

Leadership Barriers To Women Principals A Case Study Of Khyber-Pakhtunkhwa

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Abstract

This study brings forward a narrative inquiry into the barriers faced by women principals in a typical Pashtun society. A total of ten women principals were selected for interview. It was found that every woman in Pashtun society is more focused on her familial affairs than her professional career. This diversion of women is caused by the prevailing role expectations which every woman wants to associate with. Role expectation is one of the primary and stronger barriers that restrain women from developing their leadership careers. Leadership barriers are in abundance, however, role expectation has a strong psychological impact on women. Women who work outside their houses in different organizations are divided into familial and professional spheres. A woman is the manager of the familial affairs and she remains entangled in house chores more than in professional affairs. Focusing more on familial affairs is preferable to professional career development. Living in a culturally sensitive social setup in itself is a barrier to developing professional career or skills. Every culturally sensitive society is divided on different ethnic, racial and gender lines which become harder for those people on whom these sensitive lines are drawn. Similarly, the Pashtun society is divided on different ethnic, racial and gender lines that restrain women from certain activities that are sensitive for them. The social environment in Pashtun society is based on certain stereotypical practices that hinder women in their leadership skills and career development.

Introduction

Women leadership development is a deliberate issue. This issue even becomes doubly precarious for women when they work in sensitive cultural setups. Many societies have been divided on ethnic, racial and gender lines. Working in such societies have been a challenging task for women. Sometimes these dividing lines meet on certain points which reflects the extreme of stereotypical perceptions. Intersectionality theory is highly adaptable to the local social setup in Pashtun society. Role expectations in Pashtun society are highly delicate which have dire consequences for women leadership development. Norms and identities decorate the social setup in such a way that obscure gender realities. Barriers after barriers are raised into the murky world of gendered norms arresting women in their daily academic and professional activities. In such situations, it becomes really hard for a woman to develop her leadership career or get further ahead in her leadership position. Eagly(2003) stated that the incongruity between expectations about women and expectations about leaders forms the prejudice against female leaders. Women are sometimes faced with conflicting demands of their roles as women and their role as leader. In general people expect that women be communal, manifesting traits such as kindness, concern for others warmth as compared to men which are more agentic and have more masculine traits such as confidence, aggressiveness, self-direction. So, as leaders are said to have more agentic qualities as compared to communal qualities, stereotypes about leaders generally resembles stereotypes of men more than stereotypes of women. Consequently, placing men having usual leadership roles and placing women at a disadvantage. These dissimilarity appears to be disappearing but still it exists in the society. Because of these type of cultural stereotypes female are often faced with double blind. They are expected to behave as very communal for having female gender and also expected to be very agentic as it is the major trait of having leadership role. However, the agentic display appear incompatible with being communal, so females are faced with the discriminations and prejudice. Sometimes, people also tend to dislike a female leader who have more of masculine type of behavior and very directive.

In line with the view of Patel (2013) we understand that the barriers that prevent women from accessing positions of great responsibility in both public and private organizations represent a considerable cost for all of society. The imbalance between the high educational level of women and their career development implies a waste of abilities and human resources in a global economy where human capital constitutes a key factor for competitiveness (European Commission, 2015).

As mentioned throughout this work, women who try to access leadership positions must overcome a set of barriers that complicate to a large extent the gender balance at decision-making levels. This situation prevents taking advantage of the abilities and talent of women whose level of qualification is currently equal to that of men. Many of the gender obstacles which women must overcome are not easy to identify and some require long-term measures and time in order to be permanently eliminated.

According to the European Commission (2015) report that the representation of women in the pool of graduation is 59% but when we look to the professional sector it drops down to 18% as they are talking about the ratio of female leadership on a higher position in various country. Young (2014) argues that the representation of female in the education sector in a higher leadership position is less than 15% and the ratio become decrease when they analyzed the level of assistant professors. While Mctavish and Miller (2009) argue that gender-related imbalance in the education sector is higher. The career advancement in the education sector for females has been slow down due to gender-related inequality, bias, and unconscious which result in female neglect.

The Pashtun society is highly sensitive on women relationship and socialization. This society is divided on different ethnic, racial and gender lines which make the progress of women hindered in every sphere of life. Since, Pashtun women are intersected by different racial, ethnic and gender lines, therefore, progress and advancement, especially of leadership skills is really hard for them. In addition, the Pashtun society is plagued by gender stereotypical perceptions that restrain women from getting further ahead in their leadership careers. Women leadership has been infringed upon by the prevailing gender stereotypical norms hindering them in their professional and academic struggles. The issue has been very complex and sensitive on the ground that every woman tries to keep herself bound to her family to fulfill the prevailing role expectations rather than developing her leadership career or getting further ahead in her leadership role.

This research focuses on hurdles faced by women in getting ahead in their leadership positions or developing their leadership skills. This research also aim to identify the hurdles women leaders face while getting to a leadership position.

Literature Review

Research shows that women do not easily gain access to the top executive positions. Oakley (2000), stated that career barriers hindering women from reaching CEO positions in U.S and U.K are organizational barriers which includes informal and hidden senior promotion processes, lack of appropriate career development, and lower pay for women. Behavioral and cultural explanation includes gender stereotyping of leadership, gendered communication styles, and social exclusion etc. The stereotype that female is not advance and creative due to which it diminishes opportunity in term of ambition gap is just a myth. Barreto et al., (2005) define subtle discrimination as the one where women face an indefinite situation or vague barriers in form of being ignored, overlooked, or resisted. Simpson (2000) define that female in working place face discrimination in the different levels and forms such as not inviting for a meeting, ignoring them in conversation or overlook her suggestion. Lang (2012) argued that if a higher authority discriminates against women in inconspicuous ways, it reduces her confidence, ability, and skill which perpetuates females in inferiority complex. As argued by Gordon and Whelan-Berry (2005) that one barrier for women in reaching to top roles can be the responsibility of their family. Since top management roles are more responsible at the work-place and require more efficiency as compared to other levels of management. This can be a great disadvantage for the female as they are also required to take care of their children and family. Thus, preventing the females in advancing to top managerial post. Baran (2012) defines that in almost every society there are two universal roles defined; men tend to be the breadwinner and related with all soft and hard physical professional. While the role of the female is to take care of their family and children. According to Jakobsh (2004), the societal role of gender is neutral, and it is usually constructed by the society who are inspired and influenced by patriarchal social setup, families, communities and their important fundamental depend on that males are superior than female due to lacking power and autonomy. Kottke and Agars (2005) argue that in most of the higher positions either in government or any other organization men are dominated and women are mostly in a lower position to support male leadership in power. AmaralMadureira (2012) define that among all other social identities gender is an important one and particularly common. Eagly (1987) define that different role of men and women is demonstrated by society to play their role according to societal expectations. The Eagly (1987) theory of gender role is mostly concerned with social identity and their self-concept which is truly belonging to the social group. Heilman (1983) argues about Eagly social role theory and gender stereotypes in which he defines that females are believed to helpless sympathetic, affectionate, emotional, and sympathetic while on the opposite side they believed that Male are strong, creative, breadwinner, aggressive ambitions and have great controlling power. According to Eagly (1987) a certain stereotyping regarding gender separate both females and males in the family and workplace which are responsible for their behavior. Eagly and Karau (2002) argued about congruity theory in which they proposed that women face two types of prejudice because of lack of harmony in female gender roles and the anticipated role of leadership. The first part of prejudice is correlated with recognition of the potential of women leaders to be less encouraging than men due to the increasing role of stereotypes in gender. The second part is related to

the evaluation of female leaders to become successful by carrying out their position of leadership as a result of incongruity between the role of leadership and anticipated gender role.

Regarding the influence of culture on women leadership, Rapport et al., (2002) explain that there is a brawny prejudice culture in South Asia and even in western civilization male is born to be a natural leader. Heiskanen (2013) argue that female who chooses career over family or in some case wants a family and leadership is often marked as greedy or even strange. The prejudicial and stereotypical view often affects female career advancement badly. In a survey of Talouselama (2013) founded that certain assumptions and conventional roles of gender make female's career advancement slower. According to Jakobsh (2004) in order to understand barriers to women's leadership a concept of a glass ceiling is widely used in terms of common description of an invisible barrier which decreases the chance of female to further promotion and advancement. Jakobsh (2004) argue about the barriers which are most notable to female are old-boys network to shut the female out of the top management. This old-boys network comprises of males who get educated in the same institution or who ascend together with the corporate leader. According to Jalalpoor and labafi (2015) that executives of higher organizations claim meritocracy that they only promote or hire employees according to their skill and ability, even though men and women graduated from the same institute with the same status, starting salary and dedication to work and develop their career but they are discriminated against each other.

According to Pine et al., (2009) sexual harassment is one of the significant problems for women, which starts from the school level to their professional level. Willness et al., (2007) argue about a society that manifested and accepted that supremacy of male is a rationale and also accept the capability of men harassment or brutality against female. Similarly, Pokharal (2008) explain that gender or sex discrimination is a serious barrier for women leadership. Bastola (2007) argued that many female administrators agreed upon the perception that their male counterparts were not serious with them. Many of them revealed that they were hired on higher positions of leadership which were later on regretted for them or they were demoted or overthrown. While some of the females in the executive position describe a serious anti-female attitude at work because the subtle discrimination is far more forceful. Bhadra (2002) argue that female in the corporate sector is ignored more than male. Moreover, women administrators are generally paid less than their male colleague with similar work. While Bastola (2007) state that traditionally for female monitoring opportunities are much less as compare to their male counterpart. Lentz et al., (2008) also argued about a barrier to female leadership in which one of the imperative characters is the lack of senior or successful mentors and role models. In a similar way Allen et al., (2004) argue that female in a higher position get stress due to lack of mentoring.

Macke and Genari (2019) argue about flexibility at work which makes employees able to effectively balance their personal and professional life, leading to the gratification of a job with improved and high performance in the organization as a whole. Casuneanu et al., (2020) argue about the advancement of digitalization and increase communication technology, workers can able to perform their duties anywhere they want by providing a suitable internet connection. Such type of job was practicing in coronavirus crises. Mctavist and Miller (2009) argue that working women have double the work pressure of professional and personal life, they struggle hard to fulfill all their duties well. But due to lack of flexibility at work and burden of housework caring of their children and husband affect their ability by not giving full attention to their work which creates a miserable situation for female.

Methodology

This research study focused more on narrative enquiry. The narrative aspect which I selected for this research study was personal reflections of the respondents about their life experiences. This narrative approach was highly adaptable to the local Pashtun social setup. Gaining meaning from the explanation of life experiences of the respondents was an efficient and effective method. Thus, for this study, I selected an oral history, narrative inquiry approach which was suitable for this study.

For the present study, I identified ten female principals of secondary schools. The sample was selected through convenient (purposive) sampling technique. The criteria for sample selection included (a) female principals who showed their willingness to participate in the research; (b) those female principals whose age was between 40 -50 years; (c) those female principals who had held their position for at least 5-8 years ; (d) those available female principals whose schools were 5 to 10 km away from me. I selected those participants who had the experience about the phenomenon in the research study. The participants were contacted personally through phone call. And took time from them for face to face interview according to their convenience. A semi structured interview with open-ended questions was used for collection of data.

The data collected in this research study was in the form of semi-structured interviews with more open-ended questions, therefore, quite rich information in the form of primary statements were received. These primary statements of the respondents were transcribed and analyzed. Every statement of the respondent was assigned a category with a new theme assigned to this category. This category was then divided into sub-categories by asking more questions to the respondents in this category. These new responses were then analyzed again and new themes were developed for further analysis. This line by line comparison of every statement of the respondent and the development and re-development of different themes from these statements through the

process of codification and de-codification by constantly analyzing both the subjective and objective interpretation to develop a narrative from was the analysis and interpretation process of this research study.

Discussion

Leadership career in Pashtun society is hardly developed by women due to the prevailing social and cultural barriers, however, women determined to change their destiny can develop an excellent leadership career despite of the prevailing social and cultural barriers. These barriers are discussed in the following passage.

Rigid Working Conditions

Pashtun society is a patriarchal society, where women are required to perform multiple duties. Their responsibilities are comparatively more than men. On the one hand, they work in different schools, while on the other hand, they carry out their house chores including nursing children and caring their husbands and other elders of the families

A respondent explained that,

“I am a Pashtun woman. I am required to travel for about 30 miles every day to the school where I work. The routine activities usually last late in the afternoon. At school the infrastructure as well as other equipment are not updated. The school does not have an electrical generator and in hot season the survival become very hard. These conditions negatively affect our performance”.

In such situation some women quit their jobs when they fail to survive and manage themselves and their team with less resources. The working conditions are not always conducive. Hardships in the form of lack of facilities or travelling to long distances, nonflexible duty hours and routine activities are always there. These nonflexible working conditions result in the decline of many women’s leadership skills. Many women who are very much capable of leading the team, quit jobs because of bad working conditions. Other women struggle hard to reach to leadership positions despite of bad working conditions.

Rigid Cultural Pattern

The cultural pattern in Pashtun society is comparatively very rigid and sensitive specifically towards women. Gender discrimination and blindness prevail everywhere in the Pashtun society. The concept of honor guides every single relationship and social activity. This honor is totally women centered. Woman remains the epicenter of cultural norms and rituals. A woman living a Pashtun family or working somewhere outside of the family, she is the potential carrier of the family honor and respect. It means that the family honor and respect is totally associated with the women of the family. A woman even loses her life when she trespasses these familial limits. The killing of woman for restoring family honor is basically a savage practice of the Pashtun society. This practice is though very ferocious, however, it has been engrained in the social setup for years and even centuries. But why a woman remains the scapegoat of this cultural pattern? Because in Pashtun society an individual or family honor center upon the woman. Women are regarded as the most protected members of the family. All the sensitive cultural lines are inclined towards women. This pattern of behavior quite often intersects on sensitive gender and sexual lines. A woman remains an honor-centered member of the family while at the same time her body is regarded as purely made for sex. A man’s psychological anchoring with a woman is totally sex-centered. A man’s relationship with a woman is no less than a sexual relationship. Sexual frustration in Pashtun society is very high among the adults. This frustrated behavior results in many illegal incidents in organizations where women work. Therefore, a woman working in Pashtun society while belonging to the same social setup, remains very clever in making relationship or carrying out her daily professional activities. This rigid cultural pattern is explained by one of the respondents;

“I am woman and I am the chief sufferer of this social setup. Pashtun culture roams around the woman. I am living in this society while working in this school but I am really careful of every relationship I make in the neighborhood and in the profession. A mistake might be committed by a man but guilty is always a woman. A woman is usually avenged for nothing.

This is because of the prevailing rigid culture of this society that affects us very negatively”.

This rigid cultural pattern hinders women in their daily activities and especially professional life. The professional life of these women is quite negatively affected by the prevailing cultural pattern of the Pashtun society. This cultural pattern results in the inappropriate behavior on the part of the common population which demoralize women.

Moreover, when men have capability to be more authoritative than participative in their leadership, it does not mean that women shall be eradicated from the positions of leadership that require more authoritative style or skills than participative skills. These common perceptions and practices are totally culturally centered which have been hindering women in reaching to leadership positions. One of the respondents explained her story that,

“I was about to quit my job in the initial days because people used to talk about me very negatively. This is because of the prevailing perception that women should be bounded to the four walls of a house. This mentality of the people might never change, however, with the passage of time I got more courage from the colleagues who used to work with me. I am not weak, however, I feel huge pressure on me because of this negative perception. Even some of

my colleagues quit this job when they got married. They were not given permission by their husbands to work. It is really odd when a woman asks for permission to develop her career as a professional leader”.

The prevailing social practices have been a huge obstacle for women to develop their career as professional leaders. Decision-making on the part of the women to join a specific organization or to work in an organization on a leadership position is not totally independent rather this decision is subject to opinion and even permission of their husbands or parents of siblings. This pattern has been developed over the years, affecting women negatively in their professional leadership skills. Leadership skills are associated with more exposure, however, due to the prevailing stereotypical cultural practices and perception in Pashtun society, exposure remained confined to the specific organization or the family a woman belongs to. Similarly, leadership skills very quickly develop in people who are highly connected with other people, however, this practice on the part of the local Pashtun women is totally lacking. They are very much confined to their domains of familial relationship which results in the demotion of their leadership skills.

Role Expectations

Role expectations from a woman is basically different than a man in Pashtun society. A woman is expected to be more modest and submissive in her behavior. She is expected to be confined and focused on duties that are associated with the house. She is expected to be more caring and nurturing because a woman who is more caring and nurturing, she is accepted for permanent relationship very easily. A woman getting educated or trained, however, her final duty is to care the people of her family, including children, husband, parents etcetera. This role expectation is defined and activated by the division of labor. A woman is assigned duties of nurturing children, cooking, cleaning, nursing and washing at home. This practice of role expectations has been eradicating women from professional careers and conserving them to house chores. A respondent expressed herself while saying that,

“I am a principal of this school but I am also required to do my job at home. At home after going back from the school, I cook food, clean the kitchen, care my husband and care my children as well. If I neglect the duty which is required at home, I might not be allowed to do this job because my husband’s first expectations from me is to care him and the house and my job at school is a secondary priority. I am not totally independent at this job. I make schedule here but I put under consideration my house job as well”.

Every woman working in an organization on a specific position, is divided between the house and the organization she works in. Priorities of men and women are different and these priorities are set by the prevailing role expectations from men and women. Since, role expectations are different so are the priorities. A woman can never neglect the role as a housewife. In Pashtun social setup the same traditional expectation prevails which has been a big obstacle in the way of women developing their careers as good leaders.

The Glass Ceiling Effect

This glass ceiling effect negatively affect women participation in organizations that require higher leadership skills. Women are not behind men in carrying out specific leadership skills but men are given priority over women to work on these positions. This glass ceiling effect has been very often applied by top management in different organization in order to stop women availing opportunities of high leadership. One of the respondents said that,

“In Pashtun society, women only do teaching. Some of them work in NGOs. Women are not offered higher jobs in other organizations. Women are considered as suitable for teaching in the schools, private or public. We are able to work on higher positions but we are not offered that positions. Usually, men are given that jobs or women of the elite class are hired”.

The glass ceiling effect is a big hurdle for women reaching to higher leadership position.

In this study, all the women who were interviewed, none of them belonged to an elite class. They were all from the mediocre class. They were well educated and trained. They performed different duties along with their job as a principal. They were housewives while at the same time they were doing their jobs as principals. Their income level was neither high nor low. They were able to sustain good life with what they were earning. In addition, none of them was previously hired by any other company on higher leadership position rather they were all engaged with teaching. One of the respondents explained that,

“I applied to a manager position in an international company but I was not hired. I also applied to a position of protocol officer in an NGO but I was rejected. Then I believed that teaching is better than these jobs and I joined a school in district Swabi”.

Sexual Harassment

Sexual harassment is one of the big hurdles for women accessing higher positions of leadership.

A woman working under the supervision of a man is usually irritated by disturbing her working hours, schedule, not granting her leave, giving her tough assignments and even stopping her promotion with the aim to get a sexual favours from her. As one of the respondents said that,

“We know very well when unnecessary favours are given to a woman in the organization. These unnecessary favours and facilitation indicate the manager’s intention. In this society, every man when getting close to a woman is for sexual relationship. Every beautiful woman is targeted in the organization where many of them get victimized and re-victimized. Some of them quit their jobs or relocate in order to get escaped from the devious boss”.

Sexual harassment is a common factor that hinders women in reaching to leadership positions or developing their career as leaders. Two tactics are very common to obtain sexual favours from women. First a woman is offered unnecessary favours and extra facilitation to make her obliged but if she does not surrender then the second strategy is to stop her promotion, put extra burden of work on her or reject her assignments in order to bother her more and more to make her surrender.

Bureaucratic culture

In this study, the bureaucratic culture is also identified as a strong barrier to women getting to higher positions of leadership or developing their careers as good leaders. The bureaucratic practices are those practices that require huge time and huge documentation and a long track record for promotion to a higher leadership position. One of the respondents explained that,

“We spend years and years on the same position while our promotion takes a very long time to move from one specific grade to the next. Our track record has been documented for years and years while we receive no response from the head office. We usually get retired before reaching to the leadership position”.

It means that reaching to a leadership position is not so simple rather it requires a long time to get there. When a woman gets closer to the retirement, she finds an opportunity to get to a leadership position

The Old Boys Network

The old boys network is a network of men qualified previously from the same institutions while supporting each other. The old boys network remains a hurdle for women to get to the higher positions of leadership. One man supports the other and neglects women. Their bond of friendship is very strong. They support each other at the cost of talented women with good leadership skills. This culture also prevails in Pashtun society where women are eradicated from the higher positions of leadership while men are hired and promoted further. Old boys network is very strong especially when they spent many years in the same institution. In Pashtun society, two types of networks are operative; one is the old boys network and the other one is old relatives network. The old boys network do not make decisions on merit rather merit is violated for supporting members of the same network. In old relatives network, those people are supported who fall in the same line of relationship. Relatives are supported at the cost of talented people and merit is usually violated for them. In Pashtun society, first blood relationship and second blood relationship are considered very strong. Priority is usually given to relatives over other colleagues. This practice has been operative in Pashtun society for years which has been resulting in the eradication of women from the job industry. Women are comparatively better leaders and they possess good leadership skills, however, they face huge hurdles while reaching to higher leadership positions. One of the respondents explained that,

“Men support men, while women do not support women. Men who know each other, they neglect us, what if we are better than men but we are ignored when we compete men. This is a clear discrimination but we cannot do anything. This practice has been affecting women very negatively. We quite often get disheartened when we see men prioritized over women”.

The old boys network has been a big hurdle for women to get to the higher positions of leadership. Though, the progress of women in getting further ahead than men is very high, however, men are faster than women in getting more bonuses and promotions (Jokabesh, 2004; Jalalpoor and Labafi, 2015). It does not mean that men are better in their skills and competence than women rather it is because of the old boys network where men are prioritized over women in their promotions and getting other benefits. Here the association of men plays a significant role in supporting members of the same group while neglecting women.

Gender Discrimination

The Pashtun social setup is highly patriarchal which confine women to the four walls of a house and neglect them in the decision-making process. Since, family is one of those primary institutions that either result in either positive or negative growth of women. Every individual learns things that are taught to him/her in the family, however, the family in the patriarchal social structure remains stagnant for women on many things including their education, health, participation and decision-making. This process has a very negative impact on the growth of the women especially on their leadership skills. This is basically the discrimination against women when they are neglected in their potentialities. This discrimination is one of the basic hurdles for women in their promotions or development of leadership careers. One of the respondents explained that,

“If I would have been provided opportunities same like my brother was provided then probably I would have got to a high leadership position. I got educated but I was very much confined to my house and wasted time in managing house chores. Because, I as a woman was

expected the role to care the people in my family rather than improving my education and career and it was very much discriminatory”.

Gender discrimination has been infringing upon women skills, however, women even then participate in their socio-economic and political spheres. In Pashtun society, since gender discrimination is structured in the social setup, therefore, its impact is invisible. Women are usually arrested in their career or educational qualification because of their sexuality which result in ceasing of education or quit of jobs. Gender discrimination has been a big barrier for women in getting further ahead in their career as good leaders.

Lack of Proper Mentorship

In this study, none of the respondents had proper mentor who guided them while they were totally oblivion of mentorship. They were following their profession blindly, while working and making most of their decisions under pressure. They highly depended on opinions and suggestions from their subordinates or colleagues. Professional guidance and direction was totally lacking in their leadership. One of the respondents said that,

“I am not trained by anyone neither I take guidance from anyone in my profession. I perform my duty on my own and rely mostly on my colleagues and subordinates”.

Lack of mentorship is one of the main issues and hurdles related to the development of women’s careers as leaders. In Pashtun society, women illiteracy is one of the responsible factors that deprive local women leaders from proper mentorship. Availability of proper mentorship is basically associated with higher literacy rate specifically among women. Since, the local culture in Pashtun society is very sensitive on women’s role and expectations, therefore, a woman mentor is preferred over a male mentor but women mentors are not available for mentorship.

Conclusion

In this study different hurdles were defined and explained in the light of views given by the respondents based on their experiences. There are problems which need to be identified and measured in accordance with the views of the women principals. These principals highlighted different issues that are usually not mentioned or kept silent with the aim to protect the institution from blame. Whenever, there comes an issue of sexual harassment in the organization, the top management tries to resolve it informally and to bring a reconciliation between them, however, there is a proper law to be followed for redressing grievances of sexual harassment. It is kept silent because every manager or supervisor or leader of an organization is status panic. He sacrifices many things for protecting his status and even compromises on things that are of grave concern for the protection of his status as a leader in that organization. Status panic theory is highly applicable in this regard where many issues are kept under the carpet because the top management is worried of his status or position. In Pashtun society, issues like sexual harassment when kept silent, it creates further disturbance and even results in the victimization and re-victimization women. Once a woman restrains from exposing the truth or expressing herself, this silence is juxtaposed as permission for sexual encounter which ultimately results in the victimization and re-victimization of women in the organizations. This remains a big hurdle for women in developing their leadership careers.

In addition, hurdles like role expectations, also remains a big obstacle which negatively affects women in their leadership career. Since, the expectations are different than the role women join as leaders, therefore, women are subjected to discrimination in the local cultural setup. The local cultural setup is highly patriarchal, therefore, women face many hurdles in the development of their careers as leaders due to the prevailing patriarchal structure. Moreover, obstacles like rigid working conditions, rigid local culture, the glass ceiling effect, role expectations, gender discrimination are those factors that were founded as big obstacles for women developing their leadership careers.

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