

Female EFL Teachers Facing Challenges in Career Making: A Comparative Study of Pakistan and Iran

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Abstract:

This study investigates the barriers faced by female EFL teachers for making their teaching career in Pakistan and Iran. From the population of female EFL teachers in Pakistan and Iran, the sample of eighty teachers was selected through convenience sampling that involves the sample being drawn from that part of the population which is close to hand and it includes people who are easy to reach. The data were collected through a questionnaire based on three-point rating scale. The Questionnaire was designed after reading a lot of literature on the topic concerned. The purpose and aim of devising this questionnaire was to investigate the challenges confronted by female EFL teachers in Pakistan and Iran. The questionnaire consisted of only five items because the nature of questions was comprehensive enough to serve the purpose. The results of the data collected through eighty questionnaires are shown through the graphs and tables. In the end, it was concluded that the absence of organizational justice and social disapproval and societal beliefs are the greatest challenges that the female EFL teachers face in Pakistan and Iran.

Keywords: Organizational Justice, social disapproval and societal beliefs, work-family conflict, *pardah* (Veil) and *izzat* (Honour)

Introduction and Literature Review

In this modern era of globalization and economic development, the females have to work side by side with the males to meet up the economic needs of their families. As a result, the females have to take different jobs. While doing jobs, the women have to face many challenges in advancing their careers.

Huang et al.(2004) are of the opinion that females are awarded less salary than males. The justification that is given to defend this difference of salary is that females are not usually family's main earners. Foley et al.(2005) opine that females are more affected than males by distributive injustice in organization. They gave this opinion keeping in view the Israeli educational system. Greenhaus et al.(2001) present a different view that females working in teaching profession are in position to manage work-family conflict easily due to workplace flexibility than those of working in other professions with inflexible hours and long workday. Meyer and Allen (1997) demonstrate that organizational commitment has three components: affective, continuance and normative. Affective commitment can be defined as employee's emotional association and involvement in organization. Besides, he identifies himself/herself with organization. Normative commitment is feelings of obligation to continue employment. Continuance commitment refers to the awareness of the costs associated with leaving i.e. because they need to stay. Greenberg (1996) states that the researchers have defined organizational justice as "people's perceptions of fairness in organizational settings". Greenberg also explains that different types of organizational justice are discussed by different researchers. These are: (1) distributive justice (2) procedural justice (3) interactional justice. Bies and Moag (1986) are of the view that distributive justice refers to reward allocation, procedural justice refers to the formal level of the decision making process related with employee's complaint or appeal regarding the first stage of decision making and interactional justice refers to the informal interpersonal interactions between supervisors and subordinates at workplace. Hallock (1997) is of the view that females' work is not recognized and it gives the sense to females that their dignity and self-respect is being damaged. Ahl (2007) points out two problems for females. He is of the view that women are not in position to equally compete with men due to unequal distribution of domestic work. He further says that societal mindset accepts women's work as secondary to their family and husband's work. Baughn et al. (2006) argue that societal norms and beliefs put a pressure on women because people attach certain values, roles and expectations with female gender. This thing affects career choices of women. Bird (2006) exposes that women face problems in managing work and family because of unequal distribution of family responsibilities. Cross and Linehan (2006) agree that uneven distribution of family responsibilities and childcare become major challenges for women to

advance their careers effectively. Gutek et al.(1991) give their opinion that the traditional notion of men as "bread-winner" and women as "house-makers" is a big challenge for females in the advancement of their career. Roomi and Parrot (2008) state that cultural norm of *pardah* (veil) and *izzat* (honor) deeply influence women's career negatively. As a result, females face problems in making their career. Papanek (1982) opines that women are confined to their homes due the cultural norm of *pardah* (veil). In this way, it becomes a challenge for females in their career. Shaheed (1990) explains that *izzat* (honor) is a notion that declares the women as repositories of family's honor and their chastity and good reputation is highly valued and guarded. Kamal (1997) argues that social disapproval of working women is one of the major challenges for the women to advance their career. Roomi and Harrison(2008) point out that some traditional families do not allow their women to move freely and mix up with men. Females are kept bound within four walls and their wish for job and career making is always discouraged. To manage work and family responsibilities is one of the challenges that women face in making their career. (Frone et al. 1992; Guendouzi,2006; Noor,2004; Shelton,2006; Walter,2004)

Research Methodology

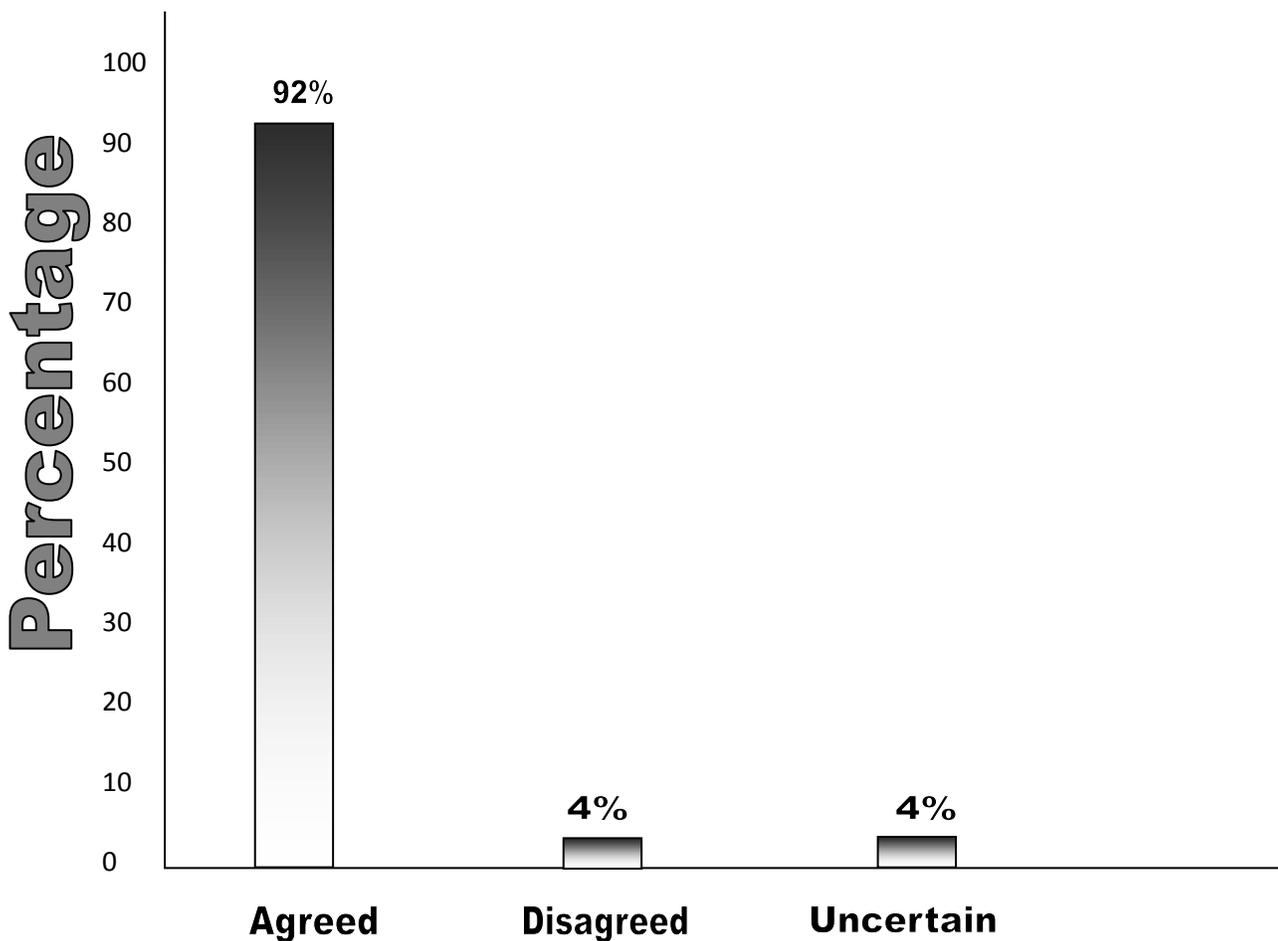
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Results and Discussions (Pakistan)

Fig 1 Do you agree that the **absence of Organizational Justice** is a barrier in the advancement of your teaching career?

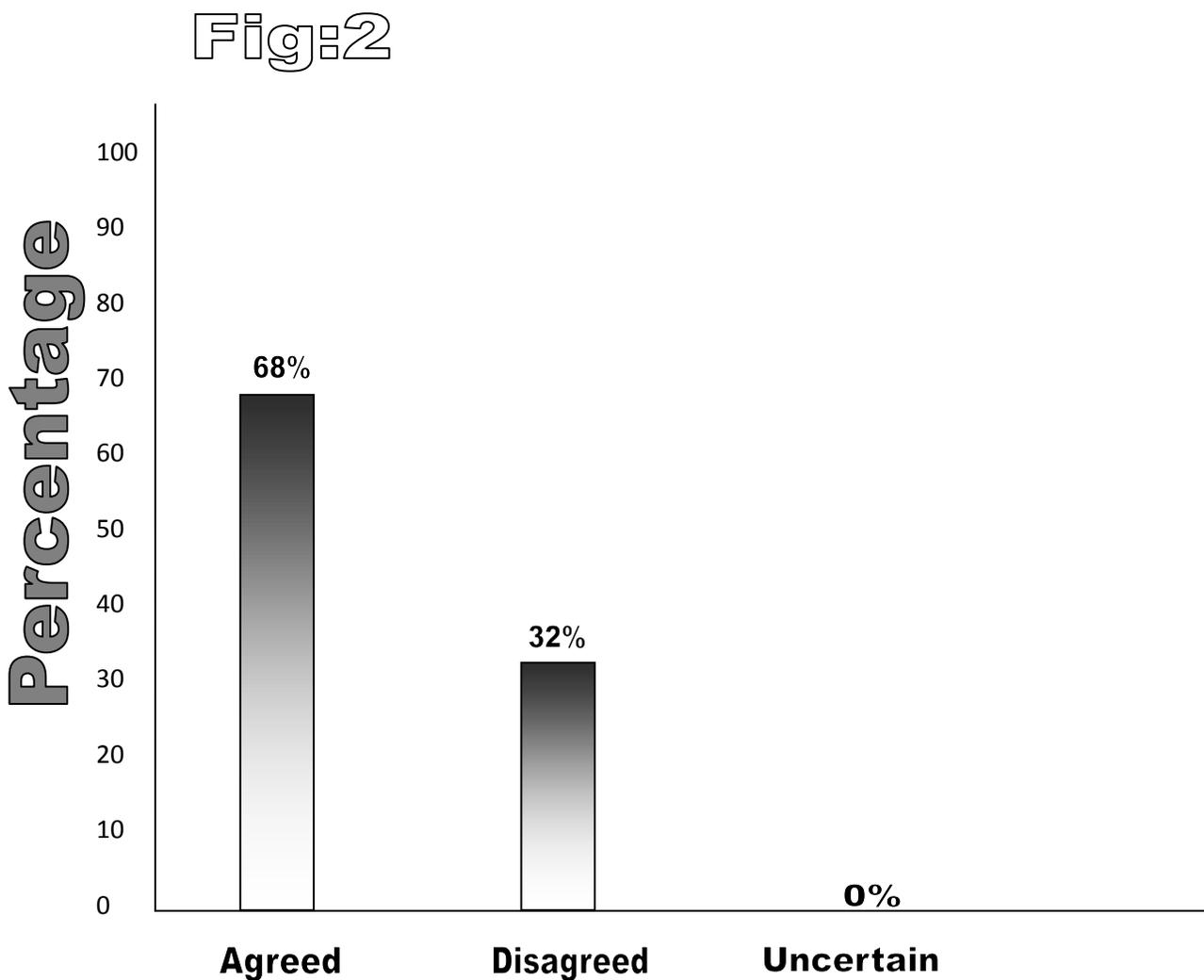
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Fig:1



It is agreed by 92% of the respondents from Pakistan and 66% of the respondents from Iran that the absence of organizational Justice is a barrier for Female EFL teachers in the advancement of teaching career. Assumption can be made that absence of organizational Justice is found in educational organizations of both the countries. Level of organizational injustice is higher in Pakistan than that of Iran.

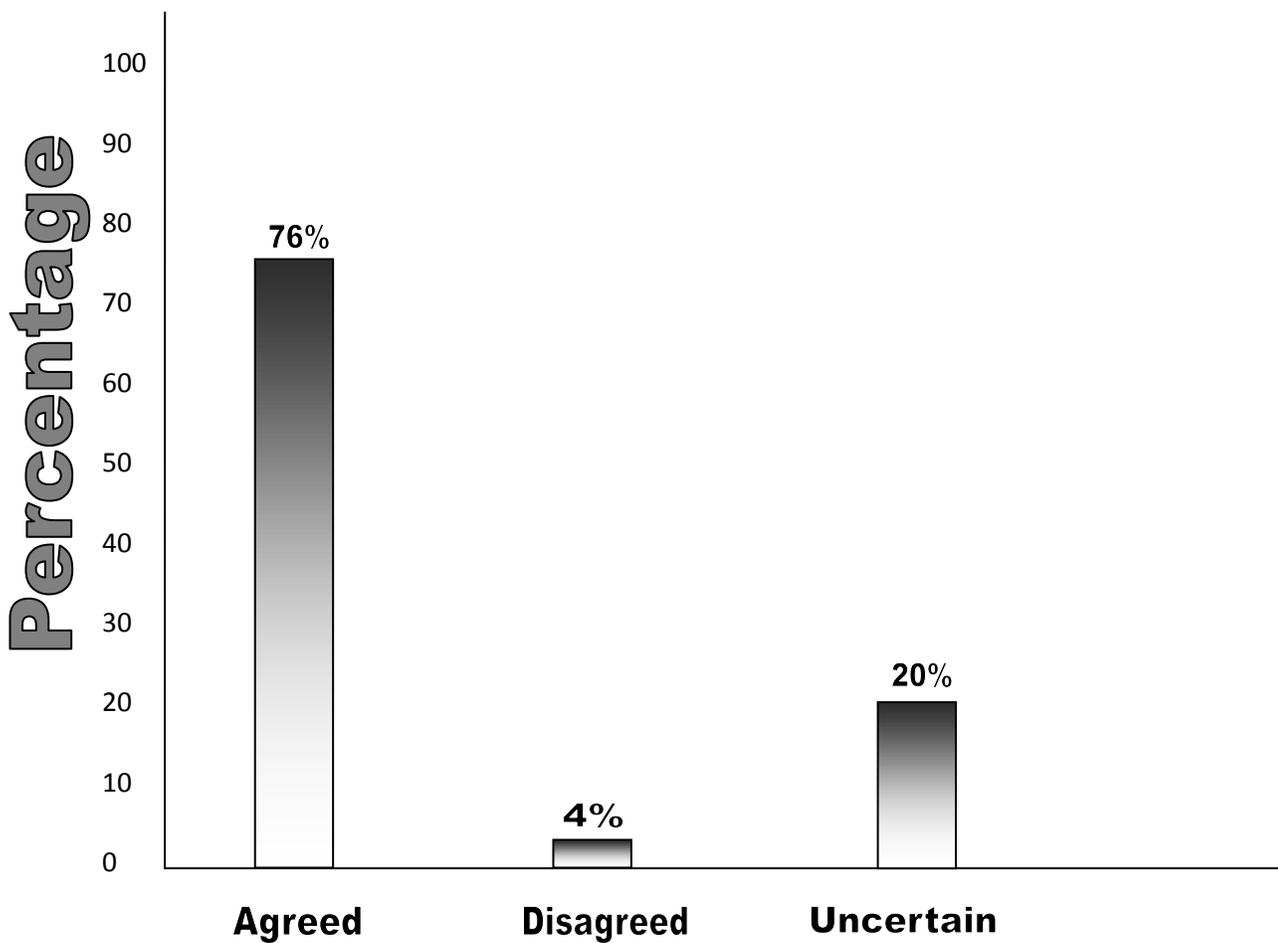
Fig 2 Do you agree that **work-family conflict** is a barrier in the advancement of your teaching career?



It is agreed by 68% of the respondents from Pakistan and 0% of the respondents from Iran that the work-family conflict is a barrier for Female EFL teachers in the advancement of teaching career. Assumption can be made that most of the respondents were unmarried so they did not take work-family conflict as a barrier or they were managing this conflict.

Fig 3 Do you agree that social beliefs and social disapproval are the barriers in the advancement of your teaching career?

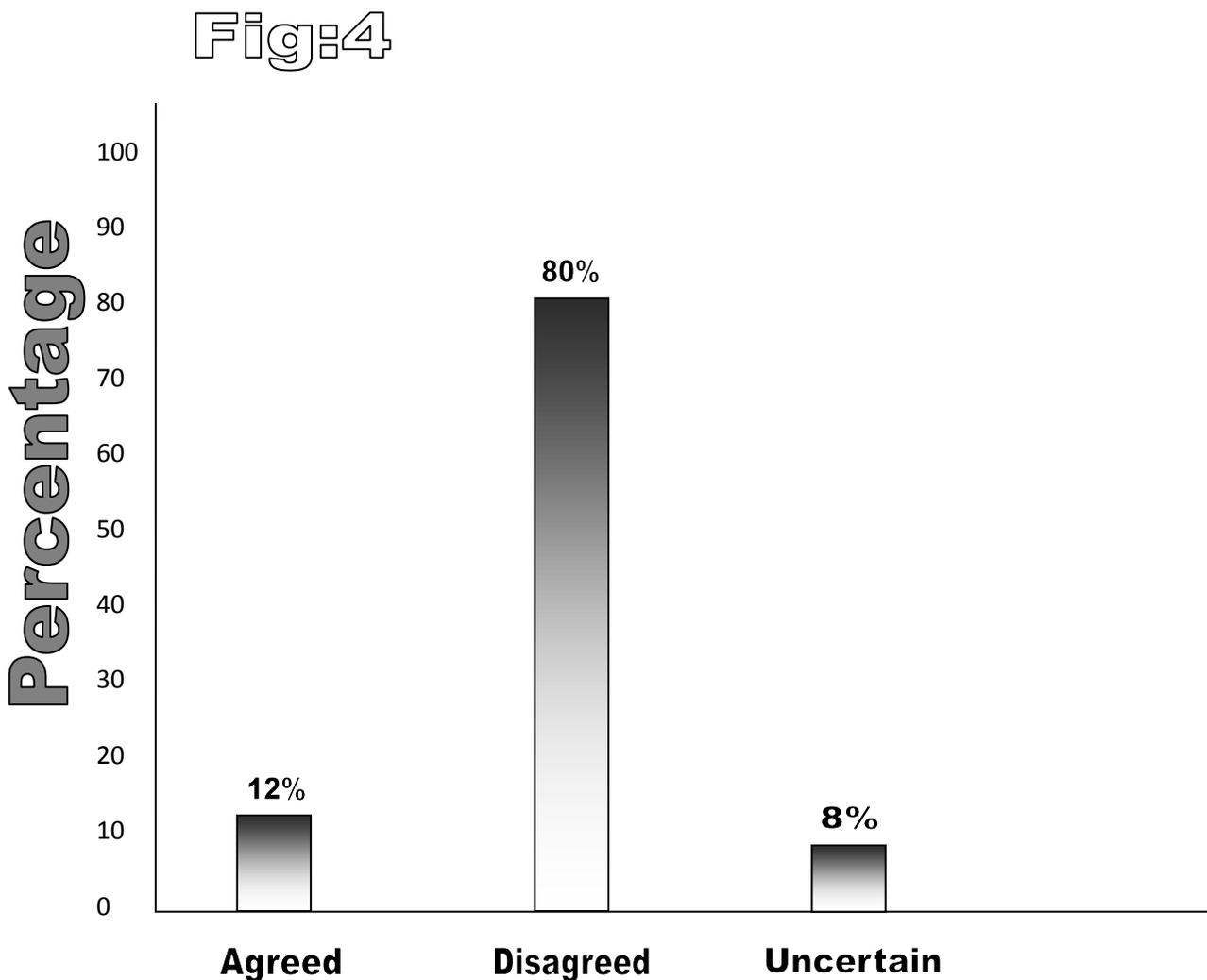
Fig:3



It is agreed by 76% of the respondents from Pakistan and 100% of the respondents from Iran that the social beliefs and social disapproval are barriers for Female EFL teachers in the advancement of

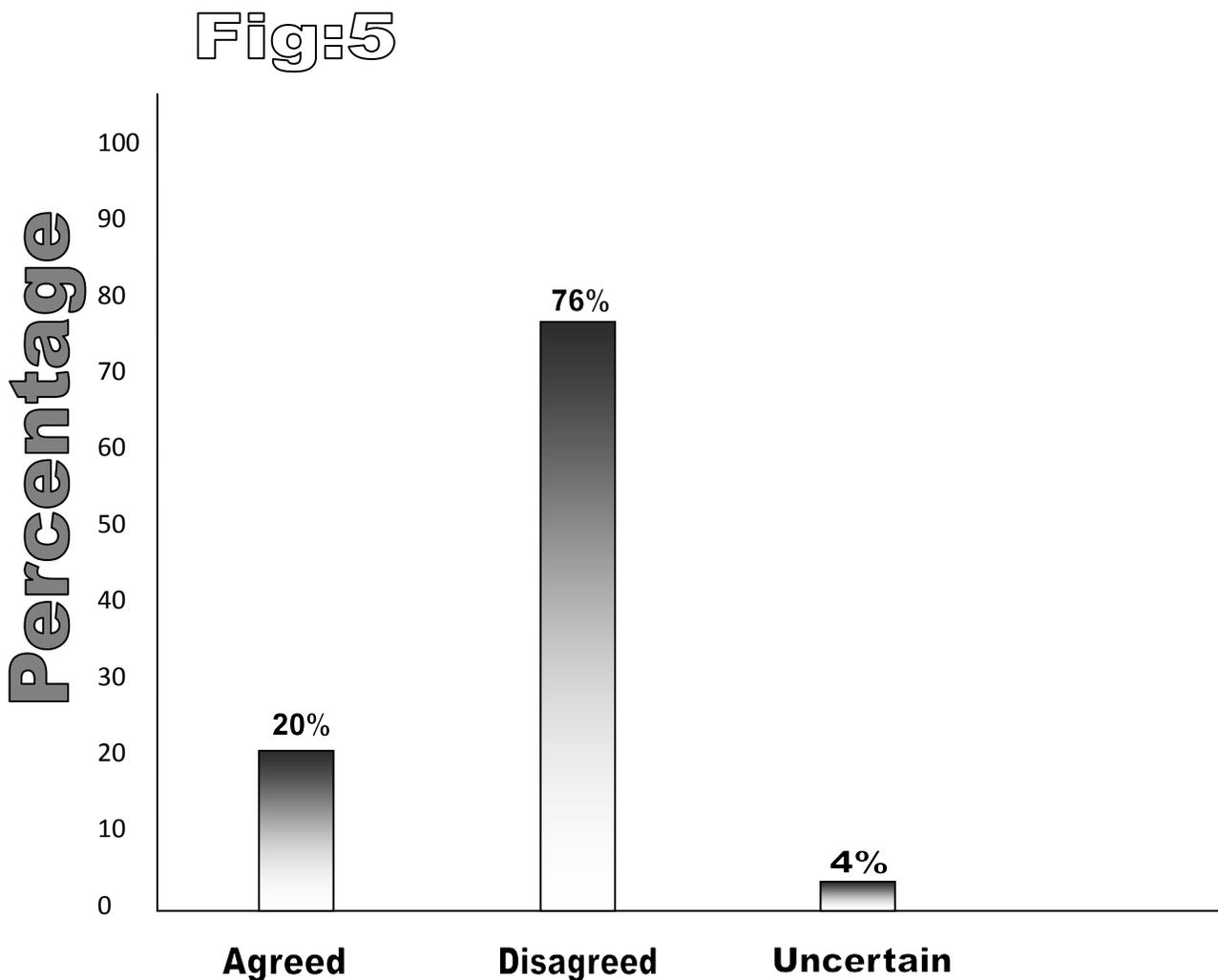
teaching career. The results indicate that social beliefs and social disapproval are the greatest challenges for Female EFL teachers in Pakistan and Iran.

Fig 4 Do you agree that the cultural norm of Purdah (veil) is a barrier in the advancement of your teaching career?



It is agreed by 12% of the respondents from Pakistan and 33% of the respondents from Iran that the *pardah* (veil) is a barrier for Female EFL teachers in the advancement of teaching career. Results indicate that *pardah* (veil) is not a big barrier for for Female EFL teachers in Pakistan and Iran.

Fig 5 Do you agree that the cultural norm of *izzat* (honor) is a barrier in the advancement of your teaching career?



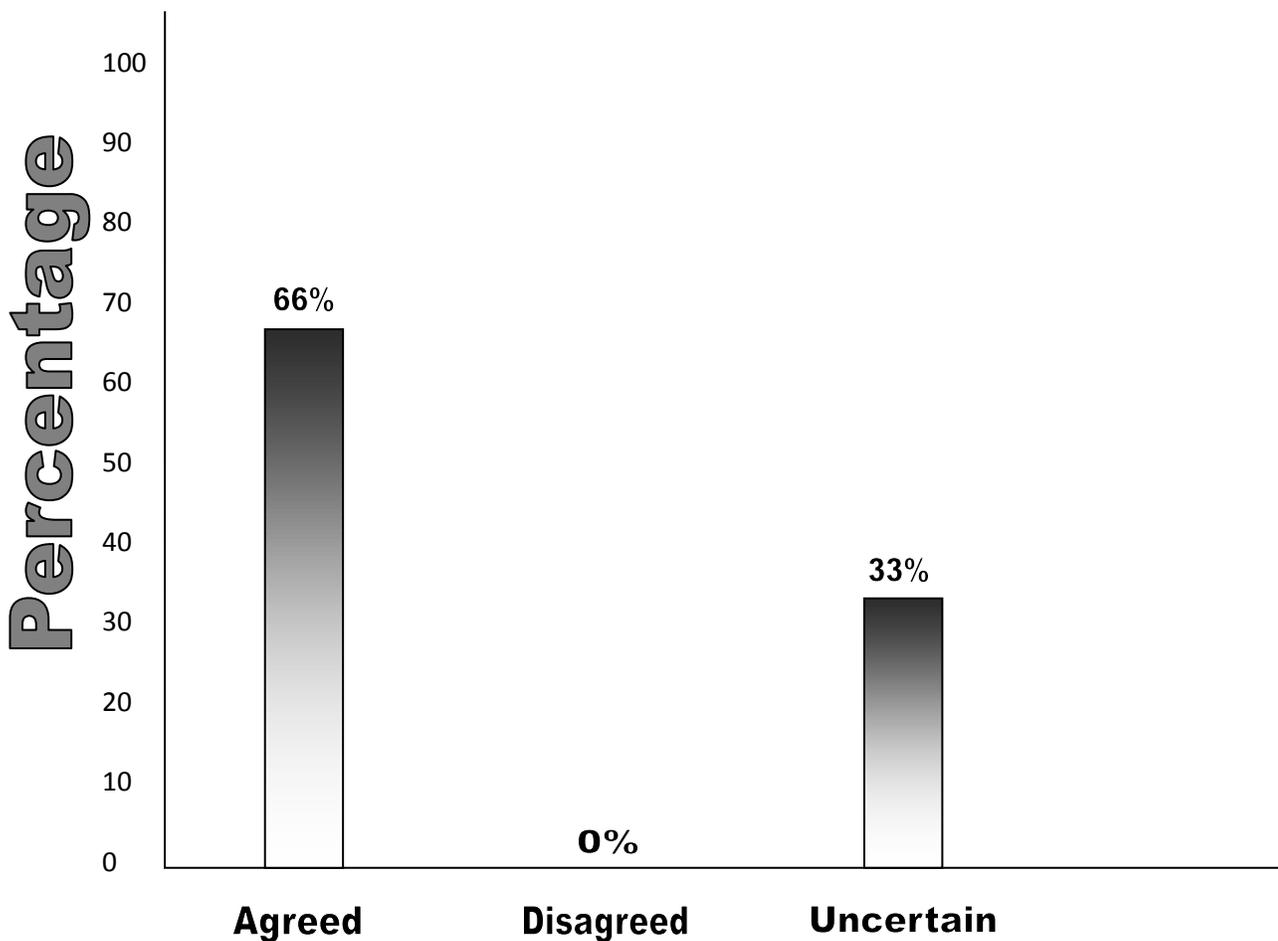
✚ It is agreed by 20% of the respondents from Pakistan and 0% of the respondents from Iran that the *izzat* (honor) is a barrier for Female EFL teachers in the advancement of teaching career. Results indicate that *izzat* (honor) is not a challenge for Female EFL teachers in Pakistan and Iran.

Results & Discussions (Iran)

Q. 1 Do you agree that the absence of Organizational Justice is a barrier in the advancement of your teaching career?

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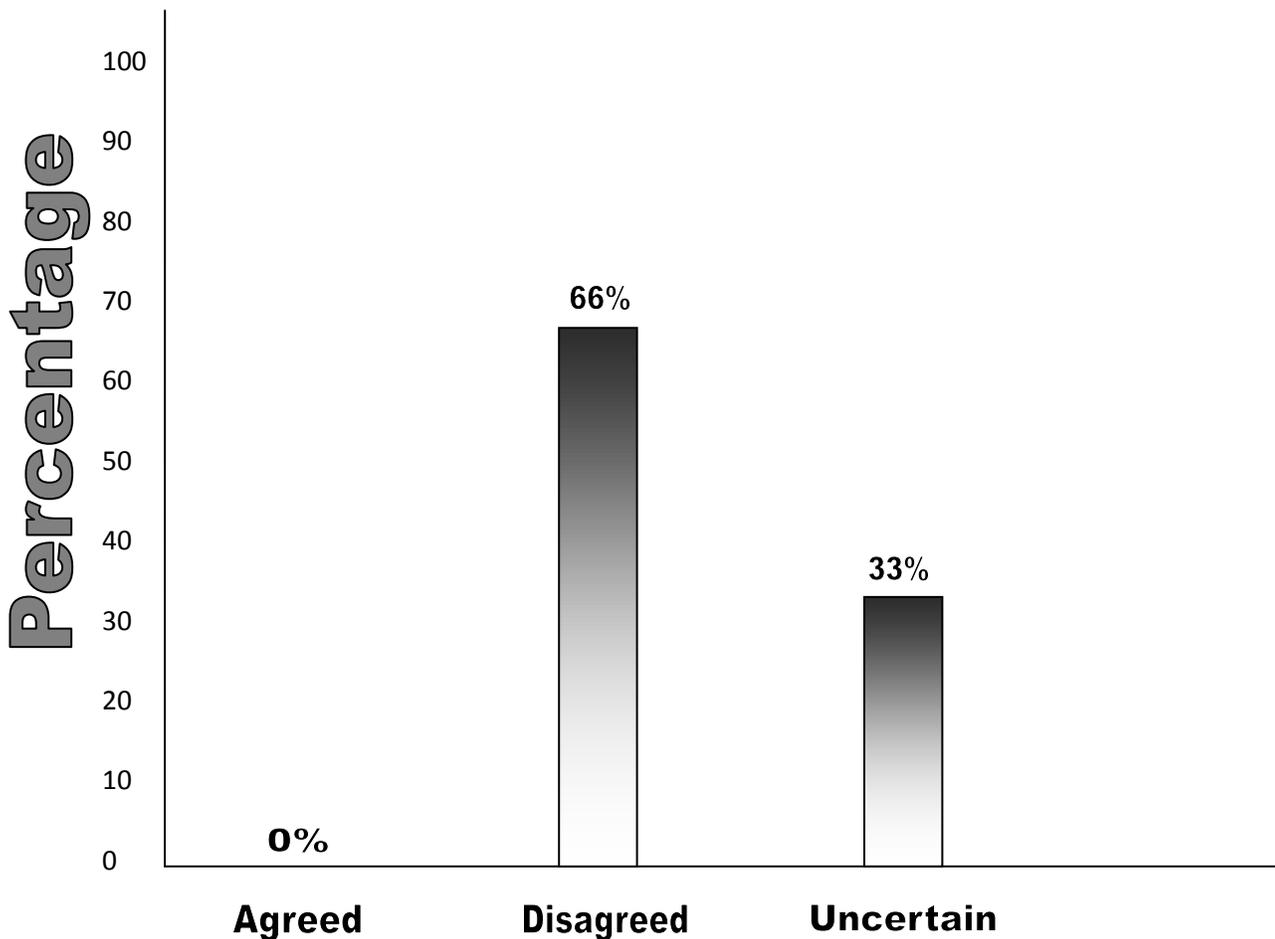
Fig:6



It is agreed by 92% of the respondents from Pakistan and 66% of the respondents from Iran that the absence of Organizational Justice is a barrier for Female EFL teachers in the advancement of teaching career. Assumption can be made that absence of organizational Justice is found in educational organizations of both the countries. Level of organizational injustice is higher in Pakistan than that of Iran.

Q. 2 Do you agree that work-family conflict is a barrier in the advancement of your teaching career?

Fig:7

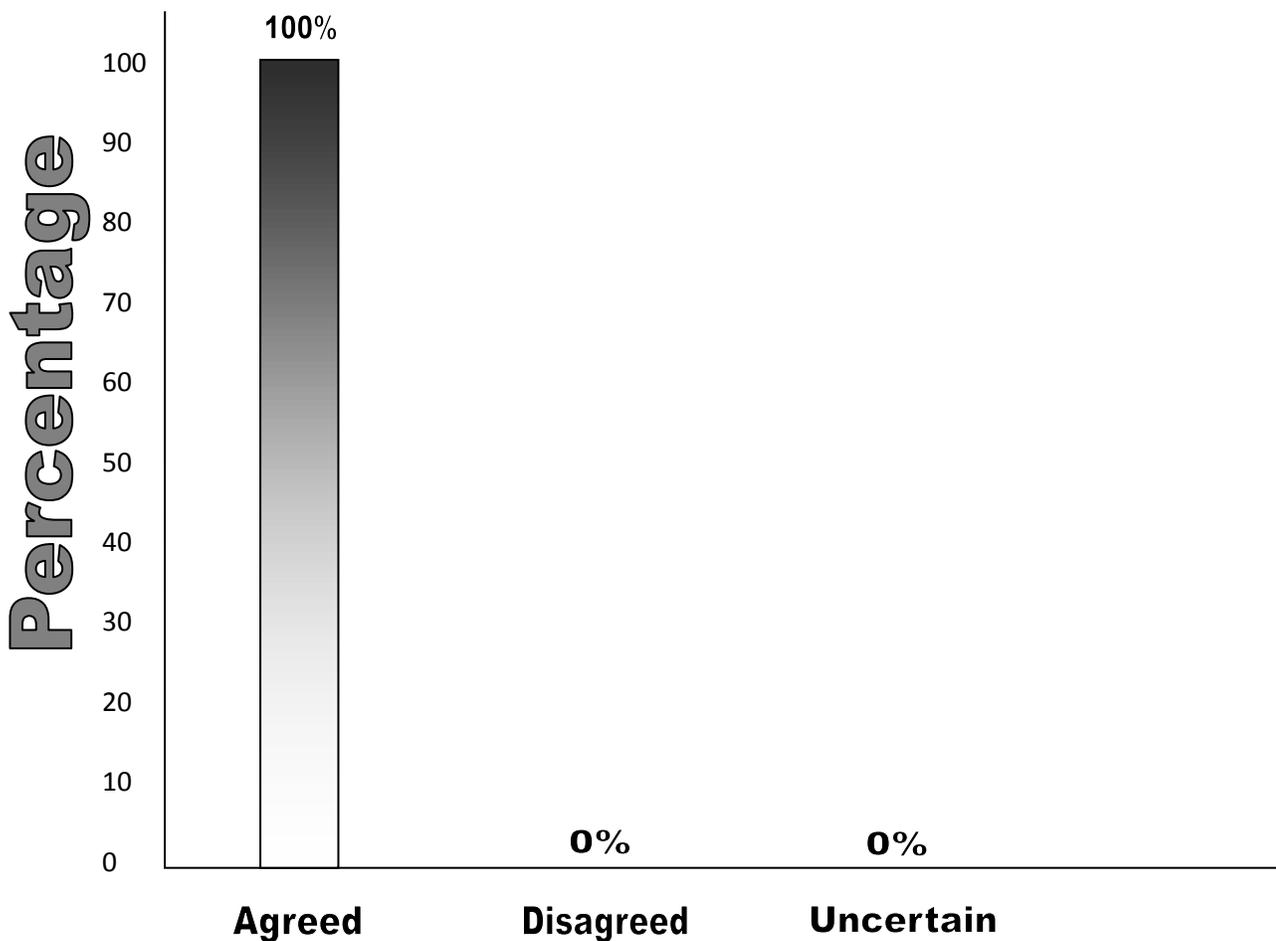


It is agreed by 68% of the respondents from Pakistan and 0% of the respondents from Iran that the work-family conflict is a barrier for Female EFL teachers in the advancement of teaching career.

Assumption can be made that most of the respondents were unmarried so they did not take work-family conflict as a barrier or they were managing this conflict.

Q. 3 Do you agree that social beliefs and social disapproval are the barriers in the advancement of your teaching career?

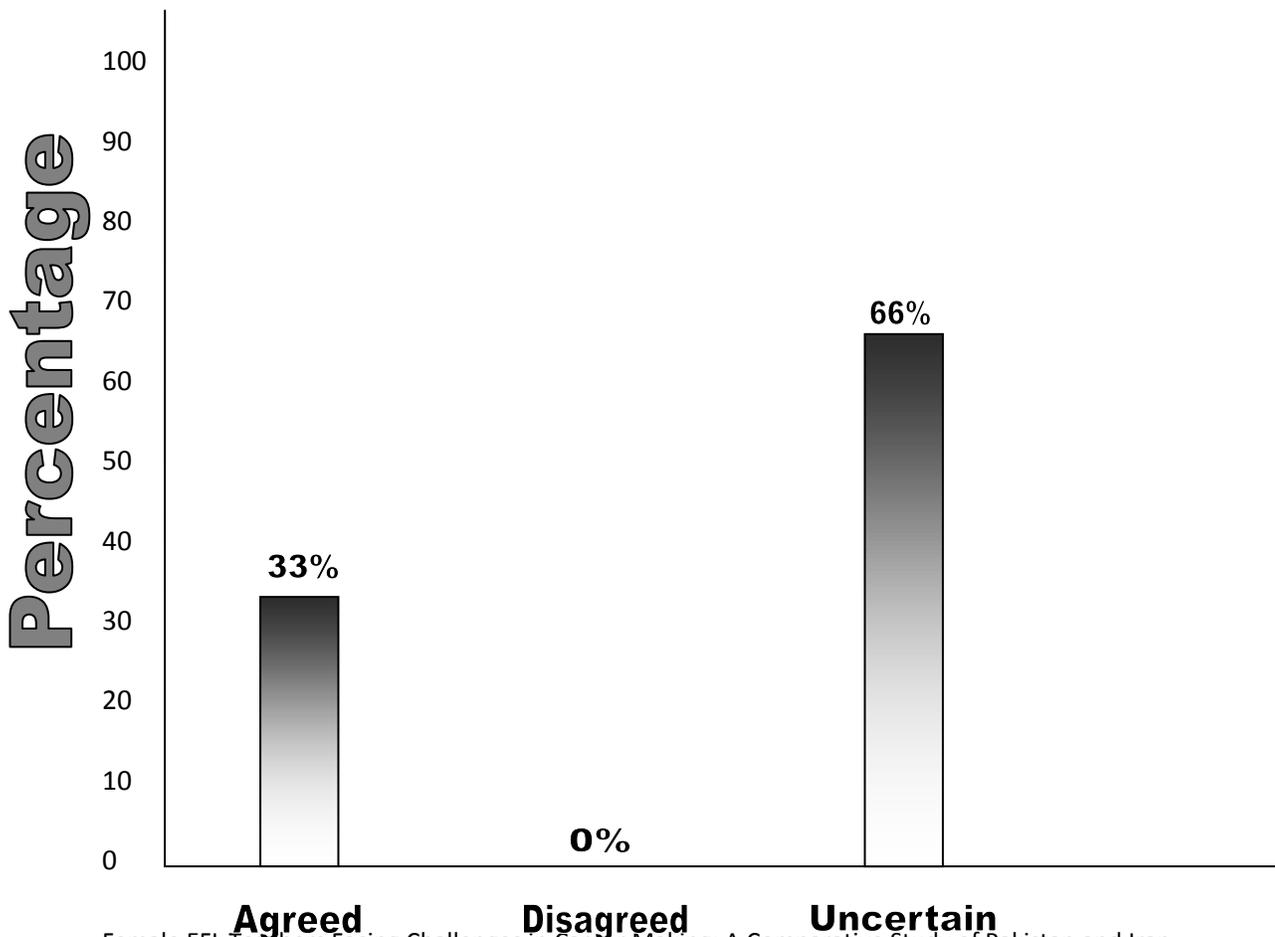
Fig:8



It is agreed by 76% of the respondents from Pakistan and 100% of the respondents from Iran that the social beliefs and social disapproval are barriers for Female EFL teachers in the advancement of teaching career. The results indicate that social beliefs and social disapproval are the greatest challenges for Female EFL teachers in Pakistan and Iran.

Q. 4 Do you agree that the cultural norm of Purdah (veil) is a barrier in the advancement of your teaching career?

Fig:9

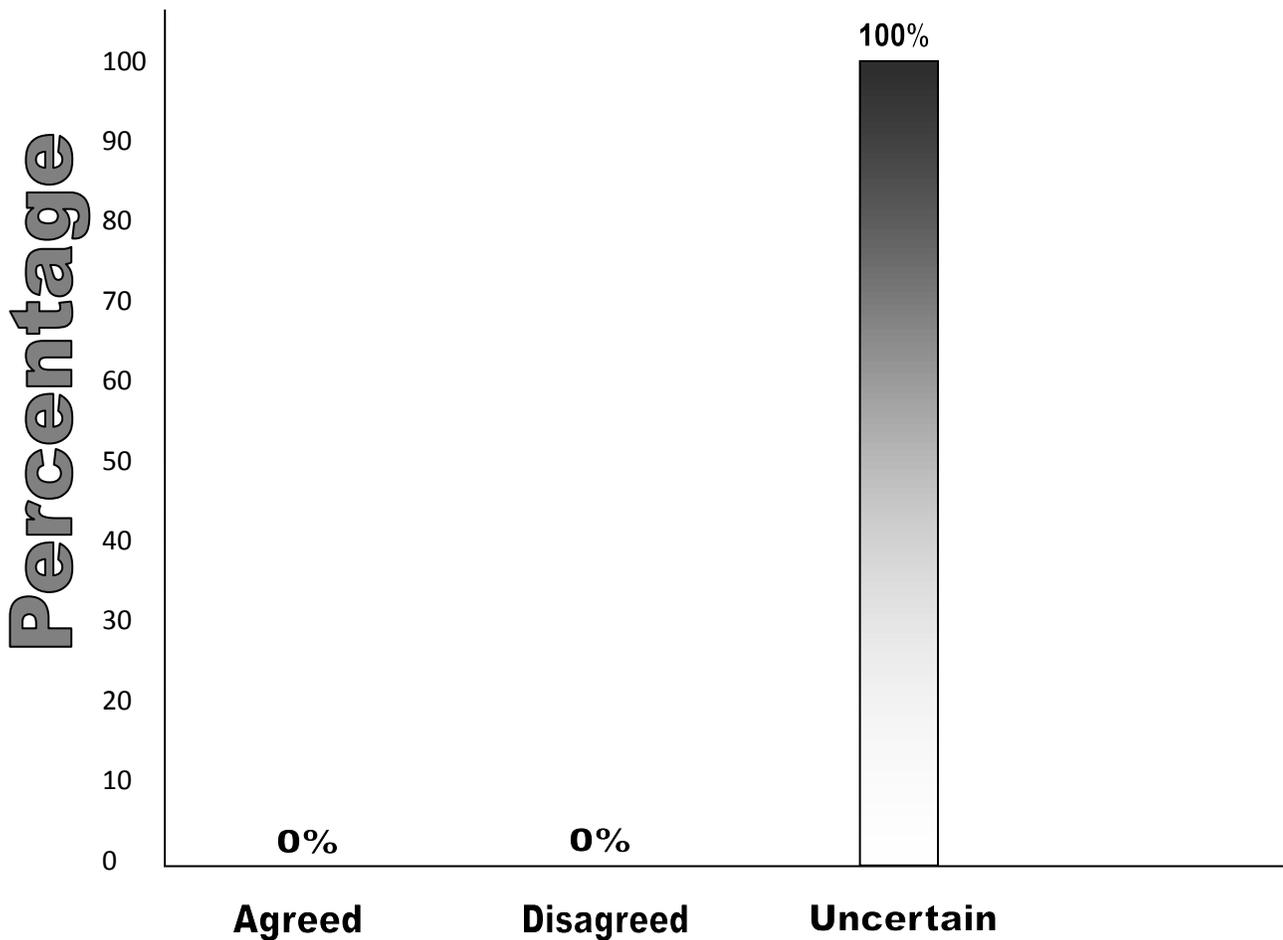


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It is agreed by 12% of the respondents from Pakistan and 33% of the respondents from Iran that the *purdah* (veil) is a barrier for Female EFL teachers in the advancement of teaching career. Results indicate that *purdah* (veil) is not a big barrier for Female EFL teachers in Pakistan and Iran.

Q. 5 Do you agree that the cultural norm of *izzat* (honor) is a barrier in the advancement of your teaching career?

Fig:10



It is agreed by 20% of the respondents from Pakistan and 0% of the respondents from Iran that the *izzat* (honor) is a barrier for Female EFL teachers in the advancement of teaching career. Results indicate that *izzat* (honor) is not a challenge for Female EFL teachers in Pakistan and Iran.

CUMULATIVE DATA ANALYSIS (PAKISTAN & IRAN)

Questions	Agreed	Disagreed	Uncertain
Q.1 Do you agree that the absence of Organizational Justice is a barrier in the advancement of your teaching career?	82%	2.5%	15%
Q.2 Do you agree that work-family conflict is a barrier in the advancement of your teaching career?	42%	45%	12%
Q.3 Do you agree that social beliefs and social disapproval are the barriers in the advancement of your teaching career?	85%	2.5%	12.5%
Q. 4 Do you agree that the cultural norm of Purdah (veil) is a barrier in the advancement of your teaching career?	20%	50%	30%
Q. 5 Do you agree that the cultural norm of izzat (honor) is a barrier in the advancement of your teaching career?	12.5%	47.5%	40%

Findings and Conclusions

The results indicate that the absence of Organizational Justice and social beliefs and social disapproval are the strongest barriers for Pakistani and Iranian Female EFL teachers while work-family conflict is a barrier for almost half of the respondents. The results also indicate that *Purdah (veil) and Izzat (honor) are no more challenges for Pakistani and Iranian Female EFL teachers. This is very encouraging that both the societies are becoming moderate where the*

traditional factors like *Purdah (veil) and Izzat (honor) are no more challenges for Pakistani and Iranian Female EFL teachers.*

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