REFLECTION OF POST FEMINIST VIEWPOINTS ON FEMALE RELATED ISSUES IN ORGANIZATIONS

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Abstract

Feminism has affected social and organizational position of females throughout the world. However, reflection of feminism on organizational issues is a subject that has not been investigated sufficiently by scholars of different sociocultural background. The aim of this article is to explore the reflections of post- feminist viewpoints on female related issues in organizations, as well as shortcoming of existing cultures and organizational structures from standpoint of postfeminism. Reflection of these views on females-related organizational issues, with more attention to women's lifestyle and career choices and constraints that shape these choices, challenges organizational ignorance of women managerial characteristics and policies towards their job-family decisions (e.g. deficiency of work-family balance policies, overemphasis on work hours, and pale role of men in making a balance on work-family issues).

Keywords: Post-feminism, work-family balance policies, leadership styles, organizational culture

1. Introduction

studies about female related issues in organizations are strongly influenced by political ideas and gender conceptions emerging from the feminist movement, especially efforts to give voice to a woman's perspective and a recognition of women's social experiences as different from men's(Brandser, 1996). Feminist thought emphasizes the inequalities between the two sexes and the abuse of women in society . therefore; one of the central aim of feminism is the elimination of sexual discrimination in social, political, and economic environments. So Feminist thought has helped improve the position of women, not only in society, but also within organizations(Altintas & Altintas, 2008). for example the idea that women are effective leaders has jumped from the writers of feminist trade books on management to the mainstream press(Eagly & Carl, 2003).

Before the 1970s there was no particular mentioning of women or gender issues in the management research field. The research area has developed in parallel with the increasing number of women in the labour force from the 1960s and a greater awareness of the importance of gender relations in the workplace. However, the early studies of working women were devoted primarily to the documentation of inequalities in the workforce and to describing differences that may have existed between men and women in occupying work roles. Hence, this work was guided by an assumption that women in such roles would be more successful if they were able to adopt traditionally male attitudes and behaviour. The early literature on women in leadership was concerned with the question of whether women were different from men in their leadership behaviour and/or effectiveness. The subtext of these studies argued in fact that women fit the pre established organizational situation through a pervasive theme of no difference, meaning women are equals – "as good as" men – but without questioning who had defined this "goodness"(Brandser, 1996).

In the late 1970s the field was opened up significantly by Rosabeth Moss Kanter's (1977) extended case study of a large US corporation in the book *Men and Women of the Corporation*. In some ways this brought together political, economic and managerial(ist) approaches. It was, and still is, an important text that translated management and bureaucracy into something that was intensely gendered in practice(Broadbridge & Hearn, 2008).

in much of the relevant literature of the 1970s and 1980s there were various inadequacies. One of those is to consider gender, if at all, in rather simple, dualist ways, most obviously in the use of sex/gender role models of gender relations that have since been subject to overwhelming critique(Broadbridge & Hearn, 2008). For example Organizations were seen generally as gender-neutral structures, where gender stereotypes (which posit that women lack the leadership attributes and abilities required for managerial positions) were explained as a result of the socialization process outside the borders of the organization and not as a process of consequences for the activities and priorities made within(Brandser, 1996).

Research questions on gender issues were raised by the political agenda of the women's movement which insisted that gender was a subject worthy of serious attention. The various theoretical approaches within this field today have developed through the women's liberation movement and a scientific community of feminist scholars working with diverse theoretical perspectives. Feminists pointed out the problematic nature of male domination in organizations and brought forward accusations of sex discrimination and differential treatment of women in areas like selection and hiring, remuneration, promotion, policies, employee development, etc. Still, feminist scholars were interested only to a limited extent in studying organizations. The apparent link between masculinity and organizational power, and the feminist (political) effort to create alternative, non-hierarchical organizations, led many scholars to denounce bureaucracy and hierarchy as male-created and male-dominated structures of control which oppress women(Brandser, 1996).

in recent decades, feminist approach aims to renew and systematically change the male-dominated organizational structures; therefore, some of the reasons behind the gendered-organization theory include the masculine influences in organizational structures, the power of these influences to create gender cultural images within organizations, and the necessity to create more democratic organizations that are supportive of humanitarian goals . In this context, it needs a transformation for an organization to develop a structure that includes nurturance, caring, supportiveness, and interrelatedness as bounded rationality and to more informal, decentralized, control via shared belief have emotional form(Altintas & Altintas, 2008).

2.Post feminist viewpoints

In essence, "something is a feminist issue if an understanding of it helps one understand the oppression or subordination of women." Perhaps the best definition of feminism is the simple assertion that "the female half of the human race should enjoy the same rights, and have the same opportunities to fulfill those rights, as the male half." So Feminist studies have been beneficial in bringing attention to issues that concern and affect women, and postfeminism is no different(Denison, 2007).

Postfeminism is a problematic word in feminist circles partly because there has yet to be a concise or agreed upon definition. It is therefore often seen as nothing more than anti-feminist sentiment cloaked as postfeminism.188 antifeminism is allegedly the result of widespread views such as the following: (1) that women are no longer discriminated against; (2) that feminists exaggerate(d) the extent of such discrimination; (3) that feminism has never represented the interests of women as a group; (4) that feminism is principally, and unhelpfully, a language of victimization; (5) that feminism ignores the social and personal importance of the family, including to women and (6) that feminists inaccurately portray discrimination against women as a male conspiracy(Oakley, 1997). But There is a difference between postfeminism and antifeminism, primarily the latter's refusal to acknowledge the positive aspects of the women's movement. Postfeminism has been referred to as "a mediating point between feminisms and anti-feminisms" because it is "the gateway that opens to either end of the spectrum…"(Hausbeck, 1997).

The essence of postfeminism, then, is to return the idea of feminine equality to reality. There must be synthesis between the dual arenas of work and family because these are important to women. Postfeminism has the capacity to recapture the hijacked notions of love, marriage, family, modesty, and femininity and meld them with the Second wave achievements of career opportunity and broadened horizons. The power of modesty lies in the fact that it protects women thereby making them equal to men *as women* rather than as women trying to be men(Denison, 2007).

Much of postfeminism's usefulness comes from its broad appeal on a human level, or rather its progression from woman-centered to people-centered theory. However, the foundational premise of postfeminism is still a shared desire for gender equality. Gender equality, while achieved differently by every group within postfeminism, is nonetheless a progression toward recognition of the respect, dignity, worth and value due individuals regardless of their gender(Denison, 2007).

2.1.Postfeminism and Motherhood

The role of mother has been deified throughout history but its image has often taken a less positive position in the world of feminism. However, recent years have produced awareness that the feminist tendency to relegate motherhood to the irrelevant and mundane was not only shortsighted but detrimental. While the recognition that many, many women wish to have children has replaced or at least joined older notions that bearing children is the root of female oppression, the ensuing discussion of mothering centers almost entirely around having children but rarely about caring for them(Denison, 2007).

If the struggle for women 40 years ago was to break away from the ideal "all-giving, self-sacrificing" mother, the struggle for women currently is to break out of the "supermom" mode that requires near perfection on each of the increasing fronts for which women are responsible. Jobs, marriages, homes, health, children, relationships, and finances must be balanced with ceaseless and unwavering accuracy and precision in order for a woman to "have it all" without sacrificing anything(De Marneffe, 2004).

2.2.Postfeminism and Fatherhood

postfeminism has renewed emphasis on traditional gender relations. Postfeminism can create a role for men beyond that of the age old oppressor. The previously discussed attention toward the role of men as fathers is an indication that true feminism is not centered solely on women. Without the incorporation of a space for men in their varying roles as friends, husbands, fathers, brothers, sons and mentors, there has not been a full account of a woman's life(Denison, 2007).

Still, the primary focus of the domestic role of men lies in their fathering. While feminism has sometimes questioned the need for fathers, recent fatherhood literature is based entirely on the premise of the necessity of fathers. And there is a great deal of it. A look at the necessity of fathers shows their unique contribution to the emotional, intellectual and social growth of children. The play interaction is particularly important in childhood years and girls as well as boys find stability for their adult years from interaction with their fathers(Denison, 2007).

3. Reflection of postfeminist viewpoints on female related issues in organizations

3.1.More attention to women's lifestyle and career choices and constraints that shape these choices

Hakim (1991, 1995, 1996, 1998, 2000, 2001, 2002, 2003a, b, 2006, 2009) has spent the last two decades examining lifestyle choices, orientations to work and family roles(Broadbridge, 2010). Preference theory emanates from research findings of longitudinal studies conducted in the USA and Europe which chart life-style preferences and values as key determinants of the employment decisions of men and women. At the centre of preference theory is the view that when given genuine choices, women choose between three lifestyles: home-centred, work-centred, or adaptive (Hakim, 2000). This variance in preferences is to be found at all educational levels and across all social classes(kumra, 2010).

Preference theory (Hakim, 2000) suggests that the majority of women are adaptive or home-centred, in comparison with men who, in the majority, are work-centred. Therefore, she suggests that women, in the main, make lifestyle choices giving priority to home and family considerations(Shortland, 2009).

Hakim (1998) argues preference theory is a theory for the twenty-first century. She argues that historical changes have produced new options and opportunities for women; that women are heterogeneous in their preferences and priorities; that this heterogeneity may create conflicts between groups of women, and is the main cause of women's variable responses to social engineering policies. The historical changes that she claims have enabled women to make genuine choices are: contraception; equal opportunities; the growth of white collar jobs; the creation of secondary earner jobs; and the increasing importance of attitudes, values and personal preferences in lifestyle choices(Broadbridge, 2010).

Hakim (2006) asserts that recent research on women's position in the workforce is making old theories out of date, especially those theories that focus on sex discrimination. According to Hakim (2000), preference theory of explaining and predicting women's choices between work and family is empirically-based, multidisplinary and applicable in modern societies(Alsobrooks, 2007). Hakim (2000) asserts that it is an approach which departs from the sociological tradition where the main focus is on social, structural and institutional factors(kumra, 2010).

But a major criticism of Hakim's preference theory is that organizations and the people who run them are not impartial and that women's "choices" occur in circumstances not of their choosing. The notion of choice "individualises" women's position, placing on them the responsibility for their situation, and allowing the broader organizational and social context to go unexamined(Lewis & Simpson, 2010). So Hakim ignores the influence of extraneous factors (such as organizational cultures and societal attitudes). While Hakim argues that there is an increased importance placed on attitudes, values and personal preference in lifestyle choices, she presents only three groupings for women (and only one for men) that cannot fully reflect the lifestyle choices in the twenty-first century. the argument relating to equal opportunities which asserts that women have equal access to all positions, occupations and careers in the labour market is questionable on various counts (including the occupational segregation). More generally, while formal polices have no doubt helped women to access equality of opportunity to employment issues, informal organizational policies based on patriarchal values remain and can serve to exclude women and other minority groups(Broadbridge, 2010).

this arguments support the influence of traditional sex role stereotypes and overlook the reluctance or inability of organizations to accommodate career mothers. The constraints on women take many forms including organizational cultures where long hours and uninterrupted work patterns are expected of those interested in a career and promotion. In addition, male dominated networks and the assumptions of male selectors can have a negative impact. Thus, Hakim's arguments can be seen to be established on the "male model" as the norm and the premise that

women are themselves to blame for their minority status. For example employers have policies that offer reduced hours of work, but in practice they only reward and value staff who work long hours. So while equal opportunity policies might be in place, the dominant organizational culture has the power to resist them and therefore some such policies become a constraint rather than a choice(Broadbridge, 2010).

preference theory fails to recognize that women who have essentially the same preferences for how they wish to combine work and family can in fact experience very different outcomes as they make choices within their personal situations – as women, wives, mothers and workers. Hakim's linkage of "genuine" choice to outcomes (behavior) is too simplistic an approach and may result in the production of trivial and ultimately misleading conclusions being drawn. Women face many constraints as they "choose" how they will balance work and family and what priority they will give to one over the other at particular times(Kumra, 2010). This conflict is more experienced by female employees who are highly motivated and devoted to both roles(Kargwell, 2008).

Hakim reads preferences into outcomes disregarding the circumstances surrounding them and that she ignores the context and constraints that shape women's choices(Shortland, 2009). Dissatisfaction with organizational life, changes in organizations which contradicted personal values and principles, and an imbalance of personal and professional life are key factors in women's choices(Anderson et al., 2010).

3.2.Challenge to organizational ignorance of women managerial characteristics

Both gender and leadership are complicated social phenomena that have been constructed and reconstructed through history(Roser, 2003). Models of leadership that dominated the 1980s and 1990s were based predominantly or exclusively on samples of male managers, and often on self-reports of why they thought they were successful(Alimo-Metcalfe, 2010b). So Earlier management literature excluded and ignored women as it was just written for men(Akhtar, 2008).

A number of studies have focused on the manager-as-male stereotype as a major explanation for discrimination against women in the workplace(Booysen et al., 2010). These studies that concerning managerial stereotypes was launched in the 1970s in the USA(Nagy & Vicsek, 2008). The pioneering work was conducted by Schein (1973) using samples in the USA, although a number of scholars have studied the manager-as-male stereotype since that time .Schein (1973) tested the relationship between gender role stereotypes and requisite management characteristics. She demonstrated a relationship between gender role stereotyping and characteristics perceived as requisite for success as a manager. In her study, both men and women perceived successful middle managers as possessing characteristics, attitudes and temperaments more commonly ascribed to men in general than to women in general. A number of studies replicated Schein's work and confirmed her initial hypothesis . In 2001, Schein extended her earlier work to include studies in the UK, Germany, China, and Japan, and updated her US study . Her comparative findings for these countries supported her original findings. Men and women in all four countries saw managers as possessing characteristics more commonly ascribed to men than to women(Booysen et al., 2010, Nagy & Vicsek, 2008). Thus, women appear to be "buying into" the "think manager-think male" phenomenon(Connerly et al., 2008).

As research on gender difference in leadership styles did not occur until 1990 , it would seem that the theories on leadership styles would have been written to describe male behavior in leadership roles. Nevertheless, it could be argued that the theories on leadership styles began to raise the profile of women in management(Jogulu & wood, 2006). Debates about the leadership styles of women and men gained momentum in the 1990s because of new research attempting to identify the styles that are especially attuned to contemporary conditions(Eagly & Carl, 2003).

Thus, the stereotype of the effective leader may have changed such that it is now more aligned with traits associated with women than with those associated with men. Such changes may have led to a reversal of the effect of leader sex on evaluations favoring men(Powell et al., 2008). the predominant leadership behaviors exhibit by new leadership models reflect values and behaviors that have traditionally been labeled feminine(Galanes, 2009).

Despite this focus on women's leadership, there is little agreement about how women actually lead. These debates reflect the common cultural debate about difference and similarity, which has been especially important in feminist writings. Some feminists thus fear that the perception of sex differences in leadership style or other attributes can

provide a rationale for excluding women from opportunities and especially from male-dominated leadership roles. Other feminists believe that the perception of sameness would fail to acknowledge the relational qualities that are a traditional source of female pride and that may contribute to superior performance by women leaders(Eagly & Johannesen-Schmidt, 2001).

This challenge about leadership styles has been well-documented and understood in the academic fields, based on social role theory and the violation of agentic and communal traits(Sealy, 2010). The communal category, which is ascribed traditionally to women, refers to qualities that involve concern for the wellbeing of others. Eagly and colleagues (2000) highlight the following nurturing and caring descriptors from the research on gender stereotypic beliefs: affectionate, able to devote self completely to others, helpful, kind and sympathetic. Additionally, research has found the gender stereotypes of women to include interpersonal sensitivity and the awareness of other's feelings, a high level of emotional expression, gentility, and softspokeness . agentic category of descriptors typically attributed to men comprise mainly controlling and assertive qualities which include: self-assertion; separation; independence; control; and competition(Hatchman, 2009 , Alimo-Metcalfe, 2010a).

Role congruity theory proposes that prejudice against female leaders may be seen in less favorable evaluations of their leadership potential because leadership ability is more likely associated with men. Interestingly, even when female leaders are perceived as similar to male leaders, this may produce a disadvantage because effective women leaders may be violating perceived gender roles(Connerly et al., 2008 , Eagly & Carl, 2003, Nagy & Vicsek, 2008). So Women who occupy leadership roles are evaluated more unfavorably than men when they adopt stereotypically masculine styles.(Cuadrado et al., 2008, burke, 2010). Thus, the masculine stereotype of the good manager is self-reinforcing and inhibits the expression of femininity by women in management positions" (Nagy & Vicsek, 2008).

From this, there was a clear sense of frustration that women were judged not just by the outcome, but also by the process – and that there was very little flexibility in what that should look like(Sealy, 2010). but many female leaders feel that they have to behave like men in order to be successful leaders. That is the reason many women use the authoritarian leadership style to overcompensate for the sex-stereotypes to which they are subjected(Mulla-Feroze & Krishnan, 2000). Thus the most powerful organizational positions are almost entirely occupied by men, with the exception of the occasional biological female who acts as a social man (Nagy & Vicsek, 2008). These women could consequently become guardians of out group (male managers) norms making it harder for other women to ascend the hierarchy ladder. This could explain what has been addressed in the literature as the "queen bee" syndrome which means that women who make it to the top, make it harder for other women to climb the ladder(Idrissi & Prieto, 2009).

Because of these barriers, there is both a process of self-exclusion, known as the "cement ceiling" for women(self-imposed by personal choices, such as rejecting promotion) as well as the existence of greater difficulty to achieve these roles in comparison to men(Cuadrado et al., 2008). It was not that they could not cope, but that they did not respect or want to work in such unproductive environments(Anderson et al., 2010).

Over the last years, there has been little change in the content of gender stereotypes, but there has been a greater change, tending toward androgyny, in the leadership profile demanded by organizations. This, in turn, might allow women to adopt leadership styles more congruent with their stereotype, as well as to cease receiving unfavorable evaluations when they add agentic (masculine) behaviors to their communal (feminine) repertory. While aware of the limitations, organizations should take into account the contributions and the value of feminine styles, instead of blocking women's access to traditionally masculinized settings. Likewise, they should consider the importance of the feminine styles when training managerial skills and styles. It is very likely that these aspects, together with the growing access of women to leadership positions—which will gradually modify the content of gender stereotypes—will prevent the devaluation of female leaders and allow egalitarian access of men and women to positions of responsibility(Cuadrado et al., 2008).

3.3.Deficiency of work-family balance policies

with changing demographics and the growth of 'Generation Y' and their distinguishing characteristics, there is increasing scope to expand research on 'whole life' concerns(Broadbridge & Hearn, 2008). Individuals are changing their attitudes and behaviors in response to many factors, including increasing life spans and work lives; changing

family structures, including the increasing number of dual-career couples, single working parents, and employees with eldercare responsibilities; and the growing number of individuals seeking to fulfill needs for personal learning, development, and growth(Enache et al., 2011).

The language used to describe the integration of work and non-work domains reflects its socially constructed evolution. Research emphasis has moved from "conflict" through "seeking balance" to "integration". Similarly, there has been a shift away from "work-family" or "family friendly" when referring to supportive organizational policies to "work-life" in order to remove the emphasis on parents, especially mothers(Anderson et al., 2010).

The term family-friendly is problematic, as the nature and complexity of family is not always acknowledged, and the word friendly can be taken to imply favors rather than entitlements, and hence the term work-life is increasingly substituted(Lewis, 2010b). these policies include assistance with child care and elderly care, which, it can be argued, help employees to conform to normative working hours. They also include initiatives such as part-time or reduced hours of work with pro rata employment benefits, job sharing, compressed work weeks, voluntary reduced time, flexible work schedules, and working from home programs which have the potential to challenge traditional patterns of work and career paths(Lewis, 2010b, Burnett et al., 2010).

there is evidence showing that work-family programs and policies designed to mitigate the difficulties of employees with particular family needs, primarily mothers of young children, are likely to have a greater impact on the organizational image and reputation than on the employees' well-being. Quite often, those policies are merely "empty shells" with little correspondence in supporting practices(Santos, 2008). Some organizations, particularly in the public sector, have developed these policies in response to political pressures and equal opportunities ideologies, and many more have developed them in response to a management of diversity argument and business case for change(Lewis, 2010b).

The enactment of family-friendly policies and their translation into day-to-day operations require a family-friendly culture, in other words, a culture that challenges traditional gender role assumptions and is responsive to work-family issues(Santos, 2008). The lack of this culture is the reason that gender-based policies –which are often seen as directed exclusively at women – are often underutilized. Although programs exist that aim to improve organizational outcomes, factors other than program usefulness continue to determine whether employees will utilize those programs, including how policies are perceived by an organization's members. studies examining the utilization of family-friendly policies maintain that employees are reluctant to participate in such programs if they believe that participation will threaten their career path. Likewise, employees fear that utilizing family-friendly programs may result in a negative assessment of their abilities by others or that instead of being seen as demonstrating commitment to the organization, they will be stigmatized as prioritizing family responsibilities(Agostino & Levine, 2010).

there is consistent evidence that utilizing work-family benefits is perceived to have negative career consequences. In other words, despite the availability of programs and policies designed to facilitate employees' efforts to balance work and family few employees make full use of the benefits provided fearing their careers will suffer. (Alsobrooks, 2007, Santos, 2008). for example, Where family demands are concerned, ambitious women seldom rely on organizational support for fear of reinforcing the communal stereotype(Ezzedeen & Ritchey, 2009).

Employees often perceive what is stated in work-family policies to be inconsistent with "the way things work" in their organization. When the organization pays lip service to family issues and a socially responsible work-family culture is not developed, the effectiveness of work-family programs and policies remains limited. For example , young women are not making full use of the maternity leave they are entitled to by law, because they believe that taking time off from work for childcare can be harmful to their careers(Santos, 2008).

Insofar as family-friendly policies focus on women rather than becoming part of central strategic policy and are regarded as perks rather than entitlements, they remain marginalized policies with limited impact on fundamental organizational values and assumptions(Lewis, 2010b).

3.4.Challenge to The male model of work and the socially constructed "ideal worker"

The widely reported problem of lack of take up of family-friendly initiatives, particularly by men, but also by many women who are concerned about the impact on their careers, suggests that these policies are perceived as enabling employees with family commitments to work at the margins, but seldom challenge traditional patterns of work as

the norm and ideal. family-friendly policies reinforces the focus on women and, hence, it can be argued encourages the marginalization rather than mainstreaming of initiatives to support work and family. What is more contentious is the question of whether such policies actually alter organizational cultures, particularly the broader values and assumptions which both determine and reflect what is the socially constructed "ideal worker" (Lewis, 2010b).

Given the normative assignment of domestic work and caring largely to women, men (particularly married men) will usually find it easier to behave in the manner of this "ideal worker". The "ideal" or "standard" worker will be available to work long hours without breaks in employment, and respond promptly to organizational demands, safe in the knowledge that their family lives are being "managed" elsewhere (i.e. by women)(Lyonette & Crompton, 2008).

An emphasis on long working hours might not be in the best interests of both individuals and organizations. but, it was still not acceptable in many institutions to question what have become basic tenets of workplace organization(Chesterman, 2004). it shows that The male model of work is deeply embedded in most organizational cultures(Lewis, 2010b).

Part-time work is often associated with lower rates of pay, poorer security and employment protection, fewer benefits, and even when there are pro rata benefits attached to part-time work, there tend to be fewer opportunities for career advancement than in the socially constructed ideal of full-time work. Many part-time workers, especially women, accept some or all of these conditions as the inevitable price to be paid for a deviation from the socially constructed norm of rigid long hours of work which are incompatible with family responsibilities(Lewis, 2010b).

for example If female managers work fewer hours and are unable to assume extended job-related obligations, for whatever reason, they will need more time to become promoted, and are likely gradually to be left behind by their male competitors. Some of the reduced workload may be compensated for by more effective time-use at the job. but a crucial aspect of being a manager is to be visible and accessible(Knudsen, 2009).

Women feel that they could flourish, even in the most senior positions, if they could be given the freedom to work in ways (hours, times, locations, methods and styles) that suite them. At present, many women feel pressed to adhere to the unmeritocratic culture of "presenteesm" – often deemed requisite for a successful career(Sealy, 2010).

3.5.Pale role of men in making a balance on work-family issues

The emergence of dual-career couples in society requires us to re-examine conceptualizations of career development. The presence of two careers in one family results in more complex career development processes, particularly for a family with children(Budworth et al., 2008).

high and increasing percentages of women in the workforce require changes in women, men, and societal institutions. The roles and responsibilities of men necessarily change. Men will, of necessity, have more challenging "negotiations" with their spouses/partners and men will be required to undertake more family and home responsibilities. This trend is already starting to be seen and, as a consequence, men will be more interested in workplaces that demonstrate values supportive of personal life and work integration or balance(burke et al., 2008).

Although some fathers are much more involved with children's upbringing now than in the past, "the increase in mothers" employment has not been met by an equivalent increase in fathers' investment in direct childcare activities(Burnett et al., 2010).

flexible working practices from the past 15 years were developed in order to be utilized primarily by women and are primarily associated with mother – rather than fatherhood. Whilst many fathers, particularly in professional and managerial roles, are expected to commit to long working hours cultures, mothers, typically deemed to be second-income earners, are more likely to take advantage of flexibility and part-time working initiatives in order to facilitate their family commitments(Burnett et al., 2010). Mothers continue to take the bulk of leave from employment in order to care for newborn children. Research has found that 78% of the days available for parental leave are still taken by women. (Budworth et al., 2008, Sorlin et al., 2011).

As a result, regardless of whether work-life balance polices appear in theory to offer benefits such as flexible working and "family" leave to a "generalized" working population, it is likely to remain the case that, in practice, work-life balance policies will be utilized by women, rather than by men. In these circumstances, the assumption

that men are principal breadwinners, while women are second income earners or stay-at-home mothers, is likely to remain unchallenged despite the rhetoric(Burnett et al., 2010).

Work-life balance initiatives make little explicit reference to domestic chores and fail to account for the relative number of hours spent by mothers and fathers on housework. Thus, such policies do not acknowledge the similarly deeply ingrained and gendered assumptions within dual-earner couples regarding the division of ancillary household labour(Burnett et al., 2010).

the theoretical notion of "gender-neutral" work-life balance policies may be ideal in theory, but in practice may be failing parents in two respects with regard to childcare. First, it fails to acknowledge that, in practice, childcare is often gender specific and, regardless of maternal and paternal working patterns, in most cases, the main burden of this remains with mothers. Further, the idea of a gender-neutral policy fails to acknowledge the residual gendered assumptions on the part of many employers that flexible working opportunities should typically be accessed only by women and are therefore unnecessary for men(Burnett et al., 2010).
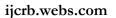
thus even in supportive organizations, employers are found to support mothers in traditional patterns with non-work commitments more than they support fathers and On an informal basis, fathers may have to deal with certain stigmas attached to taking advantage of work-life programs in the organization(Budworth et al., 2008). This reflects an ongoing assumption among policy makers that mothers are the main carers which reinforces rather than challenges gendered workplace assumptions about who should use flexible working arrangements(Lewis, 2010a).

In dual-career couples there is usually more than one organization involved (Crouter and Manke, 1994), and the work environment of both individuals should be considered(Budworth et al., 2008). flexible work practices have disadvantages to the organization in terms of staff absences if family care is not shared with employees' partners (mostly male) working in other organizations(Lewis, 2010b).

This extant belief amongst certain influential senior male managers that fathers do not need family-friendly, flexible working condition is worrying because it results in institutional failures to recognize and reflect wider changing needs and attitudes regarding childcare and family life(Burnett et al., 2010). it can be predicted with some confidence that until men are willing (and able) to share domestic and childcare responsibilities more equally, women will continue to "under-achieve" in their profession(Lyonette & Crompton, 2008).

4.Conclusion

On the basis of postfeminist viewpoints, without cultural and organizational change, and without change of traditional roles and gender paradigms, significant changes in females positions at work is not likely to take place. Moreover, life-work balance policies in the absence of management's belief on gender equity, and a culture that supports life-work needs of females, is likely to strengthen existing norms and work styles.

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