of sexual division of labour, which has assigned reproductive tasks to women as mothers and spouses in the home and economic ones to men as breadwinners. As a result, the family and the state have made insufficient financial and human resources available to women. Gender disparities and discrimination are the result of a lack of investment in women's human capital, which is compounded by the ideology of purdah (literally "veiled," negative social biases, and cultural practises), the concept of honour linked with women's sexuality, restrictions on women's mobility; and women's internalisation of patriarchy. Studies from throughout the world and in Asia show a strong correlation between higher levels of literacy and greater economic growth in other areas of society. Although Pakistan spends only 2.1 percent of its GDP (gross national product) on education, the country continues to invest in education. By the year 2000, Pakistan would be unable to spend the United Nations Educational, Scientific, and Cultural Organization's required 5% of its GNP on education due to this trend. The poorer social, economic, and cultural position of women contributes to their poor health. For example, women's sexuality is regulated by social and familial norms and their economic dependency on men, as well as constraints on movement. Women's children are more likely to suffer from nutritional inadequacies as a result of intrahousehold food allocation bias. A lack of control over one's own body, early marriage, heavy childbirth, and illiteracy all negatively impact women's health. Gender bias in the health care system has been institutionalised, and as a result, women's reproductive and basic health requirements have been neglected and their health condition has been deteriorating. Women's and children's circumstances of oppression are exacerbated when poverty increases. Gender disparities in household resource allocation are particularly severe in low-income households. Nutritional deprivation affects women the most in low-income homes, according to a new study. Poverty makes it necessary for women to work longer hours in order to provide for their family and prevent them from going hungry. Poverty and cultural discrimination already put these women under a lot of pressure. Women account for an estimated two-thirds of all patients in mental facilities. The low productivity of women and the enormous social and economic expenses they impose on society are both negatively impacted by their poor mental and physical health.

METHODOLOGY

Women's status has been explored in a variety of circumstances and from a variety of views throughout the years. Non-Muslim academics in particular and some moderate muslims in general have the greatest difficulty comprehending the Islamic stance. Islamization has typically been considered as having an influence on women's standing in Islamic nations, rather than their own cultures and regions (Zeba A. Sathar et al 2012). Gender roles study is well established and developing, however the position of women in Islamic viewpoint challenges existing views. Mainstream research's theoretical foundation is plainly sexist (Ahl 2006). Muslim women are anticipated to play a significant part in Pakistan's transition to an Islamic

state, but feminists have concentrated only on Pakistan's lack of representation of women in all areas of society in order to devise policies that would help the country become an Islamic state (Rasul Bakhsh Rais 2017). Gender roles aren't just shaped by religious belief systems in developing countries; instead, societal conventions and traditions play a significant impact. The fact that there are considerable regional gender inequalities prevalent across Pakistan attests to this (Farzana Bari; Maneela 2012). The Quran is the primary text for Muslims. In the Koran, there are several passages pertaining to Islam. "I will not lose sight of the work of any of you who labours in my path, whether it man or woman; one of you is equal to the other (3:195)" This distinctive and well-developed subject in the Quran includes accountability for men and women, spiritual equality, and duty. In the eyes of Allah, men and women are equal in their spiritual equality, which is the foundation for equality in all areas of human existence in this world and in the next. The holy book of Islam, the Quran, is written in Arabic. In 2012, Pakistan had a literacy rate of 58%, with just 22% of females completing elementary education compared to 47% of boys) (Economic Survey of Pakistan 2012). People who can only read and write their own names are included in this category. Islam's religious commands cannot be fully understood and obeyed by a population with a literacy rate as low as that found in the Arabic book Quran. On the basis of these discrepancies and the idea that gender discrimination is the product of several cultural forces that have converging through time: British heritage, Indian influences (before partition), religious and American influences, etc (Khilji, 2010). Different cultural practises have spread as a consequence of all of these factors. Although more than 97% of Pakistan's population is Muslim, Islamic customs are not widely practised; rather, Pakistani culture is shaped by history, regional traditions, religion, and modernisation. Although liberal and conservative ideologies are widely held, this is due to a variety of historical transition phases.

Sample and Data Collection

The male and female workers' replies were obtained. In order to have a better understanding of the company's procedures, workers were required to work at least two years. Respondents were chosen at random since it was up to them whether or not they wanted to fill out the survey. To collect the data, a closed-ended questionnaire based on previous research was used. We saw that women had the instructions shown while collecting data, and we reiterated that reading and following the guidelines before entering the media is important in order to prevent any potential risks from COVID-19.

DISCUSSION

According to this study, women from all socioeconomic levels had comparable expectations and views on gender roles and how they were carried out in Pakistani society, which was a major finding of the research team. Everyone who took part spoke on how children are socialised into gender roles and expected to fulfil traditional roles of male and female in the home and society as a whole, no matter what their educational background. When it comes to women's roles, the traditional view is that their subservient status is passed down through the generations via adherence to religious and cultural traditions that are particularly strong among extended families. In contrast to the women from lower socioeconomic status groups, the majority of the women from higher socioeconomic status groups said they were not willing to surrender their rights to paid work. The better educated members of the younger generation emphasised the importance of education in bringing about future changes toward more gender-neutral roles and interpersonal relationships. For an educated woman, the near future may provide the prospect of delaying marriage, selecting a spouse, and increasing her visibility in society. Furthermore, the media was seen as having a good impact on women's empowerment and gender equality in the minds of the participants. According to the ladies who took part in

the study, there is a lot of prejudice against men and women in urban Pakistan. The examples cited covered every stage of life, from infancy to adulthood, with a focus on how education is less accessible to females of all ages and educational levels. In Pakistan, women's illiteracy rates are much greater than men's, as a consequence of such a policy (16). Further details of early and forced marriages, pregnancies, and deliveries were provided, all of which put women's health at risk. To make matters worse, in Pakistani culture, the "boy preference" mentality is widely prevalent. Having a daughter may lead to a variety of difficult conditions for women, including abuse, neglect, and the prospect of divorce, as our interviewees highlighted. When women are forced to rely on others throughout their lives, with little or no power to make their own decisions, this should be seen as a violation of their human rights. Our study revealed that a woman was seen as not only wedded to her husband, but also to his whole family, and she was expected to provide for the needs of all members of the home. Men's aggression in the family and their dominance over women were seen as acceptable by society since they were female. Men were required to care for, obey, and respect their parents and older relatives, despite the fact that they were regarded as having the authority to make choices also for their wives. When a woman strayed from gender norms, some people thought it was appropriate for a male to physically beat her. Women's subjugation has been seen as a result of this phenomena in various nations. Women in Pakistan and other Muslim countries are all too familiar with violence and oppressive behaviour. Because of the potential for retaliation from their spouses, women often avoid seeking assistance from health care providers or humanitarian organisations, highlighting the need of a support network organised exclusively for them. The judicial system also favours males over women, resulting in gender-based disparities in treatment. The divorce rate in Pakistan is exceptionally low because of the accompanying shame, and women have few legal institutions to turn to for support. Religion was also noted as a factor in women's rights being suppressed. However, our research also found encouraging indicators for rethinking traditional gender norms. Girls were seen as more serious students than boys, and education in general was regarded as a way to both increase women's knowledge and the well-being of men in society. In a separate study, researchers found that men and women with greater levels of education were more knowledgeable, more capable of obtaining and using information, more autonomous, and more liberal in their views on the position of women. It was often believed that professional women were more knowledgeable and, as a result, more equipped to protect their own interests and those of their employers. A research from India shows that women's education is a powerful and independent tool for lowering the likelihood of domestic violence.. Due to their mother's teachings, children of professional women were regarded as well-mannered, intelligent, and disciplined. Educated women raise their children better, according to past research. Women's and men's rights were perceived as a result of the media's role in influencing public opinion. Women's human rights are given priority in the job, which, according to a previous research, aids in their empowerment.

CONCLUSION

This research found that getting stronger participants during COVID-19 correlates with positive outcomes in employees' performance and participation in the POS and open-based economy stress. Organizational assistance has many advantages: most importantly, it increases the ability of people to collaborate at all levels of management. This especially occurs while individuals are actively seeking help. This is because people actively searching for support increases the employee's overall performance and it increases overall performance particularly during a crisis.

The conclusions of this research, based on a survey of the literature, are useful for both practising Muslims and non-Muslims in understanding Pakistan's genuine sense of gender roles. This helps us comprehend the position of women in societies where religion is prominent in its genuine form. Women's standing in society is influenced by a variety of factors, including their educational attainment and knowledge of their rights. Every human being is entitled to equal rights and privileges regardless of their gender, although this has been formed by the impact of culture, tradition, and knowledge across the globe. The position of a Muslim woman is often misunderstood and depicted in a distorted light across the globe.

Based on the findings of the research, various practical implications were discovered. To underscore the importance of characteristics such as perceived organisational support and employee performance, this research shows that organisational justice may help improve their connection. Both the in-role and extra-role performance are boosted by its presence. Extra-role performance can't be overlooked during COVID-19, when everyone in the workplace is asking for some assistance, particularly in the use of the media.

It is also possible for a business to enhance its strengths in terms of having strong workers, as well as to increase employee self-efficacy, which motivates people to perform better both in and out of the workplace.

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