

ETHNOGRAPHIC STUDY OF WOMEN POLICE

“A Case Study of Islamabad Woman Police”

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Final Approval of Thesis

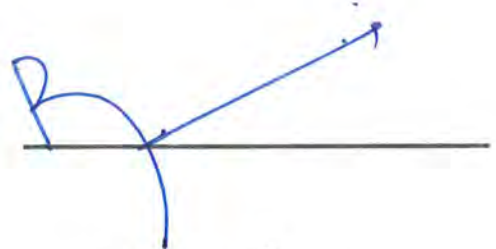
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Dedicated to

Shamil & then Javed

CHAPTER ONE: Introduction

This research aims to focus on significance of women police initiative. The main purpose of this research is to know how much this women police system is effective to provide justice for females in the country like Pakistan.

Pakistan acquired its police system from the British in 1947. The system, designed in 1861, was primarily a colonial instrument of coercion to control the public by intimidation, rather than a public-friendly organization with a mandate to prevent and detect crime through just and impartial law enforcement. Today, compounding the problem of an outdated legal and institutional framework is the severe under-resorting of law and order¹

Women police station was staffed by women police officers established in Pakistan by the government of ²Prime Minister Benazir Bhutto (1993 to 1996). The objective was to provide a relief to those women victims of violence who felt reluctant to approach the male-dominated police stations with their complaints. These police stations were also assumed to treat the female accused according to the law and to avoid the abuse of custodial power associated with policemen.

Initially, these women police stations were established in the big urban centers of Pakistan. This research, however mainly focus on the women police station Islamabad as a case study. The research findings show that the women police stations are still struggling to find their relevance and role in the male-dominated police system of Pakistan. The women police station of Islamabad is not allowed to register and investigate cases. Most of their staff is untrained and some are even illiterate. They are without necessary infrastructure, i.e. transport, telephone etc. In Islamabad, the policewomen are not even allowed to leave the doorstep of their women police station without the permission of the senior male police officers. The main purpose to start these women police stations was to facilitate the victims of gender violence and to address women's reluctance to approach male-dominated police stations with their complaints. These police stations are also assumed to treat the women accused according to the law and to avoid the issues arising out of

² The News, 'Benazir Bhutto Promises Better Conditions for Women', a news report in The News, a daily newspaper, dated 26, January 1994, Islamabad, Pakistan

custodial power associated with policemen. In fact, still, these women police stations are ineffective. They are not allowed to register and investigate cases; most of the staff is untrained, and some are reportedly even illiterate. This was the case in the past, middle passed people were usually performed their duties, But this phenomena is no more welcomed now. These days for the lower rank specific education is must.

Therefore the perception that these police stations are playing a fundamentally important role in facilitating women is wrong as they are often lack basic facilities such rooms such as the room of D.S.P must be separated from the main police station but in this police station her room is in the same building ,and means of transport for example if want to go for investigation they have to call in the AbPara police station for vehicle.. In some cases, these police stations have actually become examples of female disempowerment. In conservative areas such as Peshawar, the policewomen are not allowed to leave the police station without the permission of senior male police officers. Economic Participation and empowerment of women in country like Pakistan is very difficult because of the hurdles they face due to the nature of male dominated society. Women are bound to do typical jobs like teaching and nursing but now with the support of government and having exposure women are encouraged to do non conventional jobs as well. For example, now women are taken as police officers, airhostess, bank officers, and in the field of molding, now in the army, they are taking women for the lower ranks like subeydar etc.

Islamabad women police station

In 1994 , the prime minister Benazir Bhutto had inaugurated the country's first ever women's police station in Islamabad, in the hope that this step would enhance women's emancipation. The first batch of female constables was recruited in 1995, and according to rules only sub-inspector or above can hold an investigation process. This women police station is situated in G-7 markaz near sitar a market.

When the women's police station was inaugurated there were only **03 female upper subordinates — 01 sub inspector and 02 assistant sub-inspectors, and 10 constables** were staffed in this police station. The first SHO (station house officer) was Maryam saif; she came from sindh on deputation. After that Khadija begum joined as S.H.O (station house officer) from Faisalabad on contract basics. Then

Nighat Haider promoted as S.D.P.O. when she joined this department she was sub inspector. She told me that, in the very early years only 8 cases were registered; most of them were domestic. But now 40 cases are register in this women police station during this month of august of 2007.

This phenomena of police system is not new in Pakistan it was present at the time of our fore father and in the sub continent as well..It was not as modern and systematic as it is now a days .but system was present at village level the details are following.

Ancient India

³In ancient India, policing was vested in the person of the village superintendent who may originally have been chosen by the villagers (later appointed by the kings). The stories of legendary characters written around 600 BC that relate to the nearly 550 existences through which Buddha was believed to have passed before his nirvana-throw some light on the system of self-governing village communities in the period from 600 to 326 BC. The Crown's role was to protect villages in times of war and to collect taxes in peace. The laws of Manu, recorded around 500 BC and having had a very strong influence on the political and social life of Hindus, explain the policing aspect of the king's functions, e.g. preventing violence, punishing evil-doers, maintaining patrols, fixing check posts..

Muslim India

From the eighth century onward, India gradually started coming under the sway of Islam. In AD 712 Sindh was conquered by the Arabs and the Punjab was overrun by Mahmood of Ghazna, but neither put into place any Muslim institution of governance. Muslim influence on Indian administration was not felt until AD 1206, when Qutubuddin Aibak consolidated the conquests of his master, Mohammad Ghauri, with the intention of establishing a permanent kingdom. The appointment of mohtasibs in the department of Al-Hisbah, responsible for supervising the morals of the populace, seems, to have been made first in the reign of Aibak's successor, Iltutimish (AD 1211-36). Balban, the ninth slave king, built roads, curbed robbery, and made the country safe, especially for highway travelers. His punishments exceeded all bounds. Mohammad the second king of the Tughlaq dynasty (AD 1321-

³ Khan, Akthar Hussain(2004), Sindh Police, Oxford University Press, Karachi.

1414), established an admirably regulated postal system throughout the country. Feroz Shah Tughlaq (AD 1351) introduced administrative reforms and suppressed the practice of mutilation and torture. He declared that he would punish all corrupt public servants as well as those who offered bribes.

Police Working Before 1947

The police fully established as a force in the beginning of the twentieth century, but an analytical study of its working since then till 1947-a period of almost half a century-shows that it was a time of great difficulty from the police point of view. It included two World Wars, with heavy retrenchment following the end of the First World War, a long period of depression in the 1920s and 30s, and from then onward a sharp increase in political agitation and communal tension that often resulted in civil unrest and serious outbreaks of violence. These decades also saw the confusion consequent to partition and the emergence of Pakistan. Frequent constitutional changes after 1947 disrupted established systems of administration, giving rise to additional problems. After Partition, when for several years there were shortages of food and other essential items, the problems of smuggling assumed formidable proportions. These and other black-marketing offences-which stemmed from a system of controls and became a prevalent feature of the economy from the beginning of the Second World War onwards-further, increased the burden imposed upon the police.

While it is generally believed that the colonial era in all parts of the country especially in Karachi and Sindh was one of effective crime control, the annual police reports and memoirs of officers of that time indicate that the situation was not so satisfactory. In the major cities of the county, the major problems were burglary, theft, highway robberies, cattle theft and Kara Kari or siah-kari (honor killings). Despite all efforts of the colonial government, in the latter half of the nineteenth century no city of the Pakistan was considered as safe place. The comments of the then commissioner Sindh, incorporated in the annual police reports, emphasize that controlling crime was always very difficult and much depended on the support, information, and co-operation of the tribal chiefs (Aftab Nabi, PSP, reported speech, 2000).

After the middle of the nineteenth century, cattle theft in the rural areas became a major problem then an ICS officer, Mr. Taunton, was appointed chairman of a committee to enquire into the crime of cattle-stealing in Sindh. While this may not have been a major problem in the town of Karachi itself, the outskirts were always prone to it. Initially Charles Napier, who resorted to severe punishments including hanging to curb crime, tackled the practice of karo-kari very vigorously. In spite of this, the problem continued during the entire period of British rule in Sindh, and the government was not effective in controlling this heinous crime.

In the last decade of the nineteenth century, the police were confronted with two major problems. In rural Sindh, especially areas now forming part of Sanghar, Mirpurkhas, Khairpur, etc. the Hur rebellion assumed very serious proportion. It was finally put down by hanging Bachu Badshah and by incarcerating Hurs along with their families in concentration camps set up at various places in areas now forming Mirpurkhas division. Meanwhile, the urban areas, especially Karachi, were in the grip of a plague, and much time, energy, and manpower of the Karachi police was devoted to duties related to the epidemic. In the first two decades of the twentieth century the Karachi police were busy re-organizing and re-structuring, although some of the innovations led to disastrous results. In the 1930s and 1940s the Karachi subversive literature and control bomb blasts organized by some extremist Hindu parties. This period also saw rising tensions between Hindus and Muslims in Karachi that culminated in the 1935 riots in Shershah and Mevashah areas. A battalion of the Royal Sussex Rifles resorted to firing, killing more than thirty-six people. Despite stiff protests, including speeches in the Legislative Assembly, the colonial government did not even order an enquiry. All along, the attitude and style of the police were those of colonial masters rather than public servants. The police strength was nominal, but because it was held in great fear and awe it maintained strict law and order and dealt with violations with an iron hand. This was the situation in the mid 1940s⁴..

Study Rationale

The main reason to select this topic is that because women were not able to find their rights and justice in our country like Pakistan. It was not easy to submit the reports of sexual harassment and other cases which are truly related with women

⁴ ibid

problems, but now as government has created the women police to protect the rights of ordinary women, they can share their problems more comfortably with lady police as compare to men. But my main focus would be problems of the women police which they have to face during their jobs. How they deal with different situations especially when they investigate different cases do they also feel harassed by their co-officers. They are providing justice to the public, are they able to fight for their rights as a women as well.

The main focus of my study will be to asses women police members as individuals and as team and asses their social, cultural and organizational factors which either help or limit their capability to work as an effective force, and as a result how much are they actually effective in providing women fold an effective redress mechanisms which they did not have in men police stations.

Research objectives

The main objectives of the study were:

1. To document the existing procedure of the recruitment of the women police
2. To identify the status of women police in the society
3. To explore the problems faced by women police
4. To record the attitude of the society towards women police
5. To explain the perception of the women criminals towards the women police.
6. Document the nature of crimes committed by women
7. To record the process of the investigation of the crimes
8. To explore when no cases are registered in the women police station, Islamabad, then what the Policewomen do in their duty hours.

Literature review

There are at least three basic issues that must be addressed in attempting to redefine female roles in Pakistan. First, a clear perception of the appropriate roles of women is necessary in order to launch effective programmes for redefinition. The second issue concerns the varying interpretations of specific behavior such as purdah observance. The third issue centers on the conflict between what is prescribed by Islam and what actually exists in present-day Pakistan. Each of these three issues is discussed in the following paragraphs.

What is a Woman's 'Appropriate' Role?

Opinions on the appropriate role of an adult Pakistani woman vary widely within the country. The two extremes are probably reflected in the writings of Maududi (1979) on the one hand and Khan (1972) on the other.

Maulana Maududi believed that even though men and women are equipotential with respect to their physical and mental abilities, they have not been entrusted with equal responsibilities by nature (Maududi 1979: 113-122). Man is the active and woman the passive partner in the system of nature. 'Activity' itself is naturally superior to passivity. This superiority is not due to any merit in masculinity as opposed to any demerit in femininity. It is due rather to the fact of possessing natural qualities of dominance, power, and authority (Maududi 1979: 134). Thus man and woman have distinct domains – man being the provider and the organizer of life in general and woman being the organizer of the house and children. It follows from these separate roles, according to Maududi, that even though Islam does not allow any distinction between men and women in the acquisition of knowledge and cultural training, it does recognize a difference in the type of education meant for man and woman respectively. Maududi thus states (p. 152): 'From the Islamic point of view the right sort of education for woman is that which prepares her to become a good wife, good mother, and good housekeeper. Her sphere of activity is the house⁵.'

Furthermore, Maududi (pp. 114-116) regards women as biologically weaker than men and argues that the existence of menstruation and pregnancy 'renders an otherwise healthy woman very nearly sick. 'During pregnancy a woman's nervous system becomes disordered and remains so for months together. She is mentally deranged; all her mental and psychic energies remain continually upset.' In view of all these hardships, Maulana Maududi states, it would not be just or fair to demand that women shoulder other responsibilities that they cannot be expected to perform with manly vigor. One of the reasons why child bearing and childrearing appear as the basic roles of a Muslim woman in Maududi's thinking is that he believes that the pattern of life that Islam builds does not have any place for birth control as a

⁵ Mehdi Rubia, Shaheed Farida (1997), *Women's in Legal Education and Practice in Pakistan*, New Social Sciences Monograph, Copenhagen.

national policy' (p. 77). Birth control may be permitted in exceptional cases but should not be adopted as national policy.

It follows from this type of reasoning that an adult woman would naturally spend most of her life bearing and rearing children. The religious ideas of Maulana Maududi still dominate the thinking of many people in Pakistan, particularly those who are either members of his political party, the Jamaat-e-Islami, or sympathetic to its aims.

Opposed to these views is the vehement criticism of purdah, polygamy, and the writing of Maulana Maududi put forward by Khan (1972). He treats the institutions of purdah and polygamy as social pathologies in Muslim societies. He believes that these institutions are the basic cause of the decline and fall of the Muslim civilization. He views sex-role differences to be culturally rather than biologically caused. He contends (p. 206) that there is 'no dichotomous parallelism of sex and society as Maulana Maududi imagines. Biologically, the two sexes are equal or equipotential, for both play absolutely equal parts in the reproduction of life: their sex differences are complementary and interdependent. Moreover, their potentiality for work, action and achievement is also equal. If there are differences in the achievement capacities and attainments of men and women, they are socially caused.' Khan challenges the purdah ideology as exploitive and degenerative and believes that traditional men are trying to perpetuate this ideology as a safeguard against the rising tide of female emancipation and equality of the two sexes. Not only does he believe that women are more industrious but, unlike Maulana Maududi, he treats menstruation and pregnancy as natural and normal functions of the female human body. Thus, Khan concludes (p. 209), 'the tragedy of women is not biological, it is sociological and ideological'⁶.

There are numerous writings tending toward one or the other of these two extreme positions⁷. Despite the concern with the topic expressed by these authors there is no consensus on what a woman's appropriate role in Pakistani society should be. This lack of clear perception was echoed in a speech by the president, General Mohammad Zia-ul-Haq, to the National Conference of Women in Islamabad in

⁶ ibid

⁷ ibid

October 1980. He suggested that the conference should deliberate upon the following questions regarding the status of Pakistani women (Dawn, 29 October 1980):

1. What role can women play in establishing an Islamic society in Pakistan?
2. What will be their obligations and rights in Islamic society, and how can these rights be protected?
3. What are the un-Islamic customs and traditions that militate against the rights of women, and what steps can be taken to do away with them?
4. What administrative structure is needed to enable women to play an effective role in the national reconstruction, and how can it be set up?
5. What measures should be adopted to establish special institutions for the religious education and advanced training of women, and how can resources be generated for them?
6. What ways and means may be adopted to do away with the indifference women are suffering in the fields of education, health, and general services? What services can women render in the Jihad for the eradication of ignorance, poverty, and disease from the country?

The questions by the president clearly indicate that many of the basic issues with regard to a redefinition of the role and status of Pakistani women are still unanswered. Any comprehensive policy must therefore deal with the basic conceptual and administrative issues in the process of redefinition.

Differences in Interpretation

A thorough discussion of the differences in interpretation relating to various aspects of a woman's life is beyond the scope of this volume. An illustration of the divergence in views is provided here with regard to purdah observance since this is one issue on which views have been quite explicitly stated. Maulana Maududi states that the seclusion of women and restrictions on the movement of women outside the house are ordained by the Quran and Sunna. About the veil, Maududi (1979: 195) says that it was not something devised and adopted after the day of the Prophet but 'it was indeed devised by the Quran itself and established by the Holy Prophet himself as a social custom'. A contrasting view to the one just stated is provided by S.A. Ali (1978: 249), who believes that purdah was a custom borrowed by Muslims from the pre-Islamic period. These theoretical strands of thinking influenced various

segments of society in their own way but Pakistan's 1973 constitution agreed and signed by conservatives and liberal political parties took a progressive stance on women rights. Although that did not change much on ground. Following section will deal with the manner of this discrimination.

The Status of Women in Pakistan

This section will place the situation of women in Pakistani context and will draw that despite legal protections from the constitution of Pakistan and international human rights systems⁸ obligations, the state and society in Pakistan have failed to ensure women protection in host of social and institutional contexts.

In Pakistan the story of a woman's deprivations start even before her birth, because the girl-child is not a particularly 'wanted' child. Her life is a journey of subordination. When she is young her father decides for her on matters ranging from whether she will get any education, to the all important matters of whom she would marry. After marriage, her husband and her in-laws get hold of her reins and decide matters on her behalf; like shall she or shall she not have a child every year, or whether she would produce only boys, or whether she can seek independent employment and so on. Finally when she becomes old and her husband gets weak or may have gone already, it is her son or sons who decide her fate in the declining years of her life. As if this is not enough, the whole society acts as an oppressor, browbeating her in to obedience. Thus, the word 'woman' in Pakistan is synonymous with 'endurance'. She is simply forced to accept certain bare facts of life once she grows up to be a woman. Be it on streets, or for that matter in restaurants, a woman is first and foremost required to be alert. It is best to try and not notice, women are told. According to Hina Jilani, Lawyer and Human Rights Activist,

"The right to life of women in Pakistan is conditional on their obeying social norms and traditions."

In addition to that, women in Pakistan face all kinds of gross violence and abuse at the hands of the male perpetrators, family members and state agents. Multiple

⁸ This section is developed after extensive readings from <http://www.crescentlife.com>

forms of violence include rape; domestic abuse as spousal murder, mutilation, burning and disfiguring faces by acid, beatings; ritual honor-killings and custodial abuse and torture. According to a report by Amnesty International released on June 15, 2000, several hundred women and girls die each year in so-called 'honor-killings' in Pakistan, in a backdrop to government inaction. She is killed like a bird in family feuds to create evidence of "illicit" connections and cover them under the garb of "grave and sudden provocation" to escape severe punishment. The practice of summary-killing of a woman suspected of an illicit liaison, known as 'Karo Kari' in Sindh and Balochistan, is known to occur in all parts of the country. Kari's (the females suspected of illicit relationships) remain dishonored even after death. Their bodies are thrown in rivers or buried in special hidden Kari graveyards. Nobody mourns for them or honors their memory by performing their relevant rights. Karo's (the males suspected of illicit relationships) by contrast are reportedly buried in the communal graveyards. The promise made by the country's Chief Executive in April 2000, that all 'honor' killings would be treated as murders has yet to be converted into anything nearing reality.

Women who report rape or sexual harassment encounter a series of obstacles. These include not only the police, who resist filing their claims and misreport their statements but also the medico-legal doctors, who focus more on their virginity status and lack the training and expertise to conduct adequate examinations. Furthermore, women who file charges open themselves up to the possibility of being prosecuted for illicit sex if they fail to 'prove' rape under the 1979 Hudood Ordinance

Box: Women rights are safeguarded in Pakistani constitution: Some Clauses

- "All citizens are equal before law and are entitled to equal protection of law. There shall be no discrimination on the basis of sex alone". Furthermore "No citizen otherwise qualified for appointment in the service of Pakistan shall be discriminated against in respect of any such appointment on the ground only of...sex...". There are even safeguards to protect them from exploitation like "steps shall be taken to ensure full participation of women in all spheres of national life".
- "The state shall protect the marriage, the family, the mother...
"The state shall... [Ensure] that...women are not employed in vocations unsuited to their sex alone..."

Source: Constitution of Pakistan, Articles 25, 27, 35, 37.

which criminalizes adultery and fornication. As a result, when women victims of violence resort to the judicial system for redress, they are more likely to find further abuse and victimization. As far as domestic violence is concerned, it is the most under-reported crime because it is generally condoned by social customs and considered as a private family matter.

Hurdles for women in working environment

Discrimination against women in the workplace has emerged as a growing global phenomenon, according to a worldwide investigation into inequality. The International Labor Organization released a report into discrimination which found that women were by far the world's largest mistreated workplace group.⁹ Women

⁹ Paul Robinson. (May 14 2003) <http://www.theage.com> ,

had expanding employment opportunities, but governments and industry needed to act to eliminate discrimination.

In addition the pay gap between women and men is still significant in most countries. Women are also more likely than men to be found in the lower-paid and least-secure jobs. Unemployment rates have almost always been higher for women than men. The ILO report found that women tended to be employed in a smaller range of jobs and were more likely to work part time or short term. They also faced more barriers to promotion and career development.

"Women take home an average of \$294 less than men a week,"

They are marginalized in the workforce, making up most of our part-time and casual employees. They are not employed in positions of authority in the hierarchy and the value of women's work is not there.

"Women traditionally work in health, hospitality, finance and business services. In those areas, women earn an average of 12.5 per cent less than men."

The ILO report found that although export-led industrial development had opened up careers for women, inequality of pay and promotion had endured. Available evidence seems to show that occupational segregation also persists in new areas of work related to information and communications technologies. Here in Pakistan the situation of working women is not satisfactory. Even the ladies working in police department are not safe. They are threatened by the civilians, even. Their superiors in the department keep hawkish eyes over them. Even the molestation and blackmailing is also reported. Women police has not been provided with sufficient weapons and vehicles. They are dependent upon the macho male police.

In the international scenario we see that the women working in police or armed forces, too, are not secure. We have a lot of facts and figures that exhumed several hidden cases revealing the molestation in US and NATO forces deployed in Iraq and Afghanistan. While, in Pakistan the ladies in armed forces, both combatant and non-combatants, are secure same as the male personnel. The reforms are required only in the depraved police department. The scene is getting better if we throw a glance on the current reforms by Musharraf government and it will go further towards betterment, hopefully, in the new coalition government.

Theoretical frame work

Women's Lives under the Multiplicity and Intersections of Laws in Pakistan. Pakistan got independence in 1947 in the era of nation states. As newly independent state, Pakistan was obliged to evolve uniform state laws and a sense of nationhood. In classical sense of nationhood, Pakistan is not one nation but a state constituted by more than one nationality. State laws in Pakistan were devised by a small elite class, often associated with a specific racial, ethnic or religious identity and imposed from above on the constituent nationalities each one with its own structure of authority, legal framework, culture, and its own understanding of Islam. It could hardly be hoped that merely getting the status of an independent state would automatically grant the state of Pakistan legitimacy to abolish the existing traditional systems of authority.

Moreover, the efforts of nation building were focused on economic growth at macro-level and strengthening of the military rather than a fair distribution of the benefits of economic growth to all people of the country (Haq-ul-Mahboob, 1995:21&22) or integrating the citizen in a cohesive social structure or some sort of national culture.

For Example, English, the official language of the state of Pakistan, also the language of judiciary in Pakistan, is not spoken by 92% of the country's population. Arguably, the people remained stuck in poverty and the state system was beyond their reach. Thus, the state seems to be unsuccessful to adequately address the problem of national integration and this contributed to the survival, even encouragement, of informal customary law and traditional Islamic law vis-à-vis the statutory law.

Due to female illiteracy and restricted mobility most women in Pakistan, whose lives are governed by the informal law, are usually unaware of the existence of parallel statutory laws ¹⁰(Shaheed, 1997: 54) and their lives continued to be regulated and

¹⁰ Shaheed, Farida, 1997, 'The Interface of Culture, Custom and Law - Implications for Women and Activism', In Mehdi, Rubya & Shaheed, Farida (ed.), *Women's Law in Legal Education and Practice in Pakistan* (pp.47-62). Copenhagen: New Social Science Monograph, Institute of Organization and Industrial Sociology, Copenhagen Business School

judged by the informal law and a very narrow understanding of Islam. But for women of Pakistan, this was not the worst, which has yet to come. It came when the state of Pakistan underwent an identity crisis and finally selected Islam to address the crisis of identity.

But here too the state effectively kept the man's world' (politics, finances) out from the range of Islam and implemented it on women and the institution of family, the last bastion of Islamic identity in the postcolonial Islamic world. In this regard the biggest example of the state's selective implementation of Islam is the discriminatory Hadood laws of Pakistan (to be discussed in the following sections), which have expanded the intersections and interface of informal law, statutory law and Islamic law in Pakistan, with disastrous consequences on the lives of women of Pakistan.

Honor

Honor is a loaded word and has various interconnected meanings. But, generally it means how a person carries a society's cherished values. It is a concept that includes qualities leading to symbolic capital of a person, family or group, e.g. to esteem, self-esteem, respect, self-respect, prestige, status, rank etc. Co-modification of women is closely linked with men's perception of honor. A man's Property, wealth and all that is linked with them make the sum total of his honor value and therefore, woman, being an object of value is an integral part of the honor of a man, tribe etc'. Since possession and control over valuable commodities, including women, are imperative for the sake of man's honor, this turns women into embodiment of male honor and, therefore, her conduct is vital to the honor of her male family members.

Thus a man is most vulnerable through the acts of women of his house (Ahmed, 1980:202). In case of illicit sexual relation a woman damages the honor of her male family members and therefore, forfeits her right to life

Hence, the phenomena of honor killing, is widespread in tribal areas. What triggers honor killing is not restricted to the perceived or actual illicit sexual relation of a woman but could be any autonomous decision on the part of a woman, for example,

the high profiled honor killing in 1992 of ¹¹Samia Sarwar, a Pathan Woman, for seeking divorce from her abusive husband against the wishes of her family.

Violence

¹² Violence is defined as 'violent behavior that is intended to hurt or kill somebody in the Oxford Advanced Learner's Dictionary (Horn by, 2000:1445). For the purpose of the Thesis I will narrow down my focus on violence focusing just the violence against women which is defined by the UN Beijing Declaration, 1995 is the following:

'The term "violence against women" means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.

Accordingly, violence against women encompasses but is not limited to the following:

- a.** Physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation;
- b.** Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution;
- c.** Physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs.

¹¹ Newsline (monthly magazine), April 2002, 'Vanishing Station', Karachi, Pakistan. Down loaded in March 2004 from the following website.

<http://www.newsline.com.pk/Newsapr2002/newsbeat4.htm>

¹² UN Beijing Declaration and Platform of Action, 'Violence against Women', down loaded in January 2004 from the following

website. <http://www.un.org/womenwatch/daw/beijing/platform/index.html>

The above definition makes three categories of violence against women: domestic violence, violence inflicted by the society at large, e.g. by criminals, colleagues etc, and Violence perpetrated by the state agents, e.g. police. Farida Shaheed assembles all forms of violence against women in Pakistan in the following three categories:

One: Violence perpetrated against women as individuals for a wide range of specific, individual acts, for example, killing or injuring of women for rejecting marriage proposal, Refusing to return to abusive husband or even something as trivial as not having dinner ready etc.

Two: Violence in which women's bodies become the ravaged battle ground for disputes between men. A powerful example of this kind of violence against women is the unfortunate incidence in the south of Pakistan in 2002 in which a woman was raped upon the verdict of a village jury, dominated by men of a powerful tribe, called Mastoi tribe. The elders of the tribe alleged that the woman's brother had an illicit sexual relation with one of their girls, which, they argued, had damaged the honor of the tribe and hence, his sister should be raped by men of Mastoi tribe to restore the damage to their tribal honor. The raped woman did not belong to the Mastoi tribe.

Three: Violence against women as a class (category). The author views women as the least powerful and least organized section of the society, who is systematically victimized as a class (category). An example of this is the discriminatory Hudood Laws of Pakistan, which discriminate against women as a single category (Shaheed, 1994: 214)

Islamic Law

Pakistan is predominantly a Muslim country. Therefore, Islamic law has a paramount role in the construction of gender relations in the country. For, example, Islam allows a woman to contract or dissolve her marriage and inherit property. Islam does not bar women's access to education or employment. However, some laws and injunctions of Islam can be interpreted in ways which can discriminate women. For example, man is allowed to marry four wives in one go, man's right to divorce a woman is unfettered and unconditional but a woman's right to divorce her husband is

subjected to certain conditions, man's share in inheritance is double of a women's, one man's evidence is equal to two women's in an Islamic court of law dealing with financial matters and man is allowed to marry non-Muslim women but a Muslim woman is not allowed to marry a non-Muslim man. Moreover, Quran even allows men to tame a 'disobedient' wife by scourging her. (Chapter four of Quran).

Hence, there is a gender hierarchy in Islam, which arguably has accorded a religious sanction to the sharp gender hierarchy in Pathan culture, where people follow Islam on The pattern of 'more catholic than the Pope', where it (Islam) discriminates against women but tend to ignore the religion where it stands to protect women. For example, Pathan men indiscriminately beat, cripple, fracture bones of, or even kill their women when they perceive them to be 'disobedient'. If Islam allows a woman to inherit half of the family property vis-à-vis her male relatives, the Pathan customary law does not allow her to inherit any property at all. If in Islam two women are equal to one man as witness In the court of law, in Pathan jirgas any number of women is not equal to a one man as witness and so on. Similarly, one example of where the Pathans tend to neglect Islam altogether is that they don't allow a woman to have a say in contracting her own marriage, whereas Islam allows women to marry with free consent.

International Human Rights

The UN Convention on Elimination of All Forms of Discrimination against Women, commonly known as (CEDAW), under the International Human Rights Law. Pakistan ratified CEDAW with the following declaration:

'The accession by (the) Government of the Islamic Republic of Pakistan to the (said Convention) is subject to the provisions of the Constitution of Pakistan'. This seemingly harmless declaration embodies far-reaching consequences in terms of rendering CEDAW irrelevant for the women of Pakistan. The declaration subjects CEDAW to the constitution of Pakistan, which is not a secular document, although it stands for gender equality. According to article 2 of the constitution, Islam is the state Religion of Pakistan. Therefore, the principle of gender equality enshrined in CEDAW is subjected to the interpretation of Islam by the state institutions and authorities in Pakistan. Thus it is hard to imagine that Pakistan would implement, for example, article 19 of CEDAW which stands for equality between man and woman

in marriage. There is no equality between man and woman in a marriage union in Islam: man is a clear dominant party and woman subservient to him. The situation is even worse in a marriage union under the customary law of Pakistan, where man is the owner and woman his property. There is no complete gender equality in marriage even in the Muslim Family law Ordinance of Pakistan, although it accords some important protections to women.

Thus, although Pakistan has ratified CEDAW, but had hardly given any publicity to its contents and intents in the state-controlled media and other state institutions for fear of Backlash from obscurantist elements (Islamic extremists and powerful feudal and tribal leaders in the government and state institutions) who don't accept the idea of gender Equality in marriage and other spheres of life.

Theory of Tokenism

¹³Tokenism means the policy or practice of making only a symbolic effort (Merriam –Webster Online Dictionary)

A relevant example would be the practice of hiring or appointing a token number of people from an underrepresented group in order to deflect Criticism or comply with affirmative action rules.

(The American Heritage Dictionary of the English Language: Fourth Edition. 2000)

Rosa Beth Moss Kanter, an American sociologist, observed and interviewed over a period of five years employees at a large industrial supply company in USA and developed her theory of tokenism, which can very well be applied to any kind of organization (Ryen, 2000:18).

I will apply her theory to the male-dominated police organization of women police station Islamabad. Although the theory of tokenism is developed in a cultural context, which is very different from the culture of Pakistan, Still the theory, together

¹³ 'Tokenism at Workplace', down loaded from the following website

<http://www.pineforge.com/newman4study/resources/token.htm>

with the customary and Islamic laws of Pakistan, seems to provide an interesting analytical tool to explain how the women police station is reduced to the status of a non-functioning police station. In fact, the policewomen are considered as tokens and hence less as individual officers of the police force and more as representatives of a social category, i.e. the Pakistani women. Kanter makes four groups ('uniform group' with typological ratio 100:0, 'skewed group' with typological ratio 85, 'titled group' with typological ratio 65:35, and 'balanced group' with typological ratio 60:40) on basis of different proportional representation of kinds of people in an organization and claims that composition within the group will affect the behavior within the group.

For the purpose of this thesis, I will concentrate only on the skewed group and its two categories. People in the dominating category are known as dominants, which make 85% or more of the staff and those in the other category are called as tokens, which make 15% or even less of the staff.

To be more restricted to my research findings, I consider this women police station is truly male-dominated police organization of Islamabad, whose every constitute set up, e.g. the Police Line or Police Headquarters, regular police stations of the city (excluding women police station) is almost completely staffed by male staff. I regard this staff as dominants. Similarly, I regard the staff of the one and only women police station, Islamabad, as tokens. Women police station, Islamabad, does not work independently and in Order to function as a normal police station; it needs a lot of coordination with and cooperation from the Police Line on one hand, and all police stations of the city, on the other hand. Therefore, I consider the police organization of Islamabad as a skewed group with its male set ups (Police Line, regular police station) as dominant and its only female set up, the women police station as, token.

Methodology

The Anthropological field worker must have a number of tools in his or her field kit. For the data collection the research was divided into parts in order to use right technique at the right time. Different techniques were used in different Phases. Some techniques were contained in the next phase according to the need and a few are discussed.

- Rapport building

- Observation
- Participant observation
- Key informant
- Interview schedule
- In depth interviews
- Case studies
- Formal and general discussions
- Ethical consideration

Rapport building

"For a researcher rapport building is one of the most essential tasks after entering in the field. But it can be the most difficult and consuming tasks in the field work"

For gaining entry one has to make use of formal and informal contacts in their social networks. I establish my rapport within few days in field as an observer and take on the role of a friendly relation. The first day in field was very important. In the beginning people took me formally, but after few days they welcomed me, women police are well trained, they co-operated me at their best. Some of them asked me that why I selected that area for studying. I tried to become a part of that community by conducting informal discussions with them so that they could become friendly with me

"The researcher has to enter his field carefully. Mistakes in entry may endanger his success in the field. Proper entry facilitates rapport. Important persons who stand at entry points to the field are called gatekeepers. Those in authority do not like outsiders to poke their nose in their domain."

(JaspalSingh1988: vol 9)

Observation

Observation is the only method, which is used in the fieldwork and is continued at the end of the research.

Observation also helps in data collection. It provides an insight into the social life of the particular community. Sometimes during research, a researcher cannot become a part of that situation or cannot participate in the given situations or conditions at

that time, researcher uses this technique to collect the data. I also collected some of my data by observing my informants in their daily activities.

Participant observation

It is an essential way of extracting information. The significance of participant observation cannot be over emphasized in anthropological fieldwork.

According to Russell,

"Participant observation involves getting to people and making them feel comfortable enough with your presence so that you can not serve and record information about words lives." (Russell: 19:136)

In other words participant observation means the study of the society in their social context. Participant observation is a technique to collect first hand information and data about the social life of the people as Jaspal Singh says that,

"A participant observer shares the social life of the people he is studying, in their own habitant. He lives with them over a period of time, and keenly observes them. He describes analyses and explains these in a systematic manner." (1988; vol 9)

During research a researcher become a member of those events that are happening at the time and try to break locale barrier, while living in close proximity with the locale people in order to study them and getting knowledge about them. At the initial stage of the fieldwork, the technique was used in order to get close to the people and collect Qualitative data from locale. I also employed this method for establishing rapport and informal relations in a new community because a good participant observer is that who knows when to laugh and he should aware of his limits of relations.

Key Informant

Key informant plays a key role in anthropological research as a source of information about their culture. A key informant is a person who has good deal knowledge about their people.

"Key informant inter viewing is used to best advantages when it is closely integrated with participant observation".

A field worker's most important informants are frequently persons who occupy specialized positions in the locale society. Informants are some suitable persons from the field, who help the researcher in gathering the required data. They provide information in the hope of getting some material or ideal reward from the observer.

(Jasper Singh 1989)

During fieldwork researcher also used this technique and selected key informants of different age and gender, to become close in contact with a community.

Interview Schedule

Use of interview schedule requires fairly thorough knowledge of local cultural pattern and social groupings. The use of an interview schedule is simple a formalization of basic interviewing techniques.

"A basic interview schedule of the type ensure adequate quantification of a large array of materials for which the field worker other wise can assemble only informants generalized and his own, far from random, observation in a complex sense of social action." (Elizabeth Colson; 1954)

One standard and highly practical use of interview schedule is in the preparation of a basic census of a research population or community. It becomes clear that interview schedule needed to provide for complex questioning concerning issues. For many situations field workers devise questions concerning concrete events, behavior and possessions. Questions in interview schedules also differ in terms of whether they are relatively open-ended. An open ended question allows the respondents to give any type of answer he or she wishes, long or short. On the other hand the closed or fixed alternative questions require the respondent to choose from a set of categories.

Effective interviews schedules often contain a mixture of both types' questions. During field research this technique was adopted in order to get knowledge about multiple and complex issues like ethnic composition, names, family, data on sibling, spouses, place of birth, marriage and so on.

Case Study

Case study is an anthropological method, which helps to document the information about various events or incidents in the lives of people. In the words of Mitchell,

"Anthropologist who are concerned with in depth study or in other words they want to know a lot about little, case study is the perfect tool "

The case study method was used during fieldwork in order to collect information about criminals, nature of the crime, who forced them to do this shameful act. theirfamily background etc. Case studies were selected in the data because they give deeper understanding to the study. Different case studies were used for understanding the conflicting issues about women police.

In Depth Interviews

In depth interviews provide much qualitative data to an investigator. Interviewing the respondent is a major key to collect data and its proves effective and useful as Goode and Hut argue that,

"The interview is simple conversation. It is rather a pseudo conversation. In order to be successful it must have all the warmth and personality exchange of a conversation with the clarity and guidance of scientific searching."

I also used this method to get data from the selective interviewers who provide me a lot about those issues, which I asked to them. In depth interviews had been done to throw the light on social problems and other issues faced by people in the community like theft poverty unhygienic conditions and so on.

Time Spent in the Women Police Stations

I visited women police station, Islamabad, for 5 months, with the average of every four day per week, I used to stay there for three or four hours. However, whenever I found cases of women, whether complainant or accused, being dealt with by the police, I stayed in the women police station as long as might be required by the course of the police proceedings, in order to observe how the police handle the case.. Moreover, I had several informal talk sessions with policewomen of all ranks on various issues pertaining to the women police station and to themselves as policewomen, besides holding detailed informal interviews with some of them. Also, I interviewed some of the women complainants and had informal talk with some of the accused arrested by the police.

Informal and General Discussion

This technique was used in informal setting allowing the researcher to collect qualitative data of the highly descriptive nature. I had had several sessions of informal talk, mostly over a cup of tea, with several policewomen of all ranks in the women police stations. They talked about their problems and aspirations as women and policewomen, about the women, both complainants and accused and about the over all working environment of the women police stations. Also, some brief talks were held with women complainants and the accused kept in the lock up of the women police station, although talking to the latter category would at times turn difficult and had to be left midway. Because they would cry and even request me to help them get rid of the police custody. This used to create an uncomfortable situation for me as a human being, as someone who could not help them get rid of the police and as a researcher.

Ethical Considerations

All the interviews were conducted upon the free consent of the interviewees, along with their absolute right to withdraw from the process any time or refuse to answer any question they wanted. Due to the sensitive nature of the research topic, most of the time the respondents did not allow me to tape-record the conversation with them. Therefore, I did not use tape-recorder, but used to take notes in my diary. All the names, addresses etc are changed to hide the identity of those concerned, particularly the women who had encountered the police, both as accused and complainants. I have taken some photographs during the fieldwork after getting permission of those being photographed. Among the photographs, I have published

only those in the thesis for which due permission has been given to me by the people photographed.

Limitations of Research

Following are the limitations of the research.

a. Limitation Related to Secondary Data

From research point of view women police station of Islamabad is an unexplored area. Therefore, I did not find considerable secondary data, except some government documents about the establishment of the women police stations and some press clippings on the topic.

b. Limitations of the Data Generated by the Semi-Structured Interviews and the Sessions of Informal talk

Although face-to-face semi-structured interviews and the sessions of informal talk generated good data for the research, still it should be kept in mind that no question is answered in a social vacuum. People may give answers that they think the researcher would like to hear. They might not be completely honest with me as researcher, because for them I was an 'outsider' and as well as an 'insider' and, therefore, they might fear that their views could not be acceptable to the milieu they and I myself belonged to. In the context of police in Pakistan, or for that matter in almost every country, there is a considerable probability that some interviewees, especially the police officers, may not be openly critical of the police system, its senior level officers and the government.

CHAPTER TWO: Area Profile

This chapter deals with the area profile of the community" women police station in G-7 Islamabad. It will help us to understand the living pattern of the people, major information about the area and ecological perspective.

"One of the most useful ways to look at the range of societies Anthropologist's studies Isecologically. Ecology has been defined as the science inter-relations between the living organisms and their environment including both the physical and biotic environments and emphasizing intra spices as well as intra spices relations."

(Allee Etal, 1949; pp: 63)

This chapter will also help us to elaborate the physical features, environmental conditions, demographic details, geographic information and other facilities of the community where this study has been done.

The present study has been conducted in the area of sitar a market in Islamabad, which is one of the central and well known areas of Islamabad. Before getting in depth knowledge about the area it would be helpful to elaborate something about Islamabad to get information of the area.

Brief History of Islamabad

The word Islam¹⁴abad means, "The abode of Islam capital of Pakistan." True to the meaning of its name, it embodies the Islamic value and the aspiration of the Muslims of the South Asia which culminated in the establishment of Pakistan in 1947. Islamabad is the Capital city of Pakistan, and is located in South Asia. It is the northeast part of country and of north east of Rawalpindi. The total population of Pakistan is 135,135,195 people recorded in 1998. The estimate area of Islamabad is

➤ ¹⁴ District census Report of Islamabad 1998

➤ Population census organization statistics Division Government of Pakistan, Islamabad.

906 sq.km and it allies at the base of the Margalla hills. Adjacent to Rawalpindi on the north side. It became the capital of Pakistan in 1959. The ground breaking started in October 1961. In relatively short span.

Islamabad has become one of the most impressive capitals in the world from the independence until 1958. Pakistan's capital was Karachi (in Sindh) in the far south. Worries about the concentration of investment and development in the areas with the subsequent effect on the rest of the country prompted the notion of building a new, better sited capital. When Ayub Khan became Pakistan's President in 1958, he made a building of new capital a priority. A site immediately north of Rawalpindi was chosen. Rawalpindi was designed as the temporary capital. Work on the new capital started during 1960's. The planning and the construction was largely led by the Greek Urban planner constructionists. His plan revolved around the building of the city in each sector, each sector containing four sub-sectors separated by green belt and parks. There was strong emphasis on greenery and open space. When Islamabad was finally built, growth was slow. Indeed the Government did not fully relocate to the city from Rawalpindi until 1980s.

The whole metropolitan area is sub-divided into sectors called communities class, in which 20,000 to 40,000 people could live in each community according to the income group. The sub-division of the metropolitan area into sectors resulted from the adoption of a pattern of principle roads, places of 2,200 yards apart in both directions.

During the early stages of design it becomes apparent the two types of central functions should be provided within the city. Firstly, serving the inhabitants, where the centre of local administration (incorporating the civic, business and recreational centers) will be located. Secondly, which represent purely capital city functions on a national level.

Each sector of Islamabad is self contained and self-supported with respect to everyday life. It is sub-divided into three or four smaller communities (4 classes) by income groups of the occupants. In the center of the sectors, there is a civic center, containing all types of business and civic activities. The inhabitants of these sectors and sub-sectors either they are government servants or supporting.

Police stations in Islamabad: Area profile

The numbers of police stations in Islamabad:

There are 14 police stations in Islamabad including women police station under following areas:

1. Police station Abapara (main police station)
2. Police station Bara kahu
3. Police station Shalimar
4. Police station Golra
5. Police station Shahzad town
6. Police station I-9 industrial area
7. Police station Thana sabzi mandi
8. Police station Koral
9. Police station Secretariate
10. Police station Nilor
11. Police station Sahalla
12. Police station Margalla
13. Police station Kohsar
14. Women Police Station Sitara Market

Women police station in Islamabad

There is only one women police station in Islamabad, which is near by sitara market in G-7 markaz.

Physical structure of women police station

Before entering in the women police station there are some male police officers sitting on the main gate of the women police station. They stopped every one before entering in the women police station. There is big boundary wall around this woman police station. In front of women police station there is shopper colony, in this colony there is no use of cement of boundary wall. All this slum area is made off with different type of shoppers. This colony is the true example of poverty and disempowerment. I saw almost naked children playing here and there in front of

women police station. I asked a man, who lived in this colony, that did they have any kind of benefit because of this police stations, the man whom I talked was middle aged man, replied that these women police can not protected themselves. These police officers are here for their safe guard how can we feel protected because of this women police station.

Condition of lock up

In this lock up women police can not keep any women criminal or detainee more then 48 hours, at any condition they have to present women affecters either she is criminal or just arrested on suspected basis, in lock up there was a meters, one mat, and one tube light, one fan, This was not working properly and was unable to fulfill the requirement of hot summer of Pakistan.

Reporting room

There is one reporting room, where in the case of complain both the female detainees and police officer both sit there for entering a report. This report is called first report. After this report this have been decided either report would be further investigate or not. Condition of the room was normal like any other government office. There was a big table with green cloth, and 4 chairs for clients.

Recording room

There is recording room in this woman police station, where huge tapes are always running with some commentary, the purpose of this recording is that to inform that at which spot who is appointed .in this recording real name always keep in secret, there is coding of every name which is allocated them by their department. Same times they take the name of police station directly, there are some calling signs for any police station. Its control room is in Abapara police station.

Residence

This police station is also used for residential purpose. They cooked food there, washing their cloths, the female constables who are married their children were playing there. young girls were wearing sleepers during there duty hours, I asked them why they are not wearing their proper uniform, they replied that we are on 24 hours duty, so we don't care for these small things. There is one important thing is

that because this women police station can not register any more with the order of high officials so this police station would be used for residence purposes, like if this staff is less and other female police is called from other city like Punjab police sirgodha police, Multan police, this staff would stay here in case of emergency or in the stand by duty by high officials.

Difference between Punjab and federal police

Federal women police is not different from Punjab police. Duties and designations are almost same. The only difference is that Punjab police can be transferred in any part of the country, where these women police stations, which are, exists in other cities. But the federal women police cannot be transferred. She will be performing her 25 years in capital police.

Duties performed by women officers

- (1) When posted to a Women Police Station or a Women Complaint Centre, an officer works for redress of women's complaints. They investigate cases of crime in which women are victims or complainants, particularly reports of domestic violence.
- (2) Women police officers working in the Operations Wing of the Women Police Station receive complaints and register cases if required.
- (3) Women officers accompany a woman who is detained at a police station, so that the detainee is not exposed to any harassment or abuse while she is at the police station.
- (4) They accompany detained women when they are transported to a court of law for hearing or to a prison.
- (5) They serve summons on persons required to attend proceedings at the Women Police Station.
- (6) Women officers perform law and order duties during public events. In case of a disturbance, they handle female miscreants.
- (7) They are an essential part of all VIP security arrangements. They keep a watch over female participants in an event and carry out frisking and body searches if required.
- (8) They perform as trainers in various police training institution.
- (9) Women officers also serve as experts in the Finger Print Bureau of the capital territory police.
- (10) They are an important part of the Elite Police where they carry out operations that require a high degree of weapons handling and personal combat skills.

CHAPTER THREE: Idea of Women Police Station

This chapter begins by looking into the official legal procedure which women should follow in order to get police protection/help in cases of violence against them. In my opinion, gender related problems in the application of the procedure and the police handling of the female accused led to the idea of the women police station. In this regard, I take the ¹⁵Pakistan Penal Code, (PPC), as my point of view.

The PPC specifically mentions some crimes against women and prescribes punishment for them, for example, insulting the modesty of a woman by any sound, gesture, or object, kidnapping or abduction, forcing a woman into prostitution, stripping a woman naked in public, rape etc. .

There is no concept of domestic violence in PPC but under section 337 of PPC several kinds of bodily damages and the corresponding punishments are specified. The police can register a case of domestic violence if damage to a woman's body corresponds to those which are mentioned in section 337. Similarly, under Section 324 of PPC, which deals with murder or attempt of murder, the police can register a case of domestic violence but only if there is a bone fracture or cuts with removed skin (Sahi, The News, 25, January 2003).

By law, both these sections of PPC are equally applicable to men and women as citizen of Pakistan. In this regard Asma Jhangler says:

There is no section in(Pakistan panel code) PPC on domestic violence against women, but several sections of PPC cover a very wide variety of acts of violence. The police can register a case of domestic violence under any of these sections. All these sections are equally applicable to all citizens of Pakistan regardless of sex. However, some of the worst forms of domestic violence in form of customary practices like, and honor killing is not crimes in PPC. Similarly, rape of wife by a husband is not a crime at all.

¹⁵ Constitution of Pakistan, Chapter One (Fundamental Rights) & Chapter Two (Principles of Policy), down loaded in from the following website.
<http://www.pakistani.org/pakistan/constitution>

If a woman faces a crime of violence, she can report to the police station. If she is badly injured, anyone could report to the police on her behalf. In either case the police should register FIR, (First Information Report), under the relevant section of the PPC, investigate the case according to the law and finally submit a report to the court of law for trial. If the police refuse to register FIR, a writ petition can be filed in the High Court.

How Far the Police Follow the Formal Procedure to Ensure Justice to Women Victims of Crimes?

Society in Pakistan is patriarchal and male biased and policemen of the country share the patriarchal and gender biased worldview with the rest of the society. Therefore, gender Bias pervades the police system of Pakistan and women have to face it when they face the police.


According to **Afrasiab Khattak**

"Women face double jeopardy when they encounter police. Like men they have to face police highhandedness as citizen, but unlike men have to bear the burnt of gender bias in police as well. The police do not even recognize the criminal nature of domestic violence against women and dismiss it as a family matter, which must be dealt with by the family itself or by a family court at the most."

According to **HINA JALANI,**

The police say we don't even know what to do with battered women. We just advised them to go back home'

While talking about domestic violence in his interview with me, the Nighat Haider (S.D.O.P) police asked me: Similarly, in cases of rape the police start their investigation by attacking the veracity of the woman's complaint. A policeman in Pakistan told the Human Rights Watch:

'Non-consensual sexual intercourse does not exist in Pakistan and that in the overwhelming majority of cases women fabricate allegations of rape ('Crime or Custom? Violence against Women in Pakistan', 1999:6)'.


Besides, the police have been very abusive towards female accused in the police custody. Human rights organizations, both national and international frequently report that women in Pakistan are subjected to violence, for example rape, torture etc, in police custody. At one point even the Lahore High Court took a serious note of the issue and directed the police in January 1996 to strictly follow the amended Provisions of the Code of Criminal Procedure, CCP84, of Pakistan regarding the arrest, detention and interrogation of female defendants, witnesses and complainants. Despite court orders and regulations requiring that female suspects be interrogated only by female police officers, women continued to be detained overnight at regular police stations and abused by male officers ('Human Rights Country Report-Pakistan', US Department of State, 1999.

In short, gender bias does exist in the police culture of Pakistan. Now, since police is the first point of contact with the criminal justice system, women who seek justice upon violation of their rights are likely to land into more violation of their rights at the hands of a gender biased police. In this regard, my research findings in chapter six would shed some light on the gender-biased attitude of the police. In a gender-biased situation like the one mentioned above, the state of Pakistan is bounded by article 25(3) of the Constitution of Pakistan to make 'special provision for protection of women' in such cases. Similarly, according to article 4(2) of CEDAW, the state of Pakistan can adopt temporary special measures to provide justice to women.

Women Police Stations: Relevance

The government of Benazir Bhutto, which also signed ¹⁶CEDAW in 1996, established women police stations, one each in Rawalpindi, Islamabad, Lahore, Karachi, Peshawar, and Larkana, Multan and Abbott bad. While speaking at the inaugurating ceremony of Pakistan's first woman police station in the city of Rawalpindi, the Prime Minister Benazir Bhutto said that the decision to set up female police stations was taken to guarantee easy provision of legal rights to women (The News, 26, January 1994).

Similarly, in an interview with Elle, a French magazine,

She said: 'It (women police station) was an idea, which grew in my mind while meeting women and questioning them about why they silently faced humiliation. I found they felt doubly punished when they had to live an ordeal and repeat it in front of men. Men tended to stick with men and did not appear to take what women had to say as seriously as the situation warranted. I felt women (policewomen) would sympathize with women and that crimes would not go unregistered and be properly investigated.

However, the establishment of women police station does not mean that regular male-dominated police stations were not to register women's cases. All police

¹⁶ UN Convention on Elimination of All Forms of Discrimination against Women, CEDAW, down loaded December 2002 from the following website.

<http://www.un.org/womenwatch/daw/cedaw/econvention.htm>

stations could and ought to address women's complaints. However, it has been left to the women to choose which police station they prefer to register their cases into. If a woman wants to seek police help from a regular male-dominated police station, she is free to do so and

That police station will be obliged to handle her case according to the law. The women police stations were meant for those women who don't want to approach a regular male-dominated police station.

Benefits of these Women Police Stations

Are the women police stations fulfilling the objective-provision of justice to women they are established for as 'special provision' under the Constitution of Pakistan? In order to answer this question I refer to the empirical data I collected during my fieldwork on the women police station in Islamabad. The data is described and discussed in the following chapters.

CHAPTER FOUR: Women Police Station Islamabad, An Analysis

¹⁷Prime Minister Benazir herself inaugurated it in May 1994 with media fan fare. During her government in place the police bureaucracy had no option but to show that the 'new experiment' (women police stations) was a success. In 1996 when Benazir's Government was dismissed the women police station Islamabad had already started registering and investigating cases and therefore was able to survive even after departure of Benazeer government., ¹⁸. Many agree that the reason to select Islamabad to start women police station was its convenient culture with better women mobility and relative tolerance they enjoy than many of the other rural districts. In Islamabad both men and women stand side-by-side in terms of getting education, joining various professions etc. But in other cities like in N W F P (Peshawar), men have shown advances in education, professional development whereas women are still constrained in homes. The Pathan males specially do not even bother to consider how deprived their women are of their basic rights. They are rather prone to take pride in confinement of women to homes. Because the more their women are confined to homes, the more they perceive themselves to be true men. So and so that Pathan women are not even encouraged to read Holy Quran with Urdu or Pashto translation, so that they know what rights they have in the holy book. This state of affairs leads to a crippling imbalance in the process of development.

During my stays in the women police station, Islamabad, I observed that policewomen were coming to and going out of the police station without first obtaining permission to do so from the senior police officers. The women police station, Islamabad, is not under the watchful eyes of guards. Anyone who wishes to go to women police station, Islamabad can do so without being stopped by walls, gates or guards. During the fieldwork I found that some policewomen in Islamabad have gone corrupt like general police. For example, I observed that some

¹⁷ Elle, a French magazine, script of an interview through e-mail by Ms Benazir Bhutto with Guylaine Idoux of the French magazine Elle dated 13 September 1997. The interview was down loaded in March 2003 from the website

<http://www.ppp.org.pk/articles/article4.html>

policewomen in Islamabad would go out on a road; stop a taxi; take a ride; get off the taxi at the their destination without paying fare to the taxi driver. This is a practice that is associated with policemen, i.e. policemen are famous for taking free rides in public transport. I observed the taxi drivers would not dare to ask the policewomen for fare. At least on this account, I felt that the uniform of the policewomen, like the uniform of male police, seems to be a sign of authority in Islamabad.

Legal Jurisdiction of women police station

When I visited women police station, Islamabad, in August 2007, I found that this police station too had been ordered to stop registering any more FIRs. Through verbal orders. Following which no FIR had been lodged in the women police station, Islamabad. In this regard the following dialogue took place between me and the SSP Islamabad when I talked to him about the issue:

SSP :(Kaleem Imam) 'this (women police station, Islamabad) is not a police station at all. This is just a lock up to keep women in police custody into'.

Asma: 'But it has been working as police station for about thirteen years'.

SSP: 'This is because it was a piece of political publicity by a woman prime minister of the country. So it had to go on as long as that government was in place. But it went on even after that government, because sometimes in a government organization irrelevant things go on the sidelines, but they are taken care of sooner or later. And so did we when we stopped the women police station from taking any more Firs'.

However, the SHO women police station, Islamabad (Sadaf Bashraat), did not agree with her boss and insisted that she herself requested her senior officers to allow her police station to stop registering FIRs for some time. She told me: 'My police station is short of staff now. Some of my colleagues are now posted elsewhere and some are on training. Total staff is 28 while it used to be 40 before. I cannot run a police station, with jurisdictional over federal women police, with just 28 policewomen. If my staff is given back to me, our police station will start registering FIRs again'.

But some female constables consider the problem of jurisdiction of the women police station as the main cause leading to the stoppage of FIRs from it. One of them told me:

'In order to investigate any case the women police station needed cooperation (exchange of information etc) from the area police station in whose jurisdiction the case has happened. Since the local police station took it as encroachment into its jurisdiction, it would not cooperate or give wrong information about those involved in the case. Consequently, the women police station used to make cases based on wrong information. Obviously, the case would not stand in the court of law. It happened so many times and finally our senior officers had to stop us from registering any more FIRs'.

The above statement shows that in terms of practical police work the women police station, with jurisdiction all over Islamabad, encroaches into the jurisdiction and authority of all police station of the city.

Dress Pattern

In the very initial days women police used to wear blue shalwar, but 10 years ago when A.I.G Helena Saeed joined this department she introduced standard pant shirt. So now it is up to police women either they want to wear shalwar, kameez or pant shirt. When I asked them who provided them dress material, they told me that government has to provide us 4 dresses in a year, 02 for summer on 02 for summer. But the lower staff deceived the government and they don't provided us even two uniforms. We prepare our uniform by our own, which costus a lot. The uniform which provided us from government is useless for us. Because the stuff for uniform, which is shown in the ministry, is quite is different from that stuff which provided to us. They don't provide us uniform on time, they took so much time to provide us that uniform, so we don't wait for them and prepare our own uniform, and it cost us a lot. My finding in this regard is that government should providethem money so that they should buy uniform on their own accord. This would increase their self confidence as well.

Education

Middle	05
Matric	27
Intermediate	03
Graduate	02
Post Graduate	01

When this women police station was inaugurated, at that time there were very few women who joined this department. Then even middle passed women was also encouraged for recruitment. But now matric is basic education for recruitment. But these days girls are having good educational back ground, they are getting education during their job from initiations like Allama iqbal open university. Now most of young girls with in police force are doing graduation.

Details of educational standards in women police station

Selection criteria

Selection criteria is same like any other government departments, **age** should not me more then **24 years**. **Height** should be **5feet 4** inches. Medical test is necessary before joining women police department. It is for this purpose that any unmarried girl has not any pregnancy or illegal relationship before joining this department. It means that it is kind of character checking. Girl, who is having illegal relationship, is not allowed to join police department.

Problems with women police Islamabad

Problem with Islamabad police is that they have very less staff; educated middle class don not allow their females relatives to join this profession. So in women police station one police officer is working on two designations. Like A.S.I Sadaf is working as S.H.O. (Station House Officer)..As we think that this would be truly women police station, according to police officials the Islamabad Women's Police Station cannot investigate criminal cases as the top officials. In this women station, police department have appointed male police officials for this purpose. While asking, "Selma Batool" a constable, she was not happy with the decision to not to include female police officials in the investigation process. She said a majority of the female police officials in the capital police are qualified and capable of carrying out investigations independently and they are well trained. She said that they felt insecure because of "discrimination" meted out to them by the top management.

Division of women police staff

The staff of Women police station is divided in three parts, complete staff is about 180.but they are divided in three important parts.

- 1: women police station (sitar a market)
- 2: Diplomatic protection department (D.P.D)
- 3: Head quarter (police lines H-11)

Staff in women police station (sitar a market)

Superintendent of Police	There is a male police officer(Mir vise)
Inspector	01
Deputy Superintendent of Police	00
Sub-Inspector	00
Assistant Sub-Inspector	01
Head Constable	07
Constable	40

Duties of head quarter police, (police lines)

Staff, which is kept in police head quarter, is performing light duties. They have to stay at the same place. They only called for duty when they are needed. But they always to stay "stand by". This means that they can be called at any time. But they have to perform their duty in the evening. Their duty duration is also for 8 hours.

Details of the Staff:

Superintendent of Police	1 Male
Inspector	0
Sub-Inspector	0
Assistant Sub-Inspector	0
Head Constable	0
Constable	17

Diplomatic protection department (D.P.D)

Girls who are serving in D.P.D are not concerned to deal with different kind of cases and investigations. They have to do duties with delegations' wives, in embassies, and with prime minister and other government officials. According to staff of the women police station, they think that their duty is much easier then us. they have to perform 06 hours duty in a day, they are also facilitated with half day on Friday.

Staff in D.P.D

Superintendent of Police	1
Inspector	0
Sub-Inspector	0
Assistant Sub-Inspector	1
Head Constable	1
Constable	20

Duties performed as deputy Superintend of women police

Nighat Haider is the 1st D.S.P.O (Deputy Superdент police officer) in women police station Islamabad. She is the main head of this women police staff. The work of D.S.P.O is that to ordering about all matters like to maintain discipline in women police, arrangements about their residence, out door duties, to have check on leaves, all kind of inquires, and solve the complains both in and out side of police stations. For her help some staff is given to her, which told her all the nitty gritty of each and every applications.

Staff of D.S.P

Her staff is called "reader" she is having 02 readers, named 'Nighat Parveen", and "Nazia Gul". She can appoint 06 females police constable as her staff. But this police station lacks the staff so much that she is just having two members as staff. Their duty is to organize applications, check ziminius (investigation reports) and send all the cases through post to head office. She has to manage all the problems which are registerd in women police station, so that the problem can be solved with compromise for avoiding F.I.R with the help of her staff.

The S.H.O (STATION HEAD OFFICER)

In the women police station "Sadaf Basharat" was performing her duties as A.S.I. Recently she is promoted to the post of SHO because of her talent and hard work.

S.H.O is called the in charge of police station. Her duty is to register the case, and give orders to arrest the female criminal. She has to act upon all the orders, which are given by authority through her staff. Because this women police station does have women police hostel as well, so it becomes the duty of the S.H.O to arrange food for her staff, maintain good hygienic atmosphere, and to create friendly environment inside the women police station. She is also responsible to appoint officers on duties and their duty timings. Mostly the female staffs that are from close

vicinity are given night duties. She must have to up date the crime record and other such activities during her duties. She also has to demonstrate leadership and judgment to deal with different situations. She is the representative of women police when different meeting which are held regarding women crimes.

Process to register Fir (first hand information report)

During the fieldwork I found that general women in Islamabad would generally prefer to register FIRs in the women police station but the policewomen are not allowed by their senior police officers to do so. That means the male police officers then register FIRs themselves. This police station has been reduced to the status of a non-functioning police station in terms of practical police work, registration and investigation of cases etc, although it is a police station according to the notification of the federal government.

No Transport

Women police station, Islamabad, does not have its own transport. In the beginning it had a van, which was soon taken back and handed over to the traffic police in Islamabad.

Weapons

The staff of women police station Islamabad is not allowed to carry weapons. They have not been given any weapons, although a few of the policewomen are trained in use of firearms.

Functions of Women Police Station, Islamabad

Escort Duty

Escort duty is that women criminals arrested by the police and taken to courts. .

Security Duty,

To be on security duties at important public places, e.g. High Court, the provincial assembly. Also during raids accompanying policemen to search for houses and any other place with women inside it. VIP duties, i.e. to escort female members of VIPs visiting, Islamabad

Female Lock Up:

According to the law in Pakistan, a woman may not be kept in police custody over night in the absence of female police staff. Therefore, women arrested by the police, not only in Islamabad, but also in the surrounding cities are brought to the women police station, and detained in its lock up. After keeping the arrested women in the lock up of the women police station, Islamabad, for a day or two, these women are taken to the court of law, from where they are either sent to jail or released on bail

Incomplete Uniform

In the women police station Islamabad, I found that most of the policewomen were not in their proper uniform, i.e. without caps, stars, officially designated shoes etc. The DSP Women Police Station told me that they wear proper uniform when they have to attend VIP functions. Most of the policewomen were at times in slipper, instead of the officially prescribed shoes. This is unlike the policemen, whom I found in complete uniform during my fieldwork.

Policewomen in the 'Free Time'

Since the women police station is not allowed to function as a normal police station, the policewomen often have 'free time' during their duty hours in the women police station. Then, how do they 'pass their free time'? The older staff of women police station passed their time by knitting, sewing, chatting, sleeping and recitation from Holy Quran and the young girls spend their time, by listening songs, and most of the time I found them busy on their mobiles. Every young girl has a boy friend because of restricted mobility they can not go out so they managed all kind of affairs on mobile phone.

Policewomen as Domestic Workers

Several policewomen pointed out senior illiterate constables (lower ranked police officers) of the women police station to me, who, they claim, regularly do domestic work (cleaning, cooking, baby sitting etc) at residences of the SHO and DSP women police station and several other senior-ranked male police officers of the Police Line. Some policewomen showed me a room in the women police station, where a table and an

Electric iron were placed, and told me that it is the permanent duty of some constables to iron the clothes of SHO and DSP's families. If these constables don't do ironing, then they are given night duties, which they don't like for, they too have families and children to look after

Working Conditions of Policewomen

The policewomen in their talks express the following opinions with me during my visits to the women police station, Islamabad.

No Recognition for Work of the Policewomen

The policewomen I talked to frequently complained that their efficiency or good work during their assistance to their male counterparts, for example in raids etc, is never given any credit or recognition by the police department. One policewoman told me: 'Policewomen discover illegal weapon, narcotics in female corners of houses during police raids. But then no one even mentions the role of policewomen or women police station and all praise, prize and credit are given to the male police officers of the raiding party and to their police station'.

Uniform as Sign of Authority

Most of the policewomen agreed that the uniform of male police is more a sign of authority to the public than the uniform of the female police.

Unhappy and Disappointed

Some policewomen told me they are unhappy and disappointed at their exclusion from the usual police work. Some young policewomen had already made up their minds to leave the police and were sending applications to other places for jobs. These policewomen told me they joined the police with great enthusiasm, but now they want to go to some other fields where they would have opportunities to make a good use of their talents.

Sexual Harassment

After researching on Maltese policewomen, Jacqueline A. Cauchy found that the very nature of sexual harassment makes it too embarrassing for the policewomen, whom she interviewed, to report - even to a researcher. It creates an intimidating, hostile, or offensive working environment, which humiliates and marginalizes those who are sexually harassed.

Nearly all policewomen I talked to denied sexual harassment in the police department, except one policewoman. The one and only policewoman in Islamabad who admitted to an indecent incident narrated to me the incident in following terms.

'Once I was with a police party raiding a house temporarily converted into a 'brothel'. I saw policemen were dragging women (supposedly prostitutes), lifting them and dumping into a police van. After all the women were dumped in the police van, one

of the policeman lifted me and dumped me into the police van, but then immediately said that he was sorry for what he did but he did it because he said he mistook me for a prostitute. I am sure he did it just for fun. I was very sad and wept a lot when I was back to home, but I could not complain to anyone for fear of landing into scandals'.

Police is the second most sexist organization in the world. The first one is navy. Policewomen face sexual harassment in many countries. For example, in Malta (which is a very different culture from Pakistan) policewomen are constantly bombarded with sexist remarks by male colleagues and most policewomen view Malta Police Force as highly chauvinistic. The police of Pakistan do not seem to be an exception. Given the patriarchal and gender-segregated nature of the Purdah society in Pakistan, all women who discard gender-segregation and mix up with men are very vulnerable to be viewed as sex objects and, therefore, may very easily slip into sex-related scandals.

A general perception about the policewomen, who had their personal mobile telephones, was that of 'call girls and prostitutes'. There were rumors about some policewomen as prostitutes and 'suppliers' of 'comfort girls' to senior police officers and other influential men in and outside the government. According to some gossips in police circles, some policewomen were having 'close relations' with senior ranking government officers and were, therefore, 'blessed' and 'rewarded' by the latter.

According to some other rumors some policewomen were lesbians.

In my presence ASP got a call in which the caller requested for deputing a police woman on the entry point of a public place. After he was finished with the call, he told me that the caller asked him to send a 'presentable' policewoman.

The ASP said:

This is a 'normal' request whenever we get a request for deputing a policewoman somewhere, the very next thing we listen to is that we should send a 'presentable' policewoman'.

Impact of Exclusion of the Policewomen from the Routine Police Work

The over all impact is demoralizing. The policewomen, especially the young policewomen, are frustrated at their exclusion from the routine police work. Some of them have already decided to quit the police for the good. In this regard one policewoman told me:

'I could join any other profession. But I chose the police, because, I like it. For this, first of all I had to face a huge resistance in my family, which did not like my choice. However, I finally convinced my family to allow me join the police. Once, in the police I found that I am not allowed to work as normal police officer. This is very disappointing and I have decided to quit the police once I get a job elsewhere. I have already applied for a job,

.'.This is a clear loss to the police as institution, which is losing young enthusiastic officers from its ranks and files. Besides, due to confinement of the policewomen into the four walls of the women police station and the exclusion of the women police station from the activities of the mainstream police organization, many people in Islamabad do not even know where the women police station is.

Furthermore, due to the exclusion, many policewomen did not seem to be interested in wearing their full police uniform. Their uniform is not seen as a sign of authority. In this regard a policeman told me that he would not even like to salute the female DSP of the women police station, although he admitted he was much junior in rank to the lady DSP.

CASE STUDIES

I am going to present three case studies, which means a detailed description of and discussion on complaints of these women who came to the women police station, Islamabad, in my presence at the police station. I followed the cases to see how the women police handled them.

Case Study One: Murder of a priest in I-9

This is a story of a woman named Noreen. Her husband and his friend lived in Christian colony. They were newly wedded couple. while washing clothes, her marriage certificate also washed with their clothes. She was afraid that her in laws would punish her. She talked with her husband and he allowed her to go the priest and make a duplicate marriage certificate. She went to priest home, which was situated in i-9. The priest was alone at his home. He asked her to come into the church but he assured her that she has to come alone; otherwise he will not provide her marriage certificate. Next day she again went to church to have his marriage certificate. After some time priest came into the church. He tried to harass her. He tried to touch his body first. Then on gunpoint he forced her to be naked then he raped her and made a video from his mobile phone. She requested him not to do that, she said if a priest would act like this how we can ask for help from others. But at that time he forgot about humanity.

She came back home in very bad condition. After listening the whole story her husband was unable to control his anger, he went to his friend and told the whole story to him. They both made a plan, in the same evening they went to priest's home with his wife and his friend with a gun. They climbed up the walls and entered into the priest's room. They forced him to give them back the naked video of his wife, in this hue and cry suddenly the priest was shot and it hurt the priest, after hearing the voice of fire the watchman rushed into the priest room. He was surprised to watch the three person in his room, he saw that priest is badly injured .he rushed to the phone and called the police. Police reached before they ran away. Police arrested them red handed. She said that they are poor people they don't have bread even for a day, how can they have gun. This gun was his husband's friend, and he was able to run away from the spot when the watchman went for a phone call. I asked her why they did try to run away form his house; she said that they were confused and afraid because murder was not the part of their plan. They went there just to have the video. Now she and her husband both are arrested. She was crying badly and was saying again and again that she did not commit any crime. She asked me to help her because her husband was the only earning hand in his home.

This case study is the story of a woman, who was childless. Because of having no child she has to face a lot of problems by her husband and in laws. Her husband lived abroad, when he came on holidays in Pakistan. He warned her if this time she would not give birth to a child he would divorce her. She told me there is no one for her in this world. Her parents died long away. She was the only child of her parents. So after the departure of her husband she declared in her family that she has conceived a baby. In this period she daily went into the surrounding parks of Rawalpindi and Islamabad. She observed from where she can get a chance to kidnap a child easily. She waited patiently till 9 months. With the passage of time she very sharply made her physical changes with the help of cloths and pillows. After passing the specific time period one day she went into the F-9 park, where she saw a family is sitting in very light mood .a small child was laying in his carry cot. She went close to the child, but his parents did not notice it. As he gets the chance she picked the baby coat from there, and ran away towards the main gate of the park. As she picked the cot parents start crying and made hue and cry, they start running behind that women and they caught her before she crossed the main gate. The women got arrested on the spot and sent to women police station. When I met her during her detention in the police station asked reasons for her decision to abduct the child in broad daylight. She replied that it was just to save her house as she had nowhere to go if divorced. She said, "this is better to stay in the lock up instead of home. Though I gave him permission for 2nd marriage but he refused and was adamant in first getting rid of me and then going for second marriage? I think I did not commit any sin. This was my right that if I God did not give me any child then how I can fulfill my desire to have a child."

Conclusions

Summing up, I would say that despite my curiosity I could not research thoroughly the causes of stoppage of FIRs from the women police station, Islamabad due to scope of research focused entirely on ethnography of women and not the public policy gaps. But still the very fact that the police station has been ordered to stop lodging cases after nine years of operations highlights the main argument of this thesis: those women police stations will remain dysfunctional if not entrusted proper institutional support from Police department. Because with out that it is struggling to

function in a liberal city like Islamabad, its chances of success in conservative cities seem even bleaker?

One objective of the establishment of women police stations was to treat the female accused with respect and avoid the abuse of authority usually associated with policemen. In this regard it is mentioned that a woman in the lock up of women police station, Lahore, tried to commit suicide and thus seriously wounded herself. She later alleged that policewomen had tormented her and demanded money for her release (Dawn, 6, March 2002). This incidence, which also got media coverage in Pakistan, suggests that at least some of the policewomen are committing the same human rights violations that are associated with their male colleagues. But generally, while the sexual violence against women has decreased with the establishment of women police stations, the other forms of verbal abuse and milder forms of violence continue to harass women accused in the lock ups of these women police stations (Report of the Commission of Inquiry for Women, Pakistan, 1997: 83). Similarly, in the lock up of the women police station, Islamabad, the arrested women could stay away from the harassment by policemen, but as mentioned above I noted on a couple of occasion that the policewomen too were impolite with them.

Similarly, the Inspector General Police, Islamabad specifically mentioned to me an incidence in which the policewomen rather than policemen were very abusive and rude towards the accused women. Although in my presence the policewomen treated the accused women fairly, still I believe the policewomen, who are mostly untrained, need training on how to treat the accused according to the law.

The physical upkeep of the lock up contributes to the sufferings of those arrested, i.e. the unhygienic conditions and the lack of arrangement to keep the temperature inside it bearable for human use in the peak summer and winter months. Further, the issue of food for detainees is not only the problem of the women police station, but every police station of Pakistan and must be seriously considered by the government with a view to fixing a reasonable amount of money for food of the detainees according to the current level of prices.

State of Women behind the Lock up

This chapter is about the women who were arrested by policemen and brought in my presence to the women police station Islamabad, to be kept in the lock up. According to the law of Pakistan, a woman may not be kept in police custody over night in the absence of female police staff. Therefore, women arrested by the police, not only in Islamabad, but also in the surrounding cities are brought to the women police station, Islamabad, and detained in its lock up. After keeping the arrested women in the lock up of the women police station for a day or two, these women are taken for court hearing, from where they are either sent to jail or released on bail.

Most of the women were apprehended the Pakistan Penal Code, (PPC). The police alleged them to be involved in prostitution. Many of them were Afghan refugees, and arrested from Fakirabad and Hayatabad, the localities of Peshawar with big Afghan refugee population. However, some women were arrested on charges pertaining to murder and smuggling of narcotics. I talked to some of the arrested women. But sometimes talking to them would become difficult for me; because they were crying and saying that they were innocent. They even requested me to help them get rid of the police. This would create an emotionally difficult situation for me as a human being, as a researcher and as a helpless person who could do nothing for them. Therefore, I would have to stop talking to them. Rakhshanda Naz, in her research study on 'violence against women in police custody' mentions some arrested women who had accused the policewomen of beating them up

During the custody (Naz, 2003). However, I found that the policewomen were generally polite, at least in my presence, with the arrested women. I also noticed that the policewomen did not keep a ten years old girl in the lock up but allowed her to stay with them in the place where they themselves used to sit, eat and sleep. However, on one occasion when two women, arrested under section 294 of PPC, were crying too much, a Policewoman, who looked disgusted, gave some impolite remarks. She told me: 'this is a crocodile's tear. If you (asma) want to see their real face, come tomorrow to the court of law where they will be taken. You will see several men willing to get them released from the police by becoming their guarantors. And these women will be laughing and happy. Don't take pity on them.'

Similarly, at another time I observed that a policewoman was asking, even ordering, two arrested women, who were crying very much, to cover their heads with dopatta and observe proper purdah in front of the policemen who had brought them to the women police station. To me this ordering by the policewoman sounded very impolite and cruel. To ask the women, who are already overwhelmed by the grief of their arrest by the police, to observe purdah is like accusing them of violating purdah. Thus it seemed that if the policemen had accused the arrested women of violating a statutory law, the policewoman was accusing them of violating the customary law, i.e. purdah. This I think is an insult to the enormity of the grief the arrested women were passing through and hence added up to their misery. Almost all of the arrested women whom I talked to alleged that the policemen had conducted their body search before getting them to the women police station. But the two policemen whom I interviewed denied they or their colleagues ever conducted body search of the arrested women. However, some of the policewomen agreed with the arrested women and confirmed that sometimes policemen conduct body search of the arrested women before they get them to the women police station.

Some of the arrested women told me they were beaten up by the policemen before they were taken to the women police station. Again, the policemen whom I interviewed, although admitted having beaten up the arrested men, denied they or their colleagues, whom they knew, had ever beaten any arrested women. However, some of the policewomen confirmed the allegations of the arrested women by saying that sometimes The policemen do beat women, particularly those charged under section 294 of PPC, especially when they (women) try to run away from the police.

On one occasion I saw two policemen, who had brought two arrested women to the lock up of the women police station, Islamabad, arguing over which section of PPC to be invoked against them. Finally, they agreed upon section 294 of PPC, although they were arrested for theft. Likewise, Rakhshanda Naz, in her Peshawar-based research study on 'violence against women in police custody', also confirms that sometimes there is no relevance between the sections of PPC invoked and the crime the police accuse a woman to be involved in (ibid). I also noted that the lock up of the women police station, Islamabad, was not in the hygienic condition. It was stinking. It was unclean. It was hot and suffocating inside it. The temperature was touching 40 degrees in July, but there was no arrangement of getting some cool air inside the lock up. One high profile problem of the arrested women was that the

policemen who had arrested them used to leave them in the lock up of the women police station without making any arrangement for their food during their stay in the lock up. The women used to pay themselves for their own food during the custody. In some cases, when the women had no money to pay for their food, the policewomen of the women police station used to share their own food with the detainee women. In this regard, one policewoman told me:

'We feel very bad when we eat but see a few women in our custody who are already under a lot of stress due to the arrest, go hungry. So we just share our own food with them'.

However, I also observed that some of the policemen used to give money (Rs 100 for food for the arrested women) to the policewomen at the time of handing them over to the latter. These police officers told me that they gave this money out of their own pockets just as a mark of sympathy with the arrested women. In this regard one policeman told me: 'we don't give any money for arrested men. In fact the government gives almost no money to the police for food for the people in the lock ups'.

According to the Police rules, made by the British in 1860, a certain amount of money is given by the government to the police for food of those taken in custody. With the onwards march of time and inflation, the Government of Pakistan, which inherited these police rules from the British Colonial did not increase the amount of money per detainee per day allocated by the British Indian Government under the police rules 1860.

Consequently, this amount, which is Rs 0.6 per day per detainee, is so tiny that even a small piece of bread cannot be bought with this amount in today's Pakistan 156 rupees.. Thus although the government gives the police food expenditure for detainees, but the money is so insignificant that the police simply can not buy food with this amount. Therefore, in most cases the detainees have to pay for their food while in police custody.

Women Police Stations as Temporary Shelter Houses?

I would, therefore, recommend that the government should seriously consider the possibility of converting these women police stations into temporary shelter houses, where some policewomen should be retained while the rest should be posted in various regular male-dominated police stations. I recommend this because these police stations are not working as normal police stations, as the research shows, but have worked as temporary shelter houses on at least two occasions according to my knowledge.

♦ a ten years old Afghan refugee girl was sent by a family court in Islamabad to the lock up of the women police station, Islamabad, to be kept there until the next hearing of the court trial.

♦Two, in case of Shaista Almani, who was kept in the women police station, Karachi, by the judiciary and government of Pakistan, while her high profile court trial was under process. Since Shaista Almani's case was also a high profiled media case, she was A young woman from the southern Sindh province of Pakistan, who married a man from a rival tribe and the leaders of her tribe threatened to kill her for violation of tribal honor. Her husband was kidnapped and forced to divorce her, which he did, according to press reports. Shaista managed to come to Karachi, the largest city of Pakistan, after being declared Kari, liable to be killed for honor by her tribe. Her trouble attracted a lot of media coverage and attention of the women's NGOs in Pakistan. Meanwhile, the President of Pakistan directed the police to give the woman full protection. Upon the intervention of the judiciary and Government of Pakistan, Shaista was kept in the women police station, Karachi for her security, while the courts were busy with the court trial of her case. Finally, the kidnappers released her Husband who joined his wife in Karachi under the police protection and declared to the press that he never divorced his wife. The Sindh High Court ruled that Shaista and her husband are 'sui juris' and can decide for themselves about their marriage. During the court proceeding, Shaista was residing in the women police station, Karachi. This event happened in the initial months of 2004 and got a huge media coverage in Pakistan for months. Allowed to stay in the women police station till the final resolution of her problem by the court/government, but the poor little Afghan girl was not fortunate in this regard because her ordeal was unknown to media. Therefore, she suffered silently. Policewomen of the women police station, Peshawar, told me that she was sent to jail after the second hearing of her case. The reason is

that there is no place in Pakistan where the courts could keep people like this little girl till the final disposal of their cases by the courts. Consequently, the courts send such people to jails, although they are neither criminal nor even charged with any crime by the police. In the case of this Afghan girl, I believe it is extremely unfortunate and unfair that an innocent minor is made to live with convicted criminals in

Jails. She could be kept in the women police station till the final decision by the family court. But, as the policewomen told me the women police stations do not keep such people (like the Afghan girl) for more than two or three days. However, Shaista Almani was allowed to stay in the women police station until her security elsewhere was taken care of by the government and the court of law. The reason: unlike the little Afghan girl, Shaista's was a high profiled media case that attracted the attention of the superior judiciary and Government of Pakistan. In this regard, it is pertinent to mention that there are just a few temporary shelter houses (usually called crisis centers) in Pakistan, a country with 130.6 million¹⁷⁵ people. All of them are established by NGOs. Almost all of them are controversial, as many people in Pakistan think that these centers are threatening the social fabric of the society. This seems to be one reason why the Government of Pakistan did not take an interest in making official crisis centers and the task is left to NGOs. However, in the case of Shaista Almani the women police station in Karachi and to some extent in case of the Afghan girl the women police station in Peshawar were used as crisis centers or temporary shelter houses with the permission of the judiciary and the Government of Pakistan. Hence, I believe that these women police stations have the potential to be used as official temporary shelter houses, at least for innocent females, like Shaista and the afghan girl. For example, one organization called Dastak in Lahore and the other in Islamabad. The one in Islamabad established by Aurat Foundation, a women's NGO. It is kept hidden and being shifted from one place to another by the NGO for fear of attacks from those who oppose the establishment of crisis centers in Pakistan (Interview with Rakhshanda Naz, Resident Director of Aurat Foundation in Peshawar). This figure is taken from the official website of Government of Pakistan. <http://www.pakistan.gov.pk/>

88 Afghan girl, who are not charged with any crime by the police, but who are in need of police protection during the court trial. In this connection, it is also pertinent

to mention that with the help of various international donor agencies Nepal has established crisis centers, which are staffed by three or four policewomen. These policewomen are receiving special training on providing police services to women and children victims of violence by the donor agencies, including UNICEF, DFID (British donor), Planete Enfants (French donor) etc.

Finally, while coming back to the issue of the policewomen, I think more policewomen should be recruited in the police force and ultimately, there should be policewomen in every police station of the country. In this regard, I think these data and the gender-segregated nature of the society in Pakistan, where many female victims of violence might prefer to be listened to by policewomen, strengthen the case for appointment of more women in the police force and their posting in all police stations of Pakistan.

Moreover, once there are policewomen in every police station, the problem of custodial abuse of women can be addressed by making policewomen in charge of the lock ups with female detainees. Beside the issue of integration of women in the police force, the problem of the police reluctance to register FIRs of domestic violence against women should be seriously addressed. As a point of departure in this regard, domestic violence should be specifically made a crime under PPC.

Chapter Five: Suggestions for Improving the Police System

Although it is difficult to acknowledge bitter realities, there is no denying the fact that the police in Pakistan are one of the most ill reputed departments in the country. Its poor reputation stems from its endemic corruption, its inefficiency, and its mistreatment of the general public. Much has already been written and said on the subject so, without entering into a discussion on the whys and wherefores of its poor image, I venture to offer some suggestions for its improvements.

1. Enhancing Pay and Allowances to Eradicate Corruption

I realize that the suggestion to enhance the pay and allowances of the police and especially women police is not one that can be readily accepted in an underdeveloped country like Pakistan, which is still striving to break free from the poverty trap, but we must not lose sight of the fact that the major factor in engendering corruption is the economic exploitation of the poor (which include government and police officials).

2. Improving Efficiency

Inefficiency normally results from the following:

(a) Lack of Training and Specialization

Although I do not see any major deficiency in the existing system of training, including the curricula at the Recruit Training Centers, Police Training Colleges, and National Police Academy, these are some changes that would bring about increased efficiency. A key factor that impairs police efficiency is the absence of specialization within the service. Unfortunately, we have been blindly following the system inherited from the British. Police officer is expected to be a jack of all trades, but he proves to be master of none. Take the example of a women police head constable: while posted as a station clerk, he is required to be proficient in clerical duties, but by the time he has become fully conversant with his job, he is transferred as an investigating officer to a police station, where he is expected to be a good detective. After some time, he is posted to the traffic department, where it is essential for him to learn all the traffic rules and regulations. And there are yet other postings like the CIA, special branch, reserve police, etc. It is time to re-organize the police force into various branches, which should be staffed by personnel who are specifically recruited and trained for each branch. Thus, an individual recruited for the traffic branch

should be trained to perform traffic duties and should remain in that branch for the entire tenure of his service. Similarly, a clerical cadre should be separately raised (which could be integrated with the existing clerical cadre) to perform the duties of station clerk, lines clerk, etc. It is my personal experience that the staff's currently working as station clerks (moharrirs) know very little about the job. The situation is not as bleak in the Punjab, but a general deterioration is noticeable even there. The detective and preventive branches should also be separated while the special branch, persecution branch, and the reserve police have already been separated to a great extent. The process of specialization will definitely bring about a qualitative change in police efficiency.

(b) Lack of Supervision and Guidance

Lack of proper supervision and guidance are also major causes for the prevalent inefficiency. Every individual must be fully aware that he or she is answerable and accountable to a superior. The performance of the subordinate staff should be evaluated through a regular system of monthly inspections instead of the six-monthly inspections currently in vogue. To inculcate a healthy sense of competition, the professional performance of all officers should be graded on the basis of the monthly crime reports from their respective areas, with suitable rewards or commendation certificates given to those who do well and requiring improved performances from those who fare poorly. The supervisory role designated to the sub-divisional police officer, whether an ASP or a DSP, and the DIG has proved to be ineffective and requires to be redefined. These ranks must be made more effective. I do not tend to agree with the idea being floated nowadays that a police station should be headed by a DSP. It was the Karachi police that first initiated this proposal, during a briefing to the President on 6 January 1997. If this proposal were to be accepted, it would, in fact, further degrade the rank of a DSP. The experiment of upgrading the post of an SHO from a sub-inspector to an inspector has also not proved to be a success.

(c) Lack of Motivation

A commander must recognize that to successfully achieve any given task, the men under his command must be motivated and prepared to give of their best. An unwilling and demoralized worker, regardless of this intrinsic ability, will never be fully committed and will deliver only a lackadaisical performance. It is essential that

commanders at all levels make special effort to motivate men and ensure that morale remains high. There are, of course, very many ways to do this, but a very basic requirement is for commanders to demonstrate an empathetic understanding of the grievances and personal problems of their men, and to take steps to alleviate them. Only when the welfare of the rank and file is accorded the priority it deserves will we be able to motivate them to work with commitment and dedication.

(d) Outdated Arms and Lack of Equipment and Transport

The women police of islamabad is deficient in modern arms, ammunition, wireless, transport, computers, etc and each police station and police post should have its own transport and wireless sets, each picket detailed for patrolling or barricade duty should be similarly equipped. The use of information technology must now be expanded so that every police station is networked and provided access to specified levels of the police database. Old and outdated arms should be replaced with modern, automatic weapons. The use of armored personnel carriers, night-vision binoculars, and bulletproof jackets should be used as the part of routine..

Public Dealing

It is a common complaint that the lower ranks of the police are rude and overbearing in their dealings with the general public. This is a contentious issue, and much could be said on the subject, but there is no doubt that such accusations are frequently and publicly leveled.

The harsh and ill-mannered behavior of the police has two causes. Firstly, the post of constable (and other lower ranks) is not viewed as being 'respectable' and thus it is mostly people from the lower middle class who volunteer for recruitment. Secondly, the required educational qualification for the post of constable is only matriculation, which does not provide adequate academic knowledge, only matriculation, which does not provide adequate academic knowledge, only the rudimentary skills of reading and writing. Handicapped as they are with a social and cultural background that failed to groom them in higher standards of morality and character, and being barely literate, it would be unrealistic to expect police constables to conduct themselves with greater civility and propriety.

To bring about a qualitative change in the police, the minimum qualification for appointment to the post of constable should be Intermediate, and, in times, a bachelor's degree. Irrelevant restrictions like chest measurement etc. should be dispensed with—we reject a graduate candidate for the simple reason that she cannot join the police because her height is not according to the rules and regulation. Young men and women from the upper middle class to join.

The general public comes into direct contact with the police at a police station, which they visit either to report a crime or to have their documents verified, e.g. passports, licenses, etc. However, police stations do not have reception counters to receive visitors, nor responsible officials to attend to them. The unfortunate visitor therefore becomes a football shuttled between the SHO and the moharrir (station clerk) and, when he finally returns home unattended and unheard, one can understand why he curses the police for their inefficiency and callous attitude. It is important to correct this situation and make police stations more people-friendly. One of the ways to do this is to set up reception counters at each police station, manned by courteous and helpful clerks who attend to each visitor and direct him to the appropriate officer.

Traffic is another branch, which, like the police station, plays an important role in forming the image of the police. After careful selection, only highly educated, disciplined, and courteous police officers should be posted to the traffic police. Roadside corruption should be effectively checked.

A positive change in the conduct of the police vis-à-vis the public it seeks to serve and protect can only come about slowly and gradually, and an overnight change should not be expected.

4. The Police in the Community

Effective community policing both enhances neighborhood security and helps to alleviate the constant fear that one might become the next victim of some crime. This is achieved when the police, local government, and the community work closely together and combine their resources. All elements of society must join hands if we are to deal effectively with the unacceptable level of crime in our neighborhoods.

In the same context, a national debate on restructuring the police continues at all levels. Issues such as de-politicizing the police and allowing control of the force to devolve in conformity with a democratic polity are all very relevant as this impact the strategy of orienting the police towards community service. The following measures to create a people-friendly police are recommended:

(a) As a first step, DIGs and SSPs should develop a community service programmed based not each following:

- I. The women police are a service, not a force. They can no longer act as the repressive arm of the government.
- II. The women police must build a positive image of the service.
- III. All women police officers should learn to be sensitive to the aspirations of the various segments of society, especially the less privileged, the man in the street, women, children, etc.

(b) Women Police personnel should be courteous and polite when dealing with the public. They must learn to adopt a positive and helpful attitude towards the people who approach them, regardless of whether their problem concerns the police or not.

© Women Police officers must establish a comfortable and easy relationship with the media and be more open and forthcoming with such information as does not compromise ongoing investigations.

(d) Supervision at women police stations and offices should be such that the emphasis is on discipline, cleanliness, and tidiness.

(e) The uniform, turnout, and bearing of the force should be worthy of respect.

(f) Weekly character-building lectures for the staff should be organized at all police stations.

(g) The traffic police have a key role in building the image of the police. DIG Traffic should arrange short courses that bring about a positive change in the attitude and orientation of traffic constables, especially those manning road-crossings where they are the focus of attention of thousands of commuters.

(h) DIG Training should review the syllabi at all training institutions and incorporate subjects such as character building and public relations, with emphasis on the need to change the orientation of the police.

5. Gender Sensitivity

This is another important issue. Management should work closely with those NGOs who have been asking that policewomen be given a better status and more conducive working conditions, and be guided by them in identifying ways to achieve this. Similarly, male police officers must be made more sensitive to gender issues. The Women's Action Forum could also be involved here.

The DIGs and SSPs should personally ensure that female victims are given full assistance and protected from the tyranny of the unfortunate social system, especially in the rural areas. Strengthening the women police, upgrading their facilities, and recruiting more women in the cadre must be undertaken on a priority basis.

6. Computerization

It is now essential that police personnel of all ranks be made computer literate. It will therefore be necessary to establish a computer training school which could also operate the police computer system and prepare customized software for police functions.

7. Policing and the Media

Due importance must be given to the media as it is instrumental in creating the public's perception of the police. To establish a relationship of trust and confidence between the police and the community it is vital that complete and truthful information is shared with the public, especially concerning policies and police actions.

Conclusion

Women police stations were never meant by the Government of Pakistan and all those who supported their establishment to segregate men and women in the criminal justice system of the country or the police force of Pakistan. Instead, they were intended to be an integral part of both. The eventual aim was to integrate

women in these male-dominated state institutions of Pakistan. However, standing out as they are now in actual reality, the women police stations are miles away from the intended objectives and aims. They do not function independently (Report of the Commission of Inquiry for Women, Pakistan, 1997:105). In Islamabad, it was first allowed and then forbidden to work. Hence, the women police stations of Islamabad are not a relief at all to those women victims of violence who might prefer to report to these police stations. Moreover, the staff, office accommodation, equipment and stationary are generally inadequate in all women police stations. Most of the staff in Islamabad is untrained; some policewomen are not only untrained but also illiterate. Office accommodation and equipments allocated for women police station, Islamabad, were never handed over to its staff. Above all, in Peshawar the conduct of the policewomen is subjected to the Pakistani cultural norms and values rather than the official police rules of Pakistan. As regard the custodial abuse of women, this problem cannot be stopped by making a few women police stations, nor would it be financially possible to have these police stations all over Pakistan, a developing country with 130.6 million People. Moreover, professional discrimination against women is manifested in the fact that the policewomen are promoted much later than their male counterparts. Similarly, the policewomen are deliberately kept untrained while their male colleagues in the same ranks are sent for trainings. Furthermore, there is no police case that exclusively deals with women, complainants or accused. Therefore, women police stations will have to deal with men, complainants or accused. This might necessitate some kind of involvement from policemen. Thus, the very concept of segregated women police stations, exclusively handling women's complaints is questionable. Women police stations were established about a decade ago. One decade is long time enough time to critically evaluate the performance of these police stations and make a judgment accordingly. Most of my informants were highly critical of the performance of the women police stations. They suggested the government should abolish them altogether and have policewomen in each and every regular police station of the country.

For example, **Bushra Gohar** said:

'The establishment of women police stations is not an appropriate state response to address the issue of human rights violation of women.....We don't need separate women police stations but trained policewomen in every police station of the country.'

Similarly, **Afrasiab Khattak** said:

'In Pakistan, lives of women are impaired by two main problems: segregation and discrimination..... Women police stations have reinforced the notion of segregation and discrimination. These police stations can not make women's access to justice easier.....Better to abolish them completely and recruit and integrate more women in the police force'.

Likewise, a **police officer** told me:

I think most of our female staff is honest and intelligent. But they have little opportunity to integrate in the police force as long as they are in the women police station. They could work much better if they are posted along with their male colleagues in various police stations. I believe this is the best way to integrate the policewomen in the police force'.

In this regard, it is relevant to mention that next door in India; the government had already abolished two women police stations in the state of Andhra Pradesh.

¹⁹**Shamim Aleem** in her book *Women Police and Social Change* highlights the conditions of these women police stations. Consider the following paragraph from her book, which shows that these abolished women police stations of India look alike the women police stations of Pakistan, particularly, the women police station in Islamabad:

'By no yard-stick could they (the two abolished women police stations) be classified as police stations, as they did not perform the usual functions of a police station, namely, registration of cases, handling of suspects, arrest of offenders, etc. It was more appropriate to call them women's lock up cells. Apart from their limited functions, these police stations failed to create any good impression on the citizens. They were neither housed in proper buildings nor equipped adequately. They did not provide even the basic amenities like telephone, vehicle or even toilet for ladies.

¹⁹ Aleem, Shamim, 1991, *Women Police and Social Change*, New Delhi: Ashish Publishing Constitution of Pakistan, Chapter One (Fundamental Rights) & Chapter Two (Principles of Policy), down loaded from the following web site.

<http://www.pakistani.org/pakistan/constitution/>

Many of them (women police) did not receive any training at all.... Many of them (women police) did not even wear the official dress prescribed for them. It is not surprising therefore that the two police stations created with so much enthusiasm were abolished after some time (Shamim Aleem, 1991:31&32).

After having completed my research project, I have come to the conclusion that there are three important issues, which need to be adequately addressed.

- ♦Provision of police protection/ help to women victims of violence
- ♦Prevention of custodial abuse of women in police stations.
- ♦Integration of policewomen in the police force.

As this research shows, the establishment of women police stations is not an adequate or appropriate state response to address the above-mentioned issues. In the light of article 25(3) of the Constitution of Pakistan, these police stations were intended to be a special provision for protection of women. According to article 4(1) of CEDAW special measures (or special provisions) shall in no way entail as a consequence the maintenance of unequal or separate standards. Women police stations have entailed as consequence not only the maintenance of unequal standards (e.g. police reluctance to lodge FIR of a woman complainant) but also professional discrimination against women as members of the police force. As per article 4(1) of CEDAW, the special measures shall be

Discontinued when the objectives of equality of opportunity and treatment have been achieved. The women police stations have not only failed to achieve the objective of

equality of opportunity and treatment between men and women but have also contributed to the gender segregation and discrimination against women. Now the question is what should be done with these women police stations? Given their performance they stand as a fit case to be abolished. Most of my informants suggested that the government should abolish them altogether. However, I suggest that before abolishing them we should see if there could be any good use of these police stations for the benefit of women victims of violence. In this regard, I recommend a way to use these women police station for the benefit of those women and children who are not accused of any crime by the police but are in need to be kept in the state protection during court trials.

Suggestions

All the existing women police stations should be converted into official temporary shelter houses where those women and children should be kept who are not charged with any crime by the police but whose cases are under trial in the courts of law and who are in need of police protection during the course of the court trials. A few policewomen should be posted at these shelter houses and they should be given special trainings on how to provide police services to the women and children victims of crimes. Meanwhile, the women police station should also keep on serving as female lock ups, as they are serving now. A few policewomen should be posted to take care of the female detainees. All the remaining staff of the women police stations should be posted to various regular police stations, where they should be allowed to take part in the routine law enforcement activities likes their male colleagues. A regular male-dominated police station with female staff may not need to send its female detainees to the lock up of the women police stations and the female staff should be deputed at the lock ups of these police stations if there are women in these lock ups. Once there are policewomen in all police stations of Pakistan the roles of the women police stations as female lock ups would not be required. All the policewomen who are not yet trained should be immediately sent for training in a phased programmed. They should be given equal opportunities along with their male colleagues to go for advance training both in Pakistan and abroad.

The present ratio of women in the police should be gradually increased. Law enforcement as profession should be completely open to women. Women should be promoted in all levels of the police hierarchy and in the due course of time Pakistan

should have women IGPs. Meritorious policewomen should be rewarded like their male colleagues, e.g. by quick promotions, monetary rewards etc. No policewomen in need of police protection during the course of the court trials. A few policewomen should be posted at these shelter houses and they should be given special trainings on how to provide police services to the women and children victims of crimes

B: All the policewomen who are not yet trained should be immediately sent for training. They should be given equal opportunities along with their male colleagues to go for advance training both in Pakistan and abroad.

C: The present ratio of women in the police should be gradually increased. Law enforcement as profession should be completely open to women. Women should be promoted in all levels of the police hierarchy and in the due course of time Pakistan should have women IGPs. Meritorious policewomen should be rewarded like their male colleagues, e.g. by quick promotions, monetary rewards etc. No policewomen violence against women, it (domestic violence) should be specifically made a crime under PPC. There should be legislation in this regard. Also, specific penalties should be included in the police rules for those police officers who refuse to register cases of domestic violence against women. After making domestic violence a crime under PPC, there should be a long and sustained media campaign to make people aware of the law and the responsibility of the police in this regard.

D: In order to withdraw the legal sanction accorded to the subordinate status of women, the discriminatory Hudood laws should be abolished.

E: CEDAW should be part of the training courses in the police training schools of Pakistan.

F: There should be a long and sustained media debate on CEDAW in relation to Pakistan in order to introduce CEDAW to the common people of Pakistan and to get suggestions from people in various walks of life on how the Government should implement it in Pakistan.

G: There should be a long and sustained media campaign to make people aware of the rights of women in marriage, divorce, custody of children, inheritance etc, which are protected under the Muslim Family Law Ordinance of Pakistan.

H: The NGOs and members of local bodies (local councils) should help find and then give publicity to the those lawyers who would be willing to defend free of charge some women in family courts, who are too poor to hire the services of lawyers

Glossary

ASI Assistant Sub Inspector

ASP Assistant Superintendent Police

ASP Assistant Superintendent Police

DSP Deputy Superintendent Police

Moharrir (station clerk)

Aurat Foundation A women's NGO in Pakistan

CEDAW Convention on Elimination of All Forms of Discrimination Against Women

FIR First Information Report

PPC Pakistan Penal Code

SHO Station House Master

SSP Senior Superintendent Police

SSP (HQ) Senior Superintendent Police (Headquarters)

SSP Senior Superintendent Police.

Zimnies application submitted in the police stations

bakshi khana police cell where women criminals waiting for her hearing

ritual honor-killings murder of women and young girls for the sake of religion and norms and values

Lock up, Where female detainee's kept in women police station.

Hadood laws
purdah.
face.

limitations by the government.

Vail in which a women has to coverd here

Escort duty
custoudy of women police officers

women arrested by the police and taken to courts in the

Holy Quran

religious and respectable book of muslims

shalwar, kameez.

Traditional dress in Pakistan both for men and

women.

Jirgas,which consist

type of court which consist of

respect able members of the community whos decision should be acceptd with out
any hesitation

Tokenism means the policy or practice of making only a symbolic effort

Kara Kari or siah-kari

honor killings

Karo's

the males suspected of illicit relationships

I L O

international labour orgnations

Questionnaire

1. Name
2. Age
3. Status single/married
4. Designation.
5. What was your source of inspiration to join this department?
6. Work duration at women police station?
7. Monthly income
8. How did you find out this job?
9. Why did you join particularly this department?
10. Did anyone discourage you from your family? Who did .father brother or relatives?
11. Do you feel any problems during the process of investigation?
12. During investigation, how do male members treat you?
13. Do you feel any kind of harassment from male side?
14. Do you think that different kinds of training are necessary for you?
15. If you did not have financial problems would you continue this job?
16. In your opinion are you getting paid enough for your services?
17. What proportion of your household expenses are covered by your income
18. How many hours do you rest in a day?
19. Are you feel empowered after joining this department?
20. How your family supports you?
21. Your social life is affected after joining this department?
22. Do you give relaxation, in the days of "menses", "pregnancy"
23. If you have some other option for job would you leave this job?
24. How political leaders behave with you when you are dealing with them?
25. Do you really think that Pakistani women are going towards change?
26. After starting work do you feel that your personal economic problems are solved?
27. Do you think that you source of inspiration for your family?
28. Does your family have to face any kind of social problem because of your job?

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Haleena saeed iqdal
Ist psp women police officer.



D.S.P Nighat Haide with some women she is trying to solve some family problems between these women.



Team of women police during training



D.S.P Nighat Haider with some people in women police station G-7



D.S.P Nighat Haider listening some problems

Comparative Crime Statement of Women Police Station from 1994 to 2007

	Year	Person				Accident		Property				Vehicle Theft		Recovery			Local and Special Law			Misc	Total
		Murder	Attempt to Murder	Hurt	Zina Ordinance/ Kidnapping cases	Fatal Accident	Non Fatal Accident	Dacioty	Robbery	Day Burglary	Night Burglary	General Theft	Car Theft	Motor cycle Theft	Car	Motorcycle	General Recovery	Arms Ordinance	Prohabitation Orders-3/4		
Women Police Station	1994	1	0	0	1	0	0	0	0	0	0	4	0	0	0	0	0	0	0	0	0
	1995	0	0	0	1	0	0	0	0	0	0	1	0	0	0	0	1	0	0	0	3
	1996	0	2	5	1	0	0	0	0	0	0	7	0	0	0	0	0	0	0	0	7
	1997	0	0	0	1	0	0	0	0	1	1	5	0	0	0	0	0	0	0	0	3
	1998	0	0	3	4	0	0	0	1	1	0	11	0	0	0	0	0	0	0	1	12
	1999	3	0	10	2	0	0	0	0	1	0	3	0	0	0	0	1	0	1	1	7
	2000	0	1	8	0	0	0	0	0	0	0	8	0	0	0	0	0	0	0	0	13
	2001	1	1	4	1	0	0	0	0	1	0	5	0	0	0	0	2	0	1	0	16
	2002	0	0	3	3	0	0	0	0	0	1	9	0	0	0	0	1	1	1	0	9
	2003	0	0	2	2	0	1	0	0	2	0	9	0	0	0	0	0	1	0	0	7
	2004	0	0	0	0	0	0	0	0	0	0	25	0	0	0	0	0	0	0	0	16
	2005	0	1	1	0	0	0	0	0	0	0	15	0	0	0	0	0	0	0	1	3
	2006	0	0	6	0	0	0	0	0	1	1	52	0	0	0	0	3	0	1	1	18
	2007	1	0	1	4	0	0	0	2	0	1	21	0	0	0	0	4	1	0	0	23