IMPACT OF HUMAN RESOURCE MANAGEMENT PRACTICES ON THE GENDER ORIENTATION OF THE EMPLOYEES AND THEIR FAMILIES: EVIDENCES OF SOCIAL CHANGE FROM PAKISTAN

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A B S T R A C T

The western human resource management practices are employed in the modern organizations of Pakistan is work on the principle of gender egalitarian. Contrary to this, Pakistani social values are based on the principle of gender segregation. To cope up with this situation mix workplace culture has been developed in modern organization in Pakistan. This mix workplace culture is influencing the not only gender behavior of the employees in the organizations but also out of the organizations in their familial context. This paper is going to explore the ways gender egalitarianism (the basic constituents of HRM practices) influence gender related behavior of employees and their families specifically in the context of Pakistan. To actualize the demand of this research, quantitative research approach has been used in this study. Using convenience sampling technique, data was collected through self administered questionnaires from 513 employees of different service sector firms in the twin cities of Pakistan (Rawalpindi and Islamabad). The main findings of the study highlighted that western human resource management practices are fairly influencing employees' gender specific behavior in the domain of seating arrangements and male-female direct interaction patterns.

INTRODUCTION

In the contemporary assertive competition, human resource management practices are considered as a framework to survive and earn above average profit in the international political economy. Pakistani organizations especially service sector firms ardently followed these practices to effectively utilize the human resource to achieve the organizational goals for survival and success (Saher & Mayrhofer, 2013). These HRM practices presently adhering by contemporary organizations of Pakistan are initiated in the United States (Trompenaars, 1994; Luthans, 1998) are representative of US culture. These HRM practices are based on the constituents of individualism, equality and gender egalitarianism (Saher, 2010). As, Human Resource Management practices aspire to reshape and transform the attitudes and behaviors of the employees belonging to diverse groups to perform in a more uniform manner. It is already established in the scholarships that change in economic institution, and education alters family and society (Saher, 2010; Jejeebhoy, 2000). These Western HRM practices are being employed to survive successfully in the international political economy and in turn these practices based on western values of individualism, equality and gender egalitarianism are modifying the cultural values of the employees.

It is already established in the scholarship that changes in economic institution and education also bring change in employees' behavior, family and society. After two and half decades of the deregulation of Pakistani economy, a fair change can be witnessed in the urban life pattern of Pakistan as compare to rural life pattern. This attracts the attention of social scientists and a good amount of scholarship is available on factors contributing to change in Pakistani society. Interestingly, how modern organizations following western human resource management and shaping the behavior of its employees and in turn their family and family life style is not taken into account. This paper focuses this glitch and contributes to body of knowledge by exploring the impact of modern organizations on gender related behavior regarding gender specific seating arrangement pattern, communication and interaction patterns. This research is highly significant as it explore the issue at hand from emic perspective.

In line with this background, the first part of this study sets the theoretical background by shedding light on phenomena of gender, sex, social values of Pakistani society, and impact of western HRM practices in reshaping employees' behavior regarding gender orientation in their daily

life. The next sections reveal research method, research findings and finally conclusion. Research implications and future research direction also extended in the last section.

PAKISTANI CULTURE AT A GLANCE

Pakistan is a young country with rich cultural heritage. It was the cradle of the earliest known civilization, the Indus Valley civilization. Different people perceive and define Pakistani culture differently since it is multi-faceted and reflects diverse shades. There is no single version of cultural description that can grasp its complexity. Lyon (2002) has depicted Pakistan's geographical location as a reason of its cultural diversity; and reflected, "Pakistan lies at the cross roads to three major culture areas; India, the Middle East and Central Asia" (Lyon, 2002, p. 14). It is a fact that a country like Pakistan does not have a homogenous culture although there are certain cultural patterns that run across the nation (Lyon, 2002). This idea is based on the postulation that the differences among the sub-cultures of Pakistan are not of nature but are primarily of scale (Lindholm, 1996; Goheer, 2003). Lyon (2002) supported this perspective and maintained, "I do not argue that Pakistan is a homogenous culture area where all influences are distributed equally but there are patterns of roles, value and world views which run across the nation" (Lyon, 2002, p 14). It means that there are basic cultural components; values, belief and social norm which unify the diverse subcultures into one entity of national culture (Shehab, 1989). The indigenous values of Pakistani culture can be grouped into three broad categories; collectivism (high degree of integration of individuals in groups), stratification (inequality on the basis of age, gender, resources, and influences) and gender differences (women have different social roles than men).

In line with this argument, the cultural values, beliefs and social norms are those basic units of culture which connect the sub-cultures of a society together besides differentiating it from other cultures. Scholars like Lyon and Grunenfelder identify gender specification as the basic social norms of Pakistani society. To understand the concept of gender specification it is significant to look into the prodigy of gender. The term "gender" has traditionally been used to designate psychological, social and cultural aspect of maleness and femaleness. Stoller (1968), for example, defines gender as, the amount of masculinity and femininity set up in an individual (Stoller, 1989). Gender differs from biological sex in important ways. Our biological sex is given; we are born either male or female. But the way in which we become masculine or feminine is a combination of these basic biological building blocks and the interpretation of our biology by our culture (Mosse, 1993) while sex generally designates the biological components of maleness and femaleness. Given this perspective, there are two sexes, male and female, and correspondingly

two genders; masculine and feminine (Kessler & MckIna, 1978). Gender is a basis for defining the different contribution that men and women make to culture and collective life by dint of who they are as men and women. It is gender that absorbs sex rather than the reverse, because gender is the basis for the only sensible allocation of function throughout culture, rather than simply in its work and labour (civil) system. Gender, as a basis for culturally accepted differences in behavior, distinguished places, times, tools, tasks, forms of speech, gestures and perceptions.

Gender is most crucial among others in patriarchal societies like Pakistan (Grunenfelder, 2012) and has a key role in the social system of Pakistani society. For this, it is vital to comprehend the cultural basis of Pakistan which will depict the role of gender in the social system of Pakistan.

COMPREHENDING THE CULTURAL BASIS OF PAKISTANI CULTURE

Lyon (2002) has unmasked the connecting cultural constituents in the following words: "Pakistani culture encourages collective action over individual action. Pakistanis encourages indebtedness as a cultural expression of allegiance. They encourage people to think of the strength and position of their group as if it were a direct reflection of their individual strength and position. All member of a group (however the group may be defined) bask in the glory of any other member of that group. This cultural pattern intended Pakistanis have developed a culture of intervention in which problems are solved through the involvement of allies" (Lyon, 2002, p. 6). This quote has clearly revealed collectivism, reciprocation and penetration as the basic dimensions of Pakistani culture. Hafeez (1991) supports Lyon (2002) and reveals that 'Pakistani society is characterized by a social stratification process which is compensatory in nature' (Lyon, 2002; Hafeez, 1991). Quite close to Lyon (2002) and Hafeez (1991), Khan (1995) has mentioned, extended family system, hierarchy, male domination, simplicity and women' respect, as the basic components of indigenous culture (Lyon, 2002; Hafeez, 1991; Khan, 1995). Khan (1995) has further highlighted good status of women in Pakistani society by stating 'they enjoy great respect and protection' (Khan, 1995). We are of the opinion that all these point of views are reflecting the different aspects and dimensions of Pakistani culture, hence are inter-related; anyhow for comparative analysis it can be classified into broader categories (Lyon, 2002). For this reason, we have grouped indigenous values into three broad categories; collectivism (high degree of integration of individuals in groups), stratification (inequality on the basis of age, gender, resources, and influences) and gender differences (women have different social roles than men). Interestingly, gender is cutting theme among these three broad categories of Pakistani values as stratification and collectivism works on the principle of gender.

With this background, it is easy to understand social status of Pakistani individual is austerely outlined on the basis of gender and social roles are clearly defined. Kids are consciously socialized on the social norms of gender segregation. The gender relations are influential in shaping day to day activities in Pakistan, and based on difference between men and women (Shaheed, 2010; Gazdar, 2008).

In Pakistani society gender relations have two characteristics: first, woman is subordinate of man; and second, man's honor resides in the action of female family members. Consistently the respect of the whole family is represented by the modesty of a woman. Therefore, to safeguard family honor societal norms and values control women mobility, action, behavior, interaction with opposite gender, physical space is specially allocated for women in domestic as well as public spheres (Syed, Ali, & Winstanley, 2005). The concept of honor and shame are used to control women spaces, by limiting their mobility. For this, institution of purdah also used to regulate the women behaviors and control their mobility (Rozario, 2001). Besides free communication and interaction between male and female is not allowed; and concept of modesty discourages eye contact particularly with opposite gender. Islam discourages to have interaction with opposite gender, especially in isolation. Islam permits to communicate with opposite gender only in modest way. In Pakistani society family honor also encourages women to be modest in conversation and action (Storti, 1990; Ali & Angela, 2008).

Papanek clarifies that in gender segregated society, women work with other women in and around the home while men work with other men at another set, outside the home. There is little interaction between the sexes in the different worlds of work (Papanek, 1973). Even in public space separate seating areas are allocated for women, and they are segregated from men. The world of work creates different spheres, values, norms and then seating arrangement is made accordingly for both genders. As, separate educational, health institutions, religious ceremonies, wedding functions are organized on the principle of gender segregation. The separate seating areas can be seen in restaurants and in public transports (Mirza, 1999; Spiegel, 1993). In a study conducted by Saher, Podsiadlowski, & Khan (2012) reveal that even in modern organizations of Pakistan deep observation explored that seating arrangement is based on two main principles: hierarchy and gender segregation (Papanek, 1973).

ORGANIZATION WITH WESTERN HRM PRACTICES AND CHANGE IN GENDER ORIENTED BEHAVIOR OF EMPLOYEES

The influx of modern organizations in the local economy of contemporary Pakistan has opened up new job opportunities for women, and current politico-economic changes have brought women into men space

(Grunefelder, 2012). The shifts in the economic trends directly influence the life style of urban women and extend their role beyond the private sphere. Apart from, education and flexible working hours, and the existence of nurseries and day care centers are instrumental in participation of women in public sphere (Jaumotte, 2005). Besides, paid maternity and paternal needs of young children merging women in men place and strengthening their position as well (Rosen, 1996). Tanses highlights that level of education also effects to the women participation in public sphere (Tanses, 2002). Change in fertility rate has increased women induction in men's domain (Bhalla & Kaur, 2011). Vlasblem & Schippers also explore that change of population within family has positively increased the women induction in modern professions (Valsbem, & Schippers, 2004) besides, Small family size also engaging women in paid jobs (Blanchet & Pennce, 1993). This shift in the economic trends directly influences the life style of urban women and extends their role beyond the private sphere.

The modern organizations are following western management and human resource management (HRM) practices in order to achieve their goals of profit maximization and survival in the changing markets as is happening in various developing countries (Saher, 2010). The organizations adhering western management and especially HRM practices are promoting individualism, equality and gender egalitarian workplace environment where male and female employees have to work closely in gender egalitarian teams (Saher & Mayrhofer, 2013). Despite of cultural values of Pakistan, in contemporary organizations under the HRM practices, employees (men and women) are encouraged to have equal values (Koller, 2004). "…interaction with the male colleagues definitely added to their perception, world view and experiences (positive/negative) which would be fairly different from the world view of a house wife or from a woman working in traditional organization. Consistent with this back ground, female professionals may be exhibiting different behavior while interacting with their family members, brother and husband and others; similarly their family members may be exhibiting different behavior in Shifa……male employees also developed different behaviors/traits (positive/negative) while working together with female colleagues…" (Saher, 2012, p. 260-261). This shows that the western HRM practices and gender egalitarian organizational culture is fairly influencing the gender oriented behavior of employees.

The change in traditional seating patterns has been witnessed in many studies as, a study by Grunenfelder (2012) highlights that the doors in offices are kept open while male and female colleagues sit together and have to interact with each other, to show that nothing wrong takes place in close doors (Grunenfelder, 2012). In another study conducted by Saher, Podsiadlowski, and Khan (2012) which revealed that adaptable seating arrangement has been observed where men and women sit and work

together which portray the picture of gender egalitarian organization in Pakistan. Women lose their fear of working with male colleagues after getting work experience with them (Juamotte, 2005), besides they established fictive relations which permits women to interact with non-kin relations and to use same physical space with the colleagues of opposite sex (Mirza, 1999). The functionalist theory explains that no family system is completely open or completely closed. This model sees the family as universal institution which fulfills basic needs for existence of each human society. The smooth functioning of society depends on proper functioning of each institution. The change in any institution of society will change other institution. In same way change in family institution also occur to fit according to the change (Crompton, 2006). The two books *Taboo and between Chaddor and the Market* clearly show that women in men place have changed themselves particularly and the society in general (Rizvi, 2008). Mirza (2002) discussed women interaction with non-kin relations at mix workplace environment, changing the employees' lifestyles at household level. She concluded that change in employees behavior at office eventually bring change at home and in society at large (Mirza, 2002). With perspective to this line, it can be analyzed that family can be influence by external factors such as HRM practices.
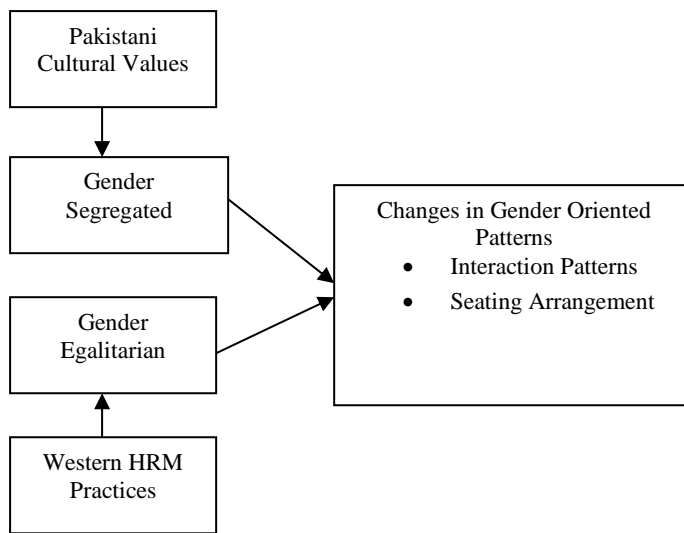
Family is not closed system now days. This argument is supported by the convergence theory which explains that family unit turns into less extended, micro family as societies are urbanized and industrialized (Chang, 1992). In last forty (40) years the institution of family influenced and changed immensely as the result of change in economic institution. Though, there are also other determinants which changed the family, but the economical institution is more active determinant than others (Horwitz, 2007). The change in family life due to the influence of economic institution is evident in Pakistan where Western HRM practices at mix workplace shaping gender behaviors of individuals, and influencing employees' family. Khan et al., (2011) and (Dutceac, 2004) maintain that though Pakistani culture is rich in values, the prominent values comprise the family integration, gender segregation. With the globalized economy western values are spreading through economical institution in Pakistan and these values are changing to the family integration (Khan, Harper, page, & Ahmad, 2011; Dutceac, 2004). Kishor (2000) states that as gender egalitarian environment gives confidence and freedom of mobility to women for their visits to different places (Kihor, 2000), Ahmad and Sultan (2004) explains women sit and communicate with opposite gender and actively participate in discussions about different issues (Ahmad & Sultan, 2004). Myers (1992) concludes that though the concept of collectivism is replacing by individualism (Myers, 1992), with perspective to this, the western HRM practices at workplace are replacing concept of collectivism into individualism in contemporary organizations of Pakistan. The employees are exhibiting

individualistic behaviors within organizations and then same behaviors exhibit outside of organizations which influencing their social life.

HYPOTHESIS

Western HRM practices are fairly influencing the gender behavior of employees and their families in the domains of seating arrangement, interaction and communication Patterns.

THEORETICAL FRAMEWORK

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┌─────────────────┐
│  Pakistani      │
│ Cultural Values │
└─────────────────┘
         │
         ▼
┌─────────────────┐          ┌──────────────────────────────┐
│    Gender       │          │ Changes in Gender Oriented   │
│  Segregated     │─────┐    │         Patterns             │
└─────────────────┘     │    │   •  Interaction Patterns    │
                        ├──▶ │   •  Seating Arrangement     │
┌─────────────────┐     │    │                              │
│    Gender       │─────┘    └──────────────────────────────┘
│  Egalitarian    │
└─────────────────┘
         ▲
         │
┌─────────────────┐
│  Western HRM    │
│   Practices     │
└─────────────────┘
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RESEARCH METHOD

Both Quantitative and qualitative research approaches have been used in the present study. To effectively meet the targets of this study, a self administered questionnaire was developed and research data was acquired. For qualitative work, face to face interviews have been conducted by using interview guide. Field data was collected from service sector organizations including Universities, Banks, Hospitals, and Telecom firms located in the twin cities (Islamabad and Rawalpindi) of Pakistan. The unit of analysis for present study was the employees (women and men) of service sector firms. Using convenient sampling technique, date was collected from the 513 employees through the self administrated questionnaire. The responses of the self administered questionnaire were measured through scale ranges from (1) agree (2) uncertain (3) disagree. The tool used for quantitative data analysis was SPSS version 16 (Statistical Package for the Social Sciences) software. The data was analyzed with the help of SPSS to describe data into simple descriptive statistics. The name of the

organizations and the respondents are not revealed for confidentiality reason.

RESULTS OF THE STUDY

Age	F	P	Qualification	F	P	Work Experience	F	P	Marital Status	F	P	Gender	F	P
20-25	54	10.6	Masters	318	62.8	1-6	495	96.4	Married	95	18.5	Male	285	55.6
26-31	266	51.8	MS	183	35.7	7-12	15	3	Single	418	81.5	Female	228	44.6
32-37	168	32.8	PhD	12	2.3	13-24	3	.6						
38-43	25	4.9												
Total	513	100	Total	513	100	Total	513	100	Total	513	100	Total	513	100

Table 01 Profile of the Respondents (N=513)

For the present study, our sample was consisted of 513 employees from different service sectors firms with modern Human Resource Practices. The data was collected from both from males and females working in these organizations. According to data, 55.5 percent of the respondents were male and 44.6 percent of the respondents were females. Data show that 81.5% of the respondents were single while 18.5 percent were married. Majority of the respondents had work experience of 1-6 years. According to the data 51.8 percent of the respondents belonged to the age group of (26-31), 62.8 percent of the respondents had Masters Degree (16 years of formal education).

Statements	Agree	Uncertain	Disagree
Pakistani cultural norms and values restrict free communication with opposite gender.	96.9% (497)	3.1% (16)	0.0
In your organization male and female colleagues communicate freely.	92.8% (476)	5.1% (26)	2.2% (11)
You maintained eye contact while interacting with opposite gender before working in gender egalitarian environment	45.0% (8.8)	45.0% (8.8)	82.5% (423)
Now you maintained eye contact while interacting with opposite gender out of organization	81.9% (420)	9.4% (48)	8.8% (45)
Gender egalitarian communication pattern has influenced your family life	92.4% (474)	5.8% (30)	1.8% (9)
Your family let you to sit and talk with colleagues of opposite gender	86.0% (441)	8.4% (43)	5.7% (29)
Statements	Agree	Uncertain	Disagree

Table 02 Western HRM Practices and Impact on Communication and Interaction Patterns of Employees and their family Life   (N=513)

The table shows the impact of western HRM practices on the employees' communication and interaction patterns. Ninety six percent (96.9%) of the respondents shared that Pakistani cultural norms and values restrict free communication of opposite genders. Contrary to this, organizational culture under western HRM practices expect free communication with colleagues of opposite gender as large number of respondents 92.8 percent agreed that male and female communicate freely in their organizations. Majority of the respondents 82.5 percent believe that they didn't maintained eye contact with opposite gender before working in gender egalitarian environment. Consistently, 81.9 percent of the respondents stated that now they maintain eye contact while interacting with opposite gender not only in the organization but also out of the organizations. Ninety two percent (92.4) percent of the respondents shared that gender egalitarian communication pattern has influenced their family life, and 86 percent of the respondents believe that their family let them to sit and talk with colleagues of opposite gender. Thus, the results indicate the impact of western HRM practices on employees' communication patterns within organization and its influence on their family life. Now the gender specific traditional communication and interaction patterns are shifting towards gender egalitarian communication and interaction patterns within the family.

Western HRM practices tend to have seating arrangement gender egalitarian seating patterns	73.5 % (377)	30.2% (155)	3.3% (17)
Male and female colleagues have combine offices in the your organization	66.3 % (340)	25.9% (133)	7.8% (40)
You are comfortable by sharing office with colleagues of opposite gender	60.1 % (308)	35.1% (180)	4.9% (25)
You feel comfortable in official mix gatherings and meetings	82.7 % (424)	65% (12.7)	4.7% (24)
Organizational egalitarian seating pattern has changed your seating arrangement at your home	55.4 % (284)	35.5% (182)	9.1% (47)
You feel comfortable in mix gathering at home	87.0 % (446)	8.2% (42)	4.9% (25)

Table 03 Western HRM Practices and Impact on Seating Pattern of Employees and their family Life

The table showed the influence of western human resource practices on gender segregated seating patterns in modern organizations. The results showed that 73.5 percent of the respondents agreed official seating pattern is gender egalitarian in their organizations. Sixty six percent (66.3) percent of the respondents agreed with the statement that male and female colleagues have combined offices in their organizations. They are comfortable by sharing office with colleagues of opposite gender, as 60 percent of the respondents agreed with the statement. Consistently, 82.7 percent of the respondents agreed that they feel comfortable in official mix gatherings and official meetings. Fifty five percent 55.4 percent respondents agreed with the statement that organizational egalitarian seating pattern has changed their seating pattern of home, and 87 percent of the respondents believe that they are comfortable in mix gathering at home as well. The overall results show positive influence of western human resource management practices on employees' family life. These gender egalitarian HRM practices are not influencing employees' gender behaviors within the organizations, but also have impact on employees' family life as well.

Discussion and Conclusion

The service sector organizations of twin cities (Islamabad and Rawalpindi) of Pakistan were selected to conduct the present study. Most of the employees working in the selected modern organizations of Pakistan

(Islamabad) were actually socialized in different rural areas of Pakistan. The results clearly highlights that gender egalitarian (western) HRM practices are influencing employees behavior and in turn bringing change in the behavior of their family and family life style. The result match with various studies conducted in Pakistan (Jejeebhoy, 2000; Mirza, 1999). The study conducted by Inkeles (1969) at Harvard University support the results and explains that school based education, organization experience, and urbanism led to changes in individuals, with these experiences men are more open to new experiences, and they will act independently from parental authority (Blanchet & Pennce, 1993).

The study intended to evaluate influence on employees' behavior of western HRM practices executing in contemporary organizations of Pakistan. Results show that gender based communication patterns in Pakistan are also getting flexible. The results of the study have also pointed out that western HRM practices have influenced the gender segregated seating patterns. As, our research results have revealed that gender egalitarian seating arrangement in the organizations is influencing seating arrangement at the house hold level. The results are being supported by the study conducted by Saher in which she revealed that interaction with the colleagues of opposite gender has been witnessed in modern organizations in Pakistan where western HRM practices are implementing. The influence of gender egalitarian patterns can be observed on gender segregated seating patterns within organizations and in family life as well. The establishment of fictive relations in modern organizations with colleagues also enables to use same space with non-kin relations within organizations which also has influenced on employees family life (Mirza, 1999).

The results and discussion presented in the last section, has highlighted a significant positive relationship among the variables as proposed by the hypotheses. The results and discussion of the study emphasize on the significant of experience under western HRM practices on employees and on their family life as anticipated in the hypothesis. The results unleashed the significant influence of western HRM practices on employees' family life.

Results illustrated that contemporary organizations in Pakistan are reshaping gender specific behaviors of employees not just within the organizations but outside of the organizations as well. Western HRM practices by training employees' behaviors on gender egalitarian principles, and now men and women are open towards adopting western norms and values while interacting with opposite gender. Besides, employees maintain gender egalitarian communication and interaction patterns in family life. The gender segregated seating patterns also has been influenced by the western HRM practices, as mix gathering and mix seating arrangement patterns are being adapted at household level. The

results unleashed the development and positive social change in Pakistani Society. Eventually, HRM practices are influencing Pakistanis and bringing change in their life style.

Our study also has some limitations. The very first and obvious limitation is that only service sector firms were considered in the research, while it ignores the public sector that is also contributed enormously to the GDP of the country. The other limitation is that only those service sector organizations were selected that were located in Islamabad and Rawalpindi, Pakistan. Another limitation of the study is that some of the items of scales were not suitable in context of service sectors employees. So the results cannot be generalized to the whole service sector of the Pakistan and other countries as well. Though these are some of the limitations to the study but the results are reasonable and justified from the literature review and are appropriate to verify the main objective of this study. Anyhow, future research can include public sector and also increase the scope of study by examining organizations of different regions of Pakistan beyond Islamabad. Number of respondents should also be increased in order to enhance the effectiveness of this study. Besides this, future research should also consider other regions for more realistic and generalized results.

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