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Socio-Psychological Stigma to Join Women Police

(A Case Study of Islamabad and Rawalpindi)



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QUAID-I-AZAM UNIVERSITY

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**Socio-Psychological Stigma to Join
Women Police**

(A Case Study of Islamabad and Rawalpindi)

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This is to certify that we have read the thesis submitted by Ms. Zara Shahzad. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of "Master of Philosophy in Anthropology".

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Chapter 01

Introduction

1.1 The Background

The research deals with cultural stigma attached with Pakistani women to join police service. Cultural value system in every society relay on sets of mutually defining terms, for example normal/abnormal, able-bodied/disable-bodied, right/wrong and approved/disapproved, that largely determines local attitudes of acceptance or exclusion regarding particular categories of persons. Every society to some extent has its own world view that actually places the basis for the cultural rules and norms. These cultural norms sometime consciously and other than unconsciously shape the social structure of society as well as effect the psychological construction of its individuals. Culture always set separate identities for its members and demand them to act according to what is expected to them. These identities are built-up throughout acculturation that tells individuals the desired roles and responsibilities. In a single culture different group identities are made on the basis of some common attributes and cultural norms allow them what to do and what not. Accepted and restricted gender roles widely and strictly distributed through cultural orientation among the individuals of a society. The gender differences are created due to the biological determinant 'sex' and not consider the individual's actual capacity and strength. It is culture that creates and label stereotyping behavior for males and females. Females are not allowed to practice some specific kind of behavior while the same males can do. These differences are intrinsically social and deeply working in the cognitive process of individual. Cognitive anthropology believe that cognitive growth is socially determined and people's cognition labeled certain attitudes as prejudice and stereotype to be act. It alternatively create stigma and people do a negative response to certain acts, either due to social restraints or religious. Stigma is working in society but it implement unconsciously through a socio-psychological process within individuals.

Social and psychological stigma may express the sense of social inequality and it may attach to certain acts or upon the person who is going to do that. In the present study, stigma is discussed in its socio-psychological sense that is directly attached to only female. Gender based stigma revealing its cruel nature on the part of female and restricts them to act certain tasks without

considering the issue that they will prove themselves to be as best suitable for that. Stereotyping statements and actions created a dichotomy between male and female in a sense that individuals consciously accepted the difference that most of time not naturally exist but socially created. Dichotomies between male and female define gender roles and culture impose stigma on restricted gender roles.

Through this research, cultural stigma allows one to understand how specific cultural value systems affect our most intimate sense of self, contribute to our very notion of personhood and inform the way to communicate and engage with others in the world. The modern idea of stigma owes a great deal to Goffman, (1990) who viewed stigma as a process based on a social contribution of identity through which the reaction of others spoil normal identity. Person who become associated with a stigmatized condition thus pass from a 'normal' to a 'discredited' or 'discreditable' social status. Cultural stigma is a severe social disapproval of personal characteristics or beliefs that are against cultural norms.

In Pakistani society, women are always kept outside the frame in many fields. The basic assumption which works behind this act is that men and women both have different sex identity and consequently they both have to play different gender roles which are already assigned by society according to the existing norms and values. Cultural anthropologists believe that it is society but not the sex that determine men's work and women's sphere. Considering these chores as natural or appropriate is essential to defining one's gender, only partially indicated by one's sex...that culturally determined gender-appropriate characteristics, even in work tasks, must be clear.

Cultural barriers are key elements for creating gender segregation from working fields. Unfortunately women are the major victims of this segregation. A cultural norm restricts them strictly to the private life only and as a result they are outside, subservient to and silent to the public life. For about many fields, woman is declared as stigmatized personality by specific cultural values. Social disapproval is a major hindrance for women in all over the world to perform their role in various fields of work such as armed force and police.

It is culture who assigned different gender roles to the sexes according to its own setup. Gender roles refer to the set of social and behavioral norms that are considered to be socially appropriate

for individuals of a specific sex in the context of a specific culture, which differ widely between cultures and over time. This perspective proposes that gender difference is socially constructed. Social construction of gender moves away from socialization as the origin of gender differences; people do not merely internalize gender roles as they grow up but they respond to changing norms in society. Any act of members of particular culture which is not according to their cultural set-up is often stamped as stigma. This is the reason that any unusual act most of the time get the attention of the members of any specific culture.

Entrance of women in police force has attention seeking place especially among developing countries like Pakistan. Gender relations in Pakistan rest on two basic perceptions: That woman is subordinate to men, and that a man's honor resides in the actions of the women of his family. Thus, as in other orthodox Muslim societies, women are responsible for maintaining the family honor. To ensure that they do not dishonor their families, society limits women's mobility, places restrictions on their behavior and activities, and permits them only limited contact with opposite sex. In a country where woman is religiously and socially bound to stay at home are now take initiative to join such a field which were directly allocated to man. Generally throughout the world women have entered policing over the past twenty years, but police work remains a highly masculine typed occupation in which far outnumber woman. In sex-typed occupation fields, such as policing, sex category and gender are extremely salient¹. Women place and position in police occupation is largely determined by cultural categories and standards. This research focused on those cultural perceptions and standards which measure the actual position of woman in policing. This research involved a detail study of those conditions and situation which allocated 'women in police' a stigmatized social status.

1.2 Problem

The research is focused on the stereotyped attitude of society that restricts women to join police service. It also bifurcate the controversial dichotomy between the ascribed and achieved status and trace out its linkage to the overall women police scenario. In order to know the role and

¹Gwendolyn L. Gerber, 2001. 'Woman and Man Police Officers: Status, Gender and Personality' pp 34

status allocated to women police by society and the perception society unusually hold regarding police profession, the research was designed in more qualitative manner. During the research the gender role of women police and their expected responsibilities which they have to perform according to the prevailing norms were also explored. So, the present existing stigma regarding women, who are participating in police service (either social or psychological), was the chief problem of present research.

1.3 Statement of the Problem

Every society categorize the individuals that make-up their social universe where socially approved values working together in maintaining social relations and identities. The identity of men and women socially considered as different and there is cultural explanation of every appropriate and inappropriate behavior for them. Almost in all cultures there is sex-role model working to explain the accepted and favorable patterns for male and female within a culture. The patterns of sex-based inequality create a social structure where women are completely absent in work force. The invisibility of women in public life is the cause and consequence of their being consistently barred from positions of authority in micro level. Women have historically been excluded from participation in many professions and when women have gained entry into the male's professions; they have focused many additional obstacles. Social scientists claimed that oppression of woman in many fields is the result of sexism. Sexism is the discrimination on the basis of sex and gender. Gender discrimination' is often based on gender stereotypes of a particular society, i.e. considering men physically strong and women as emotionally sensitive. It is because of the fact that the term gender is often conflicted with the term sex. Both the terms are used as synonyms of each other in normal context, but there's a technical difference between the both. Sex is a biological differentiation of individuals, categorizing them as males and females; this difference of individuals is same in all the cultures, while gender is a social differentiation of individuals which categorizes them as masculine and feminine. This difference determines the role of individuals in a particular society. The role of individuals in different societies is different and thus the role of gender is variable in accordance with the prevailing social setup.

Sex and gender are different in origin but basically the general role of individuals in a particular society is partly based on the physical potentials of individuals. Along with physical

requirements individual must have to use his/her mental capabilities in order to move in the society. Gender discrimination in its originality is a phenomenon, by which the role of individuals is determined within a particular society. Gender Discrimination allows the distribution of the social responsibilities among the members of the society in such an effective manner that one can fulfill his/her responsibilities by using his/her physical and mental capabilities at optimum. The conflict of gender discrimination arises when only physical part of one's strengths is considered and the mental part is neglected. As a result of such half considered phenomenon, individuals are categorized as 'strong' and 'weak', 'emotionally strong' and 'emotionally sensitive', 'competent' and incompetent', 'leaders' and 'followers' etc. In this case the gender discrimination doesn't remain in its totality or originality and is considered as a factor deteriorating the process of development of human skills.

This conceptual dichotomy of between two sexes further create cultural-based gender stigma. Stigma born when people strictly believe in the wrong perception of their cultural set up. From a long time ago people always think that man is superior in most fields as compare to woman. That's why people always prefer male as the advance gender so he keeps all the important works in society when woman only stay at home to do housework and raise the children. Woman's status was lowest in those societies where there is a firm differentiation between domestic and public spheres of activity and where woman are isolated one another and placed under a single men's authority. Their position is raised when they can challenge those claims to authority either by taking on men's roles or by establishing social ties, by creating a sense of rank, order and value in a world in which women prevail. One possibility for women, then, is to create a public world of their own.

The actions of individuals and organizations have an impact on society and may become the social trends. These trends are socially constructed and inherently restraint to change. Individuals within societies need social continuities to a lesser or greater extent, depending on significant factors like age and gender. Social and cultural continuities can be likened to individuals' actions that become comfortable patterns of behavior and given the individuals a sense of social approval. Social change is difficult to occur as social ideologies tightly connected to every act of individuals of a society. But in spite of this reality every society goes through the process of social change. As things never remain same gender identities also become change and now the social continuity of women's exclusion weakened its position in society. Now females largely

join such professions that are not socially approved for them. Breaking down norms and values females enter in the work force that are stereotypically restricted for them. Instead of this change, great difficulties still exist and women have to cope with them. A culturally imposed stigma is the major problem for females to think about such professions that are labeled for man only.

In developing countries like Pakistan, women status strictly and largely determined by cultural norms. Any act which is against these norms is deviant and the person considered a stigmatized personality for the larger population. Culture do control many acts of its members by labeling them good or bad, right and wrong and it is due to cultural control that two main sexes of society always restricts to their culturally assigned roles. Man is consider biologically strong and free from vulnerable conditions as woman is not, so culture provide its support for this notion and as a result there are vast opportunities available for man to move in any profession or field in all over the world.

Culture create dichotomy of domestic/public and active/passive and allocated women subordinating role to perform under man's supervision. In this condition when any woman disapproved these cultural barriers and do an act which is not socially allowed is always be attached with negative perception. During sexual revolution there was a change in the cultural perception of sexual morality and sexual behavior. The sexual revolution has been known as the sexual liberation by feminist since some saw this new development in west as a leveling ground for females to have as many choices concerning their sexuality as males hoping to eliminate the problematic power/powerless dichotomy of traditional society. Due to social change, enlightened view and an effort to create gender equality, woman also given an opportunity to join such fields like policing which need all those qualities which are clearly associated to masculinity of man.

This research focused on the cultural perception about woman participation in police service. The aim of this document was to record personal experience of woman in policing and to focus how woman feel about themselves in police. Woman entrance in policing is unusual act in the society like Pakistan where professions for females are pre-defined and well explained by cultural and family norms. With the respect of cultural set-up very few professions like doctors and teachers are fully socially approved for females. The reason for limiting choice within professions is the vulnerability and sensitivity of female character in society. Police is basically a job which fully demands power, physical strength, braveness and courage which are never

imagine being the characteristics of woman's nature. In this situation when woman take a step to enter in police service is very difficult for other members of a culture to accept and support. This research was basically revolved around the issues regarding woman in policing and cultural perception about this involvement.

To understand the actual nature of women oppression and the existing inequality of women from specific work force it is necessary to review the whole feminist struggle that started on macro level to take rights for women in all spheres of social structure. This was the great movement that ever raised in the favor of women and that left great effects on socio-political structure of different countries. By go through this movement it is easy to understand the history of women's oppression and their exclusion from specific social structure which alternatively create stereotypical restrictions on them.

1.4 Conventional Theories of Origins of Women's Subordination

Feminists began to ask the origin of women's subordination and they felt that all old explanations were not up to satisfactory. According to feminist point of view female subordination is universal and social structure of different societies act in a way that male dominance becomes universal, natural and immutable. No body even feels the need to be questioned. The contradictory theories of feminism focused on the biological differences between the sexes and explained cultural categories and social terms in the sense of biological differences. The difference between the sexes later converted in inferior status and the entire social task considered being inferior that were holed by female of that society. The origin of male dominance and female subordination is well explained by the most popular theory holding an andocentric view known as 'Man-the-Hunter'. This theory not only explores the male-biased but also asserts women's position in society. Anthropologists have long been concerned with the behavioral evolution of human species. Probably no topic has stimulated more controversy than the debate concerning origins of sex-role differences. Did early males have characteristically different behavioral adaptations than their female counterparts? Did one sex dominate the frontier of early hominid cultural innovation? A well-known rendition of early hominid behavioral development was popularized in the 1960s and 1970s. According to this "man, the hunter" theory, the hunting of large animals by males was the central stimulus of hominid behavioral evolution. In this reconstruction, the hunting of large, dangerous mammals by

cooperating groups of males fostered the development of intelligence, language, tools, and bipedal. This "man, the hunter" scenario further suggests that while the males are leading the vanguard in hominid evolution, females remain mostly sedentary, tied to the home base by the burden of dependent young. Females may have contributed some wild plant foods to the group's subsistence, but this is not seen as particularly challenging and certainly not a very noble. In this situation of marked division of labor, sexual relationships quickly changed. From the female's point of view, it would be beneficial to maintain a close bond with a provisioning male and consequently, she would want to appear attractive. As might be expected, such a male-centered scenario did not go unchallenged. Ignoring females or relegating them to a definitely inferior role in human behavioral evolution drew sharp criticism from several quarters. As one anthropologist noted:

"So, while the males were out hunting, developing all their skills, learning to cooperate, inventing language, inventing art, creating tools and weapons, the poor dependent females were sitting back at the home base having one child after another and waiting for the males to bring home the bacon. While this reconstruction is certainly ingenious, it gives one the decided impression that only half the species--the male half--did any evolving. In addition to containing a number of logical gaps, the argument becomes somewhat doubtful in the light of modern knowledge of genetics and primate behavior"².

1.4.1 Social Darwinism

In the nineteenth century, social sciences greatly focused about the origin of evolution of human organization. Social Darwinists attribute different innate characteristics to man and women and explain the social development as caused of these differences. This theory believes that the universally approved male dominance arose on the basis of sexual division of labor. Herbert Spencer is also of the view that female subordination and sexual division of labor is the direct

² Slocum, 1975. 'gender and anthropology' pp 42

result of evolution and it is purely natural. He claimed that it is human's nature and biology that fitted the sexes to their different social functions that in turn, the existing sex roles were therefore biologically prescribed. Thus social Darwinism claimed that sex roles are purely natural of social evolution and any attempt to change them is tempering with this law which is morally wrong. Real sexual equality lies in each sex's doing what is innately suited for³.

1.4.2 Neo Evolutionism

The following school of social evolution is regarded as functionalism that greatly criticizes the social evolutionist perspective. Functionalists regarded all this effort to as speculation and unscientific. Most twentieth century neo evolutionists claimed that all hunting and gathering societies were egalitarian, peaceful and men were not possessing women. But their perspective with reference to women does not seem to be changing as they claimed the subordination of women as a necessary outcome of the struggle for survival. Marvin Harris in his famous book *Culture, People and Nature* (1975) argued that warfare has always been humanity; sexism and physical dimorphism is a result of warfare and aggression. The relationship between the man's supremacy and warfare is rested upon natural selection. To realize the need of man in warfare was lead the human society towards female infanticide and alternatively cultural forces must glorify males and devalue females. According to Harris this is the source of female subordination⁴.

1.4.3 Sociobiology

Sociobiology claimed that social arrangements are inevitable manifestation of specific actions of genes. They again gave central importance to the evolutionary process and stressed that genetic bias is intense enough to cause a substantial division of labor between male and female even in the most free societies. They claimed that if patriarchy exist it must be adaptively advantageous and determined by our genes. Therefore, the present sexual division of labor and sexual stereotypes are read into past. According to socio-biologists, it is our biology that determines our social roles in society human never go against it because it is their essential need. Men were the

³ Pandhe Sunita, 1989. 'women's subordination, its origin' pp 35-36

⁴ Ibid pp 36

hunters and women's social role seems to be eternally that of a mother. Their basic functions as child bearers and nurturers have an evolutionary advantage and such behavior later become the part of human genetic heritage. According to socio-biologists, mothering was not only the social role but it is the role that fitted them socially, physically and psychologically to their natural needs and satisfaction. It is natural and human biology directs them to do so and if humans want to move against it, alternatively it's mean to loss of efficiency⁵.

1.4.4 Criticism of the Conventional Theories

Universal male dominance by conventional theories came under the severe attack from the feminists in recent past. Feminist scholars heavily criticized the assumption of andocentric view and stressed to the need of social change. They challenged the claim of universality of female subordination. All feminist theories explain the relationship of male and female and difference between women's and men's experiences. Caroline Ramazanoglu (1989) explained the some common characteristics of multiple feminist's version.

1. All versions of feminism assert that existing relationship between the sexes, in which women are subordinated to men, are unsatisfactory and ought to be changed;
2. They challenges much that is taken for granted as natural, normal and desirable in our various societies;
3. Feminism consists of ideas which raise fundamental problems of explanation. The whole history and future course of human society in brought into question;
4. Feminism is not simply the ideas. Its point to change the world, to transform the relation between men and women so all people can have more chance to fulfill their whole human potential;
5. Feminism comprises very political practices but these are all aimed at changing the relationship between the sexes by giving women control over their own lives;
6. Feminism proposal for change always encounter resistance, although the nature and strength of this resistance is variable;

⁵ Ibid pp 37

7. Feminist implies the radical critique of reason, science and social theory which raises serious questions about how we know what we think we know. The most moderate advocates of women's right take the view of feminist voice that men have rights that are unjustly denied to women⁶.

1.4.5 Anthropological View Point on Women's Subordination

Modern anthropological data suggests that gender hierarchy is not a necessary condition of human society. Anthropology denies the universal element of women subordination. Feminist Anthropology can be divided into three approximate temporal categories. The first division is from 1850 to 1920 and is also referred to as the first wave or suffrage feminism. Up to this point ethnographies and much research in general had been done primarily by men for men and were informed by the presumption that biological sex determined an individual's roles in society. What first wave feminists sought to do was to include women's voices in ethnography, giving a female perspective on experience and events. Second wave feminism stretched from approximately 1920 to 1980. These feminists separated sex and gender as descriptive categories; previously they had been used interchangeably. Sex is defined as determined by biology and in turn effecting biology. Gender is seen as culturally defined. The category "woman" could unite all females, as it was considered the most significant role and therefore the strongest categorical identification. Third wave feminism extends from roughly 1980 to the present. Third wave feminism was also influence by postmodern discourse in general, which encouraged an evaluation of the politics of representation. Being categorized as woman no longer supersedes other distinctions and roles. Class, race, ethnicity, socioeconomic status, religion, etc. are also recognized as important characteristics that diversify the category of women; in other words it is acknowledged that all women do not have the same universal needs and experiences. Feminist scholars have been influential in the fight for women's rights to work in the public or private sphere, and have stressed that women have the right to make choices for themselves. However, there has been a growing awareness that these things are not necessarily issues for all women around the world, and feminist anthropology has tried to bring to light their concerns and to find ways in which these women can empower themselves to effect change.

⁶ Ramazanoglu Caroline. 1989. 'Feminism and the Contradictions of Oppression' pp 08

1.5 Objectives of the Study

The study has following objectives

- To explore socio-psychological factors and barriers which create stigma for woman to join police service

Through this objective researcher explored social and psychological reasons which were the main source of the existence of stigma about women. Woman is not considered suitable for police job and there are socio-psychological barriers working behind this situation. So it was focused on such cultural barriers which restricted the women to enter police profession.

- To investigate the indicators that encouraged women to join police, which is traditionally considered a masculine field.

In this objective researcher focused on those aspects which motivate the females to join women police. These aspects of motivation may be exist on individual level or may be on collective cultural level. So it explored the basic reasons which lead women to a profession which was typically known as a male domain.

- To document the environment of police culture which is considered as culturally inappropriate for women

Through this objective it was documented the environment of police stations in which women police officials have to stay for their duty. It was also documented the behavior of women police officials to each other in order to know the complete environment of police culture through the deep observation of their behavior.

- To explore the level of satisfaction of women police in their job.

In this objective It was recorded the woman police experience in police service. This was lead towards woman personal feeling, their personal experience and the level of satisfaction by joining the police service.

- To find out the perception of male police officers about the involvement of women in police culture.

In this objective it was explored the male police perception about the woman role in policing. By exploring all this it helped to understand the woman status in police.

- To investigate the hierarchal status of women police and the hindrances they face at different ranks.

Through this objective it was find out existing hierarchal status of female police and to highlight their problems which create hurdles in the way of women police to perform their job.

- To record the view of female prisoners about the woman participation in police force.

There was bad and negative perception tightly connected to the woman role in policing so in order to understand the whole perspective it was necessary to record the view of female prisoners about the woman role in policing.

1.6 Hypothesis

In order to conduct an ethnographic research, researcher needs a hypothesis which he/she have to check out during his/her field work. My hypothesis is,

“The indulgence of woman enhances the stigma of police service.”

The hypothesis consisted on two variables, the independent and the dependent variable. The researcher focused that how the relation of these variables affects each other's. The stigma of police is already an existing phenomenon in Pakistani society, the hypothetical concerned of this research was to discover whether the involvement of women in police service enhances this stigma or not.

1.7 Unit of data collection

Unit of data collection are the groups of people or entities that are trapped by any researcher to get information relevant to the topic. The units of data collection for the present research were following:

1. Woman police staff
2. Male police staff
3. General public (parents, young male and female)

1.8 Significance of the Study

Police as a profession is always consider a job purely and solely for males. The strong reason behind this act is the concepts of power, strength and courage. These are the concepts which are directly associated to male personality while the women are always kept outside of these qualities either by culture or religion. Women is usually considered to be delicate, soft, shy and weak as compare to male and this is the major reason that culture stigmatize her as passive character among the male active character in various domains of work and policing.

The present research will help in finding out the reasons that why woman always be culturally stigmatized when she enter in the profession which is culturally stamped as male profession. This will become very helpful to convey the other side of mirror by exploring woman role in policing. By this research people will better know the other aspects of woman participation in police. This research will help in finding out cultural perception about gender and their roles and also provide woman police an opportunity to know about the different views of their status in police service. This research will also help authorities to set their path according to the basic needs of police staff and it also give them a direction for the betterment of the social and professional status of woman in police.

As through this research the life experience of woman in police has been recorded and disseminated so this research will help senior officials to be aware about the ground realities and difficulties of woman in police. Academically it will provide rich data which will help in conducting other qualitative and quantitative researches on such burning issues.

1.9 Conceptual Framework

The major concepts which the researcher used during the research work are Stigma, Gender and Sex, Culture and Police. Here, these concepts are discussed in detail.

1.9.1 Stigma

Social stigma is a severe social disapproval of personal characteristics or beliefs that are perceived to be against cultural norms. Stigma is defined as the process by which the reaction of others spoils normal identity. The way in which people construct cognitive categories to stereotyped beliefs (annual review of sociology, 2001:363)

1.9.2 Gender & Sex

Sex refers to the dichotomous distinction between male and female based on physiological characteristics; while the term gender refers to psychological and cultural definition of the dimensions masculine and feminine, and only tends to a strictly dichotomous distinction between groups. Despite the wealth of literature assuming that 'sex' and 'gender' are interchangeable, the primatologists persist in using the term sex role correctly to describe position in intercourse. Thus there is very reason to regard most sociological uses of male-female differences as the gender roles.

1.9.3 Gender roles

Gender roles are cultural expectations of men and women in a particular society. Gender roles include sex perception about the natural abilities of men and women, the occupations considered suitable for each sex, difference in temperament and personality, the kinds of behavior that are most appropriate for men and women and their attitudes towards themselves and others.

1.9.4 Gender hierarchy

Gender hierarchy is the way in which the attributes that are given to men and women differentially valued and related to the distribution of resources, prestige and power. In this sense societies are divided in less prestigious domestic (private) world inhabited by women and more prestigious public world dominated by men.

1.9.5 Culture

The word culture is used by for the first time in 19th Century by the evolutionary theorists as an equivalent to civilization. The content of culture is learned through social interaction continues to define the cultural domains, clearly distinguishing it from those things that are not learned but only activated by experience. Each society has a culture that its members share and that also characterizes the society as a distinct entity.

1.9.6 Police

The term police is used to denote a body of people organized to maintain civil order and to investigate branches of the law. There are remarkable historical, geographical and organizational diversities in the activities of persons who are, or have been, counted as police men. Within any one country the work of police men today is very different from what it was in the past. All

societies need some means whereby order is maintained. In the smallest societies lacking written laws, informal sanctions discouraged deviation. The police function is universal in society, though it is only in the larger and more complex states of modern times that full time officials are appointed with special police responsibilities regulated by law.

1.10 Research Methodology

Methodology is the systematic knowledge and “logic in use” of the ways, procedures and techniques to have enough knowledge about the research you are going to conduct. This research was based on anthropological study and there was need of specific structure of some specific methodology which helped in ladder of abstraction in order to produce and organized the relevant data. Talking on the techniques, an anthropologist from all social sciences is free to use and select any tool because his/her laboratory (field) varies from area to area. The researcher used specific anthropological techniques to resolve the research problem and to identify its relevant and valid issues.

1.10.1 Rapport Building

In any anthropological research rapport building is first and crucial phase for the researcher as this leads to lowering of local barriers, which helps in getting in-depth data. The researcher has to enter in the field carefully. Mistake in entry may end the chances of success in the field. It is the most important thing and also the most difficult, as it required a lot of patience, energy and time. In the present research, the rapport was built through spending more time with police officials and by making informal discussions with both police and general public. It was very difficult to start to collect valid data without this technique as no one seemed willing to give any information to a stranger. At the start of field work, it seemed to be more difficult to interact and communicate with women police as they were confused about the purpose of this research. They deliberately hide some information even they sometime refused to talk. By the time, through this strategy, most of the women in police agreed on their own to provide the relevant information. Among the general public with the help of key informants, it was easy to enter in the field and to make contacts and good rapport. Although sometime male members living in selected community suspected about the presence of a researcher but later they get used to of researcher presence. So this technique helped to build up the contacts with the relevant persons in a

comfortable environment.

1.10.2 Participant Observation

Through participant observation, researcher has become able to collect a lot of information about cultural practices of specific locale. In anthropological study Participant observer shares the social life of the people which he is studying, in their own habitat. Researcher spent more time among women police to watch and observe them. This research technique helped the researcher to describe, analyze and explain the whole data in a more systematic manner. This technique also helped to understand the actor's point of view and to get closer to them by making clear understanding of them. In the field, a participant observer takes on the role of a friendly stranger. The first day in the field is important. On entering the field, one ought to feel at ease and make others feel at home. At the start, the researcher spent long time in the field by observing the daily activities of women police staff. Silent observation of their work and their activities helped the researcher to explore their way of communication and about their daily work. Through participant observation, the actual problems of female police and the complications which were still hidden from the eyes of senior officials of police were also explored.

1.10.3 Non-participant observation

In some cases a researcher would like to be silent observer of the situations happening around in different frames of time. At such situations, the researcher must keep his eyes and ears open to fully grasp the scenario in his mind to get a better understanding of the perceptions of the people regarding different minor and major issues. Since the topic needed careful dealing, non-participant observational technique helped a lot. There were quite a few sensitive areas which could not be discussed easily with the people of the community. Therefore at such stages, instead of getting stuck; the researcher has to look out the relevant answers through the silent observation method.

1.10.4 Key Informant

Key informant plays an important role in the anthropological research. To gather complete objective information about the culture and the people of the locale, key-informants were used. Key informant is a person who has a good of knowledge about their people. According to

Russell (1994), good key informants are the people who you can talk easily, who understand the information you need, who are glad to give it to you and get it for you. Key informant technique is used to best advantage when it is closely integrated participant observation as done in present research. Though key informant technique the access and contact to respondents remain quite easy. Still it requires a great deal of skill on the part of researcher to find out the reality of the statement made by informant (which sometimes encompasses the large quantity of subjectivity).

In this research key informants played intermediary role as they were help to look into the whole system. The researcher selected two key informants after spending some time in locale and their selection was a very sensitive process because half of the research has to be extracted with their help. Before the selection of the key informants, the objectives of the research clearly explained to them so that they could help to obtain the valid and reliable data. Two females as key informants of this research were selected, who were experienced and have well-built relations to the members of that community. They were selected by realizing the fact that mostly persons of that locale gave them respect and considered them trust worthy. They both helped throughout the whole period of present research by giving their precious time and provided valuable information.

1.10.5 Interviews

The interview is an important tool used in field work to collect detailed information. It is a form of conversation to collect in depth and detailed information. In anthropological research the variety of interviews are used. Out of a vast range of interview types the researcher used the both formal/structural and informal/un-structured interviews. The structured interviews involved exposing every informant in a sample to the same stimuli. The stimuli may be a set of questions or they may be a list of names. These interviews were pre-planned and present in written form. Through this technique, the researcher becomes able to take maximum control over the respondents and this technique also proved vital in getting more information and data relevant to the research problem. While the informal or un-structure interviews, on the other hand, designed and characterized in a way where respondent took the major control. In this technique the respondents often uses verity of answers without regarding the limits of time and space. In this set of interviews there was not preplanned set of questions. During this research 48 interviews were conducted from different respondents like male and female police officers and from general

public. With the use of two different types of interviews, the researcher become able to have access over the more relevant data from the respondents even in most unsuitable atmosphere.

1.10.6 Questionnaire

A questionnaire is very useful technique for getting data and information in more systematic way. In this research a set of relevant questions in a form of questionnaire had been provided to acquire the relevant data from the respondents. For this research two different questionnaires were constructed. Encompassing the value of local languages, the questionnaire also translated into the Urdu language for the ease and comfort of the respondents. One questionnaire was designed for male and female police officers and other was designed for general public. These questionnaires were used for getting detailed and relevant information from the selected sample.

1.10.7 Sampling

Sampling is the most important tool which used in collection of anthropological research data. Sampling is defined as the representation of a larger whole. When dealing with people, it can be defined as a set of respondents (people) selected from a larger population for the purpose to conduct a reliable research. A population is a group of individual persons, objects, or items from which samples are taken for measurement. According to Manheim (1977), a sample is part of the population that is observed in order to make the inferences about the whole population. For this study, the researcher selected 48 respondents and applied the technique of stratified and convenient sampling. Through stratified technique, sample has divided into different strata's on the basis of their ages. The first two strata, taken from women police, one under the age of 30 and other above the age of 30. The other two strata, taken from general public including both male and female, one again for the respondents under the age of 30 and other was for the respondents above that particular age limit. The purpose of this division within women police and among general public was to explore difference of opinion and experiences about the police and involvement of women in police. The number of 12 respondents was selected to each stratum through the convenient sampling. Male police staff was also selected to record their views about women participation in police on the convenient basis.



1.10.8 Case Study Method

Case study is another tool, which is used to get in depth and detailed data about a certain individual, action or phenomena. Yin (1984) was of the view that; 'the case study contributes uniquely to our knowledge individual, organizational, social, political phenomena. In brief, the case study allows an investigation to retain the holistic and meaningful characteristics of real life events'. This tool helped while collecting comprehensive data and conducting intensive investigation of any unit during the process of data collection. Main advantages of the case study lie in the richness of its description as the subject is deeply studied and all data are well-explained. The researcher has documented five different case studies that described women experiences in police. Besides it, the researcher also noted the differences between what people say and what actually they do. Case studies interviews were of an open ended nature; therefore it was asked from the respondents for the facts as well as for the respondent's opinion about events. During the field work with the help of this methodology different case studies were collected to document the professional life and experience of woman police.

1.10.9 Focus Group Discussions

Focus group discussions are the major technique used by anthropologist in qualitative researchers. It usually depends on the general talks with the respondents. These general talks and informal discussions were used as one of the major tools of this research. They provided with additional information about each and every aspect of woman police. Again they helped in maintaining good and friendly relationships especially with police officials by having long frank talks. By focus group discussions it becomes easy for researcher to understand the real sense of different attitudes which were not being manifested in normal behavior.

1.10.10 Photography

Photography is visual representation of reality. The technique was used during the course of this research to keep the record of observation about the community. The visual images were given more clarity about the research topic, about the people, area and their experiences. Through photography, it was easy to visualize many important events in front of the reader which was impossible to brief in the theoretical paradigm.

1.10.11 Socio-Economic and Census Survey Forms

The statistical information is collected by applying a sociological method of data collection. The basic unit investigation for the present research is the individuals, who are living in different forms of family structure. It helped in two ways. Firstly these survey forms acquainted the researcher with the community and secondly they helped in putting all their suspicions to rest. During research two different type of survey forms are made. One was filled form police staff and other is filled from community members. These survey-forms made the researcher able to get a free and reliable access into their lives and norms. These survey forms consisted of multiple questions about marital status, cast, religion, age, gender, occupation and education.

1.10.12 Archives

Researcher collected the relevant data from different secondary sources. The following secondary sources were used for data collection.

1. Internet
2. Newspaper
3. Books and Journals

1.10.13 Jotting Book

Any researcher can face a drawback if he/she does not recognize his data properly, in order to organize and save the data, jotting book is used. Jotting method is important to write down the reliable and firsthand information. Throughout the field work, jotting book was kept to record the daily happenings of the day. At-times certain interesting comments and discussions used to come up and need to be recorded at the spot. Therefore jotting book proved too helpful in order to handle such information. The jotting notes also kept the researcher informed about the daily happenings and usually keeps the memory of researcher fresh in order to grasp new information.

1.10.14 Mapping

This technique was very useful in making my clear understanding about the internal layout and other important units of the community as well as the police stations. Important places such as

mosques, schools, houses, graveyards and roads were depicted on it. The researcher also acquired the map of both target districts and highlighted the exact option of the chosen locale.

1.11 Locale of the Study

The locale of my study was Islamabad and *Rawalpindi*. Particularly, the researcher selected two female police stations; one in sector G-7 *Sitara Market*, Islamabad, and the other one was Civil Lines, *Rawalpindi*. To record the view of general public the researcher selected the area of *Jhanda Chichee* situated at Cantt road *Rawalpindi*. The purpose to select this area was the location of this community which is situated very close to female police station and many female police constables are living there. The other important reason for selecting this locale was the socio-economic status of the people living there. Usually the residents of *Jhanda Chichee* belong to the middle class, and in every society the norms and traditions followed by the middle class usually becomes the identity of that particular culture. So, in order to extract the actual essence of the stigma (grounded in culture) attached to women police, the need of dissimilar views of middle class of the society becomes necessary and the locale of *Jhanda Chichee* proved vital in this regards.

Chapter 02

Literature Review

2.1 Literature Review

For any field work, it is necessary to go through literature related to that topic. Through this technique researcher has clarity about the topic, also helps to adopt a right line for research. It provides an assurance and keen knowledge to the researcher by studying the sufficient books, journals, articles and web sites. Without studying the relevant material, the researcher may not be able to draw the clear objectives. That is why the literature review is the most indispensable part of the thesis writing and without this a good thesis cannot be conducted.

To better understand the position of women in the manmade world it is essential to understand the basic concepts of sex and gender. These two terms further make distinction between biological and cultural perception regarding male and female.

“Classification by ‘sex’ refers to the dichotomous distinction between male and female based on physiological characteristics; classification by ‘gender’ refers to psychological and cultural definition of the dimensions ‘masculine’ and feminine,’ and only tends to a strictly dichotomous distinction between groups. When speaking of learned roles the paper term is gender role (Stoller, 1968; Oakeley, 1972; also Holter, 1968; Sears, 1965; and Bernard, 1971). Despite the wealth of literature assuming that ‘sex’ and ‘gender’ are interchangeable, the primatologists persist in using the term sex role correctly to describe position in intercourse. Thus there is very reason to regard most sociological uses of male-female differences as involving gender role”⁷.

Sex-typing is an element which is not unconsciously created but a complete social learning

⁷ Tresemer David, 1975, ‘Assumptions Made About Gender Roles’ Pp. 308-39 in *Another Voice: Feminist Perspectives on Social Life and Social Science*, edited by M. Millman and R. M. Kanter. Pp 114.

process is involved in it. It is a process through that people acquires sex-typed behavior patterns. Parents, teachers and peers treated girls and boys differently on the prescribed and accepted social norms. These norms further differentiate boys and girls; their behaviors, their strengths and capacities. Cultural responses to sexes also differ according to the social moral structure. The concepts of masculinity and feminists are popularly used to describe at least part of the traditional male and female roles. Stan L. Albrecht, et.al. (1987) explained the variation gender roles on the basis of sex-typing that tightly connected to that of social learning process of a society.

“Virtually all societies develop a division of labour between the sexes that is based upon perceived differences between men and women. The socially accepted differences, whether they are biologically based or not, become the basis for the institutionally sanctioned expectations about that men and women. Male activities appear to involve behavior which is strenuous, cooperative, and which may require long period of travel. The female activities, on the other hand, are more likely to involve the physically easier, more solitary and less mobile activities. These differences appear to be more and less the direct result of physical male-female differences”⁸.

Male behave differently to their female colleagues and very often this behavior have depicted in discriminatory way. Discrimination is also refer as prejudice which is related to any positive and negative evaluations or judgments of members of a particular group which are based primarily on the fact their membership in the group, and not necessarily because of particular characteristics of individual members. Out of various forms of prejudice, sex prejudice is one which occurs when an individual is evaluated on the basis of membership in a particular group--- i.e., as male or female and not because of his or her own specific characteristics. Although it is generally thought of as negative but it can also be positive. The basic reason behind the development and maintenance of prejudice and discrimination relates to the general beliefs in a society about the traits and behaviors, known as stereotypes. Robert S. Feldman (1985) argued in this perspective and quoted Weber and Crocker’s (1983) point of view as:

⁸ Stan L. Albrecht, 1987. ‘social psychology’, second edition, Prentice-Hall, Inc, pp 160-170

“Stereotypes are the cognitions and expectations assigned to members of groups simply on the basis their membership in those groups. Stereotypes are oversimplifications that we use to make sense out of a complex social environment.”⁹

Gender roles rather than sex roles greatly debated because most of the differences between males and females are role differences and not true sex differences. There are existing myths prevail in different societies about the role and behavior of male and female. The most established myth about man refers to be strong and have great self-esteem. The popular myth about woman was universally accepted as to be weak and emotional. These cultural myths heavily influenced the role theory and ideology of the individuals of a society. Societies build its structure on socially approved ideology that alternatively affects the performances of both sexes. Career choices also influenced by the division between the two genders. Sex segregation in the work place remain strong in that women are not socially allowed to do what male permitted to do by society. Stan L. Albrecht, et.al. (1987) stated that:

“Several factors accounts for the high segregation by sex in the work sector. Many currently employed women chose their careers when females sex role prescriptions were much more restrictive. Also, many women have chosen careers such as nursing or teaching that allow them time at home when their children are there. Most women have chosen their careers in the past not because of inabilities, but rather because of social influence----in other words gender roles”¹⁰.

Sex and gender are terms which are notice greatly by feminists and they are of the view that women are equally eligible to do all those activities which are perceived to be only for man. There is need to understand what is feminist voice. In this regard Freeha Zafar said,

“Nevertheless a broad definition of feminism is possible. Basically it means an awareness of women’s oppression, subordination and exploitation in society, at work and within the family, and conscious action by women and men to change this situation. According to this definition anyone who

⁹ Robert S. Feldman, 1985. pp 160

¹⁰ Stan L. Albrecht, 1987. ‘social psychology’ second edition, Prentice-Hall, Inc, pp 176

recognizes the existence of sexism (discrimination on the basis of gender), male domination and patriarchy and who take some action against it, is a feminist. From this definition it is clear that a mere recognition of sexism is not enough, it has to be accompanied by action, by a challenge to male domination within home and outside it"¹¹. (Zafar Fareeha, 1991:271)

Almost everywhere in the world the women have target role that have to bear the relationship to the actor, man in any work place. The invisibility of women in public life, and consequently in economic and professional, is the cause and consequence of their being consistently barred from positions of authority. There is need to give them proper rights and opportunities in employment sector especially in those jobs which are socially restricted to them. Proper channels are needed through which women are encouraged to join public life not only according to their personal capacities but also to their inner desires. Dr. M. Lakshmi Narasaiah (2004) said it is essential for women to play an equal role in decision-making and it is possible only if society give them equal rights. He further said in this regard:

“Women make up half of population and more than one-third of the work force and so their right to full citizenship and equality of opportunity and treatment in employment must be clearly expressed by their participating in all levels of activity. It is a matter of social justice to combat social discrimination against women, which is its very harshest when it comes to employment”¹².

Feminism is a struggle to change the world by realizing the importance of female participation and their involvement in social set-up. Feminism is not only a social but a political movement that demand the equal rights and equal opportunities for women in every sphere of a society. Caroline Ramazanoglu (1989) explained this movement as a struggle

Feminist movement rose to improve women's status and they clearly denied the assumption of universal male dominance. This movement is not considered as social but also as political and they claimed the equal distribution of rights and status for women in all spheres of life. Many

¹¹ Zafar, Fareeha ed. 1991. 'Finding our Way – readings on Women in Pakistan' pp 271

¹² Dr. M. Lakshmi Narasaiah, 2004. pp 02

conventional theories emphasis on the biological differences between the sexes and explain social categories in terms of these biological differences. All societies in the world create such differences and alternatively it creates sexual division of labour. These theories assert that sexual division of labour labeled women as inferior and men as superior. Sunita Pandhe (1989) quoted that:

“In all the conventional theories of women’s subordination the problem which needs explanation is, in the final analysis, seen as biologically determined, and therefore unchangeable. These theorists reduce women to biological entities and see women’s task as the work of nature, whereas, men are elevated to the status of culture by regarding their task as truly human; and therefore, the dichotomization---- women: nature, men: culture”¹³.

Although defining feminism is then clearly a question of taking a political stance. The way in which feminism is defined is contingent upon the way definer understands past, existing, and future relationships between women and men. Defining feminism remains difficult because it entails rethinking the past and the future, and seeing women as active agents in achieving change. Caroline Ramazanoglu (1989) stated that:

“Feminism is not simply the ideas. Its point to change the world, to transform the relation between men and women so all people can have more chance to fulfill their whole human potential; Feminism comprises very political practices but these are all aimed at changing the relationship between the sexes by giving women control over their own lives; Feminism proposal for change always encounter resistance, although the nature and strength of this resistance is variable”¹⁴.

The feminist school of thought ensure that the conceptualization of oppression between men and women vary from the liberal conception of inequalities to more radical conceptions of universal exploitation of women. The oppression of women by men is not the universal element

¹³ Sunita Pandhe, 1989. ‘Women’s Subordination’ (Its Origin), pp 30

¹⁴ Ramazanoglu, Caroline. 1989. ‘Feminism and the Contradictions of Oppression’ pp 08

as it varies cross culturally and women faced different experiences of oppression by men on the basis of their cultural norms.

There is great debate between the differences of man and woman that either they are naturally determined or it can be achieved by nurture through specific culture. Sex and gender are the terms which alternatively debate on this nature and nurture debate. It has to be clear that these two further divides the personality, characteristics, and even role and capacities of man and woman in unequal way. Oakeley and Martin argued in this regard that,

“Whatever nature does or does not determine in psycho-sexual differentiation of females and males, many people today believe that innate genetic qualities of individuals are extremely important in shaping gender differentiated behavior. This draws attention to a central conceptual distinction. I have already used in this book: that between ‘sex’ and ‘gender’ to the parallel and socially unequal division into femininity and masculinity”¹⁵.

Subbamma in her book “Women, tradition and Culture” argued about the traditional status of women in the culture and discuss it like:

“The idea that woman was created for the pleasure of man, that she is his property, that she should be subordinate to him and that she gets salvation in this world and in after-life only through her husband are being taught to the woman from her childhood. Modernism condemns these ideas. It propounds that the woman is not a property of man, that she is an individual and that she too has wants and desires. It advocates equality between the man and the woman”¹⁶.

Sex and gender treated differently in the cultural understanding. One ‘sex’ refers to biological capabilities and other ‘gender’ refers to cultural abilities. But the concept of ‘sex’ is always dominant and this is the reason that woman always excluded from male domain on the basis of sex. Male domination in various fields never permit woman to enter as it is conceived as to enter in his masculinity.

“Matthaei (1982) argues that the sex-typing of occupations

¹⁵ Oakley Ann and Rubertson Martin, 1981. pp 41

¹⁶ Subbamma, Malladi, 1985. ‘Women: Tradition and Culture’ pp 09

is adhered to by both sexes in order to sustain their conceptions of their own masculinity and femininity. Each new job is constructed as suitable for either men or women. The sex-typing of occupations is maintained because individuals have a strong interest in maintaining their identity as either masculine or feminine and thus would not only try to stop members of other sex from entering their area of employment, and contaminating it with inappropriate gender values, but also hesitate to enter the terrain of the either sex themselves for the same reason"¹⁷.

There is great and strong perception that segregation and discrimination to women is largely because of cultural set up. It greatly effects the women position and her role in society. Cultural barriers are considered to be stronger than any other restriction to females. As the writer said that,

"The ideology that firmly is and ought to be an 'enclave' in society have several important effects. It reduces the social position of women by maintaining the fiction that women do not contribute to the well-being of society but only contribute to the well-being of their own families"¹⁸.

We have noted that many of our women find their own ideas in conflict with the views which other people try to impose on them. The women find that in challenging discriminatory conditions, they also have to confront a whole range of expectations which contradict their own ideas. Three of the main themes identified by our women as conflicting with their own experience are those concerning female domesticity, subservience and inferiority.

The first myth concerns women's inferior abilities, mental and physical: women have less intelligence, less common sense and less ability to learn; they are unable to learn certain things, such as science and engineering; they have less strength and stamina than men, and they are less competent at certain kinds of work, such as that involving danger, skill, strength of purpose, or

¹⁷ Glazer, Nona & Youngelson, Helen ed. 1977. 'Women in a Man Made World: a Socio-economic Hand Book' pp 17

¹⁸ Ibid pp 50

the kinds of jobs which men define as theirs alone.

The second myth involves women's subservience to men: women are submissive and restrained in respect of their own desires, are dependent creatures and different to males. Women are not dominant, assertive, independent or self-confident.

The third is the myth of domesticity: women's needs are primarily, if not solely, domestic. A woman's purpose is marriage, reproduction and domestic labour. A woman has no need for a life or work outside the home; if she does have a job, she is not ambitious, nor is her work of importance compared with family life"¹⁹

Anything in a society cannot happen on its own but it is its members who are the responsible for all the happenings in the society. There are strong myths working in the culture about women and her roles which heavily restrict her in the inside the home and never allowed her to enter in those fields which are fictionally belief to be men's as Jaanna Liddle said that,

"Male domination does not occur on its own, but that it is crucially tied up with the social hierarchy. When women's individual experiences are placed within the context of this power structure, it can be seen, through an examination of the social processes which link them that the experiences are not purely individual but are crucially related to the social structure"²⁰

Cultural theories suggest that woman is segregated from many fields just because of cultural standards. Culture is the main responsible for exclusion of woman participation from many fields as it puts restrictions on them on the name of norms and values. These norms and values transfer or inject in the minds of individuals through the pattern of enculturation. As Walby said in his book 'gender segregation at work' (1988),

"Human capital theory is based on the assumption that people act as a consequences of rational calculations of economic benefit. It is thus quite

¹⁹ Liddle, Jaanna & Joshi, Rama 1986. 'Daughters of Independence-Gender, Caste and Class in India' pp 175

²⁰ Ibid pp 237-238

different from explanation in terms of culture. This later approach usually focused upon the socialization of women into different social and cultural values from men. It suggests that people choose jobs which are in line with their belief as to appropriate masculine or feminine behavior. An implication of this is that the major casual determinants of gender segregation lie outside the work place.”²¹

Author further said that:

“Many accounts of gender division in employment do not develop a theory of segregation, but make passing reference to ‘tradition’ as it is basis. Culture and ideology are often heavily implicated in this notion of tradition. For instance, Oppenheimer (1970), in her pioneering analysis of the significance of gender segregation in changes in women’s employment, uses a concept of ‘sex-typing’ which is heavily cultural.”²²

Another place he explained that woman exclusion and discrimination from work place is not merely biological reason but there is strong cultural explanation working behind this act. He argued that:

“The writers on culture have clearly demonstrated that the sexual division of labor is a social construct rather than a biological one, although their specific explanations of segregation do not engage with many significant structural issues”²³

Women is to be considered as weaker and dull for many fields for which men is to be considered more strong and brave. There are some personal characteristics which society ascribed to its members on the bases on their sexes not on their abilities. Societies do perceive man and woman universally different and man is more than woman.

²¹ Walby, Sylvia edt. 1988. ‘Gender Segregation at Work’ pp 16

²² *ibid*

²³ *Ibid* pp 28

“Differences in physical constitution, and especially in endurance and strength, may also lead to characteristic differences in male and female activities. But what is perhaps most striking and surprising is the fact that male, as opposed to female, activities are always recognized as predominantly important, and cultural systems give authority and value to the roles and activities of man. Contrary to some popular assumptions, there is little reason to believe that there are, or once were, societies of primitive matriarchs, societies in which women predominated in the same way that men predominated in the societies we actually know.”²⁴

Further writer said that this difference in characteristics leads to family matters where woman is always in a position of giving sacrifice never of taking. This is the family which make woman always depriving and powerless in the hand of man.

Self-sacrifice is the form of response to oppression encouraged in the middle class, it characterizes the ideal woman in a male-dominated society. The ideology is also a means of justifying the negation of the self. But sacrifice can also contain resistance, by depriving the other as well as the self, of something that both value, or by raising a reciprocal sacrifice from the other. Where total submission is the only alternative, it is a form of resistance which can be disguised as acceptable to the oppressor. In this form it is used by individuals in a powerless position without allies and with no possibility of organizing the support of others. This is the position in which women often find themselves”.²⁵

“In what follows, it will be seen that an opposition between ‘domestic’ and ‘public’ provides the basis of a structural framework necessary to identify and explore the place of male and female in

²⁴ Rosaldo, M. Zimbalist & Lamprere. Louis ed. 1974. ‘Women Culture and Society’ pp 19

²⁵ Liddle, Jaanna & Joshi, Rama 1986. ‘Daughters of Independence-Gender, Caste and Class in India’ pp 225

psychological, cultural, social and economic aspects of human life. 'domestic', as used here, refers to those minimal institutions and modes of activity that are organized immediately around one or more mothers and their children; 'public' refers to activities, institutions, and forms of association that link, rank, organize, or subsume particular mother-child groups. Though this opposition will be less salient in different social and ideological systems, it does provide a universal framework for conceptualizing the activities of the sexes. The opposition does not determine cultural stereotypes or asymmetries in the evaluation of the sexes, but rather underlies them, to support a very general identification of women with domestic life and men with public life"²⁶ (Rosaldo Zimbalist Michelle and Lamprere Louis, 1974: 23-24)

"Women, for their part, lead relatively comparable lives, both within a culture and from one culture to the next. Their activities, in comparison with those of men, are relatively uninvolved with articulation and expression of social differences. Therefore, we find, in most societies, relatively few institutionalized roles for women, and relatively few contexts in which women can legitimately make claims. Women's contributions to extra domestic relations are rarely made explicit; women are given a social role and definition by virtue either of their age or of their relationship to men. Women, then, are convinced almost exclusively as sisters, wives and mothers. Whereas men achieve rank as a result of explicit achievement, differences among are generally seen as the product of idiosyncratic characteristics, such as temperament, personality and appearance." (Rosaldo Zimbalist Michelle and Lamprere Louis, 1974: 29)

Writer used structural model to identify the implications for their female power, value and status in various cross-cultural articulations of domestic and public roles.

"Women status will be lowest in those societies where there is firm differentiation between domestic and public spheres of activity and where women are isolated from one another and placed under a single man's authority, in the home. Their position is raised when they can challenge those claims to authority, either by taking on men's roles or by establishing social ties, by creating sense of rank, order, and value in a world in which women prevail.

²⁶ Rosaldo, M. Zimbalist & Lamprere. Louis ed. 1974. 'Women Culture and Society' pp 29

One possibility for women, then, is to enter the men's world or to create a public world of their own."²⁷

Woman status is always be considered lowest to that of man and in this regard religion provide heavy support by the notion that man is more superior and pure than woman. Throughout the history religion always excluded the woman from its major parts and this make cultural assumption more strong that woman is not equal to that of man by both of its mind and body.

"Religious doctrine as well as necessity may have supported the concept of women's inferiority. Judaism and Catholicism were both quite anti women—the bible, the Talmud and canon law are saturated with allusions to the disgraceful state of being a woman, and she remains excluded from complete participation in religious life to the present."²⁸

Religion is the one factor of women segregation but there are many cultural implications which are strongly influenced the woman position. These implications are sometimes economic and sometime social. Walby said that,

"Occupational segregation is constructed by men to keep the better-paid jobs for themselves. They are able to do this because they are better organized than women, and also have access to sources of power to support their claims, such as the state."²⁹

Woman segregation is social construct especially in Muslim society where there is religion heavily influenced the life of its followers. The threat to social and economic responsibilities is another factor to restrict women inside the home as writer Hassan Zoya said that,

"The so-called appeasement of Muslims usually means nothing to the average person who has gained nothing from it. The most important issue before them is social security and the protection of life and property. The failure of the state to provide

²⁷ Ibid pp 36

²⁸ Glazer, Nona & Youngelson, Helen ed. 1977. 'Women in a Man Made World: a Socio-economic Hand Book' pp 41

²⁹ Walby, Sylvia ed. 1988. 'Gender Segregation at Work' pp 22

economic and social security and dignity has become critical component in their growing distrust of state apparatus whose communal bias, in general, and during communal riots, in particular, exacerbates the social divide. The visible escalation of communal conflicts and the concomitant insecurity has given a new lease of life to patriarchal practice.”³⁰

Woman oppression and subordination in macro level is always rooted from micro-family level where she is dependent on male either on father, brother or husband. In Pakistani culture woman tightly connected with this patriarchal structure and this structure impose its ideology on her which is the main cause of subordination of woman. Sood argued in this regard as:

“This is because of the built in inferior and subordinate status of women within the family and society in a patriarchal ideology, which views women as dependent and peripheral. Further women are viewed as ‘evil’ and their sexuality is feared. Since patriarchy rests on the chastity of women, their sexuality has to be strictly controlled and their dependent status maintained”³¹.

There is great ideology concerning man and woman working in society and woman is always being vulnerable among man. Woman is tightly connected to the cultural norms and this connection restricts her to do many works which are socially approved for man to do. “This ideology also divides woman as ‘good’ and ‘bad’. Woman within the family being ‘good’ and those who express their sexuality outside marriage are ‘bad’. But since the fear of ‘good women turning ‘bad’ has always haunted this society, every attempt has been made so that women confirm to this norm or rather it is extremely difficult for them to break away. The whole social structure at every level legal, economic, religious and social works towards this goal. But while the social structure is external, the primary responsibility of making the women confirm to the norms rests on men (the patriarchs) for their corresponding female dependents. The ideology gives the sanction and the decency confers the power.”³²

³⁰ Hassan, Zoya ed. 1996. ‘Forging Identities, Communities, State and Muslim Women’ pp xxi

³¹ Sood Sushma, 1990. pp 57

³² Ibid pp 58

Writer further said that,

“The threat running through is the social structure and prevalent patriarchal ideology is anti-women and that it needs to be changed at every level. The status quo within the family needs to be questioned and changed. Even further, the status of women in society and equality of sexes in every sphere of life is essential to bring about changes in the status of women within family, which is only a reflection of the status of women outside. The situation of all women in public at general societal level needs to be improved. Moreover, we need to question anti-women concept of patriarchy like chasity of women, submission, docility and obedience etc, which only serve to keep women bound within the home and close all options for her.”³³ (Sood Sushma, 1990:66)

Fareeha Zafar debated on the issue of written and practical situation of women oppression. She argued that there is long and clear documents present which are debate on the equality of woman but there no are practical measures taken by officials in this regard. This neglecting attitude further causes the subordination of woman.

“The legal status of women is a measure of the development of society and is a source of great concern to human rights and women's rights activists. Although the legal rights of women and their equality before the law have been recognized and acceptance by the constitutions of most countries of the world, the fact remains that a large proportion are women are still subject to injustice, discrimination and intimidation, both before the law and in practice.” (Zafar Fareeha, 1991:26)

The two sexes of society naturally considered as unequal and culture gives them different definition of social roles. Sometimes people do have their own personal definitions that are often different from their perception of social definitions of role. It is not easy to adopt simply a personal definition and 'act accordingly as social definition of role widely accepted and tightly

³³ Ibid 66

connected to the social structure and moral values. This is what people have to do and what people have not allowed to do. Resistance to social norms greatly occurs in a single cultural setup but to gain acceptance is very much difficult for the individuals of a society. Jerold Heiss (1981) stated that:

“Actors will often be faced with situations in which their personal role definitions are different from their perception of the social definition of role. For reasons, the solution will not simply be to accept the personal definition. The working role definitions will be amalgam the personal and social role definitions, differentially weighted, in terms of principles which are basically the same. To follow the personal role definition is likely to have associated with it certain utilitarian reward and costs, and the acceptance of the perceived social definition is also likely to have its advantages and disadvantages”.³⁴

Male and female response towards their personal and professional cultures is very much different on the basis of cultural norms. Women have to cope with greater force in a male dominated culture as compare to men even they both work in a safe environment. To cope in an organizational environment, women consciously adopt those strategies that are count as masculine. Male dominated culture is the reason of this attitude by women at work place. The cognition of women deeply affected by male culture and this psychological impact of male culture is evident in all work relationships. Women believe that without adopting male characteristics, they never get success in their work place. To fulfill this need, they adopt male behavior and responses and this clearly showed women’s psychological influence by men and their culture. Su Maddock explained this issue in the following way:

“Unfortunately, women also believe that masculine behaviors are necessary in business and in boardroom and that more feminine responses such as intuition, co-operation and emotional openness are thought to be as disadvantage in public life. Women have a choice whether to conform to these pressures or rail against them; both are equally exhausting and

³⁴ Jerold Heiss, 1981. ‘The Social Psychology of Interaction’ pp 167-169

stressful.”³⁵

Socialist feminist have strongly argued that to explain the hierarchies among man and women in the work place need to understand the men's desire to maintain their personal dominance at work. In 1975 Broverman noticed that men held a very stereotyped view of women as workers. They were seen as dependent, passive, non-competitive, illogical, less competent and if not competent than objective. Women are trapped in work cultures which not only discriminate against women's entry into work positions but often confirmed them in belief that they were second rate.

Police is the profession which is always considered to be suitable for man. The social role definition never allowed women to join police force. In the country like Pakistan there is no space for woman either in religion or in a culture to put her shoe in the man-occupation. But through some moderation, now woman take this field as their profession and they face great challenge to prove their personal abilities and characteristics. Reshaping the Met's postwar women police branch, Elizabeth Bather carefully emphasized the sphere of femininity. In 1951 she wrote:

“I feel it is important to bear in mind that the function of women police is not to substitute men but to have available in force trained women carry out those police duties for which a women is more appropriate than a man, i.e. duties connection with women and children.”³⁶

There are many things in the society which are only done perfectly when women are deeply involved in it. Women have some innate personal characteristics which are greatly provide benefit to whole of society and which is not the specialty of man. A head of West Riding's Police-Women, Inspector Marry Danby agreed that, “Women should be used ‘primarily for the work they can do by virtue of their sex.’”

³⁵ Su Muddock, 1999. “Challenging Women; Gender, Culture and organization’ pp 45

³⁶ Jackson Ainsley Louis, 2006. pp 43

Gender segregation in hierarchy roles may occur in many other societies. Women are still not permitted to serve in most of the world's militaries and do not command. Women police officers and prosecutors are very rare in virtually all countries. There is a wide gap between the work that the police actually do and the public image of policing, which is associated with crime fighting and stereotyped as masculine. Police not only enforce the law and arrest offenders; they also are responsible for preventing crime, protecting life and property, maintaining peace and public order, and providing a wide range of services to citizens 24 hours a day. Across these tasks, an essential part of policing is taking charge of situations. Depending on the circumstances, cops may seek to gain control by "hitting, shooting, referring, rescuing, tending, separating, handcuffing, humoring, threatening, placating, and discussing" (Bayley and Bittner 1984, quoted in Dunham and Alpert 1993, 111). "The logic of sexism" among police rests on the men's dualistic worldview that associates gender-stereotyped oppositions (masculinity versus femininity) with various organizational symbols (such as street versus station house), occupational themes, and work activities (for example, crime fighting versus service and order maintenance). From this dualistic view, men create an idealized image of real police work, which involves crime fighting that takes place on the street, celebrates physical prowess, and demands emotional control in the face of danger and injury. In contrast, station house and supervisory assignments are associated with feminine labor involving inside work and interpersonal skills. When women enter jobs traditionally defined as men's work, they usually implicitly are expected to accept work role definitions and behavioral scripts patterning interactions that are designed for and by men. They may act as police officers, but the job tasks and service styles remain gendered.

Through this debate it is clear that segregation of woman is not the result of biological reason but it is culture which associated some type of stigma to some specific professions for woman. In this research it was try to identify cultural explanation of woman participation in workforce especially in that which is perceived to be only for males. Gender explanation and their roles are always allocated by specific culture and members of that culture have to obey the commands of it. In Pakistani culture entrance of women in police is perceived as an action which is totally against the cultural norms and that's why culture see this action as a stigmatized one. Culture not nature determines the actions of its members as stigma.

2.2 Theoretical Framework

To understand the women's role and their exclusion on the basis of sex differences, it necessary to take debate in a theoretical framework where it could be more clear that how and why, the gender differences are exist in society. There are multiple ideologies working among the society which could better explain the gender statuses and sex differences. Sex is a physical distinction gender is social and cultural. Although masculine or feminine gender is usually associated with male or female sex, this is not an absolute correlation

2.2.1 Gender-schema Theory

In 1998 Virginia valion a cognitive psychologist argued that we have gender schemas implicit non-conscious hypothesis about sex differences. These schemas alter our expectations and evaluations of women and men. These expectations and evaluations generally favor men. Over time they accumulate and create advantage for men and disadvantages for women. Because of the schemas, men tend to be over-rated and women to be under rated. Valiant believes that the gender schemas through their treatment of differently gendered children and thought encouraging children to engage in activities appropriate for their sex. Gender schemas are learned cognitive processes they appear in model as factor that are affected by both culture and individual differences. It is important to modify the social and cultural patterns of conduct of men and women with a view to achieve the elimination of prejudices and customary and all other practices which are based on the idea of inferiority or the superiority of either of the sexes or on stereotyped roles for men and women. (Convention on the elimination of all forms of discrimination against women articles 5)

While discussing gender we can not ignore the images of power that are associated with the two stereotypes. It is noticed that the gender differences in perceptions and experiences of power may be to some extend a product of childhood masculine and perhaps unpleasant. In 1982 jean maker miller described the fears women confront in thinking of themselves as powerful. She identified themes of selfishness destructiveness and abandonment as well as concerns about inadequacy and loss of identify in women descriptions of power. In 1985 study by lips pointed certain kinds of experiences listed by men as sources of feelings of power having material possessions being physically strong and participation in sorts.

Power as a social structure is made up of numerous practices that maintain a culture system of dominance. This social structure transcends in some respects the wishes or behavior of any particular individual and has a tendency to shape decisions interactions and social relations of it. The practices that maintain a power system include methods of discourses shared understanding about and participation in a set of values norms and roles. At a cultural level power systems imbued with traditionally masculine values shape expectations and transcend individual interpersonal and organizational decision-making to create a mold in which these other levels fit. Another type of cultural explanation for deviant behavior postulates a plural society where cultural and power differentials coincide and in which the group in power defines as deviant a behavior required by the rules of the subordinate culture. Ortner states that everywhere in every known culture women are considered in some degree inferior to men. (Ortner 1974) It indicates that there is no such society in the world in which women enjoys complete power or authority if she has power in one thing then she may be powerless in other. Terms like submission sub-ordination sacrifices obedience car-taker of family honors and subservant are the behaviors associated with women. Therefore it is believed that social structure arrangements may affect that domestic position of women the ideal sphere for women is the four wall of the house making them less mobile and out of touch with the private's sphere. Men tend to be more visible both with respect to their work outside the home and their contributions to household income and with respect to greater participation in social and political life he (man) has endeavored in every way he could to destroy her confidence in her own powers to lessen her self respects and to make her willing lead a dependent and abject life..." (Cited in O'NEILL, quoted by Ann Oakley; 1980: 02)

The account of factor which adds to sexual asymmetry would be incomplete if we ignore various ways in which women attain power and sense of personal value in the social system. I am arguing that women are not totally powerless as depicted in the wide range of anthropological literature. The confusion arises from the fact that women do not have culturally legitimate power. The women who exercise power are seen as manipulative and unusual. According to the men in rural Greece women appeared passive indecisive and unable to control either their sexuality or their tempers (Herzfeld 1985:66) Herzfeld has explored the above mentioned reasons for women low status in Greece. He has tried to prove that women are uncertain and submissive.

Non economical roles of women also have a significant impact on women's bargaining power in the household. It is these differences in the economic and non-economic roles of men and women that determine to a large extent why parents (both mother and father) might choose to treat sons and daughters differently. In their economic role women contribute to household resources either through economically productive activity (working outside the home) or through ownership of productive assets. Non-economic roles include social and a cultural norm that proscribe women's behavior as well as their legal status and extent of political participation. In a society where there is a clear demarcation of public and private men hold the positions of authority. In such a society women do not have authorized power but rather exercise influence to shape the events in her favor. According to Moore (1988), 123-125) relation between women may be largely linked to their relation with their men. She writes how individuals strategize to maximum their resources keeping in mind the circumstances in which they find themselves. These factors are not purely economic but also social religious political and ideological. A number of writes along with Moore have suggested that women who are isolated from strong support networks lack sufficient fall back system like in terms of access and control over sufficient amount of money property and social dependency on male may find themselves more dependent on men and more subject to male authority with in the household . Anthropological literature suggests that women's status is multi- dimensional measurable according to variety of possibly unrelated scales. Like age kinship roles (sister mother and wife mother in law and sister in law) class and ethnicity are among the life cycle and social identity variable that affect the various dimensions of female status. While adding complexity to status issue such findings de-homogenize the category women and challenge the existing stereotypes about uniform females' lives. Several studies have linked aspects of gender stratification to economic roles. Supporting the argument Sunday states that cross-culturally to economic women's cultural value rises when they contribute about as much to subsistence as men do

2.2.2 Social- Structural Theory

Radcliff brown in his social-structural theory has not only redefined culture but also talked about the constructions of the social roles through a process of learning and transmission. According to him it is the process by which in a given social group or social group class learned ways of thinking feelings and acting are transmitted from person to person and form one generation to the

next. This whole is taken as a whole is taken as a whole social process. Social organization of tradition was defined as the way in which elements of acting are put together in any particular case of transmission of tradition. By considering the definition it becomes quite obvious that ultimately culture develops and constructs the social and gender roles in the society by the process of interaction and socialization and organizes consensual beliefs and opinions about the characteristics of the people and also imparts the purported qualities of masculinity and femininity. This acquired information is then transmitted from one generation to another and defined how men and women should behave prescribing an ideal culture within society. Fortes in his definition writes that the social structures and social organization are not just an aspect of culture but the entire culture of the given people handle in a special frame of theory. The facts of customs the standardized ways of doing knowing thinking and feelings universally obligatory and valued in a given group of people at a given time are then seen as symbolizing or expressing social relations.

2.2.3 Culture Pattern Theory

While talking of the structural formation of culture there is another argument given by Kroeber in his essay configuration of culture growth put forth in 1949 analyzing the pattern theory of culture where it was assumed that culture is created by individuals and groups and interacts with them as well as with the environment. Culture pattern theory relates culture patterns. If an individual learns from the culture then culture also progresses and changes with the individuals. The theory says that we find a community that is absolutely isolated having no outside contact, at the present moment of history the networked of social relations spread over the whole world without any absolute solution of continuity anywhere therefore the chances remain that individual and culture affects each other in conformity everywhere around the world and the influence is linked and connected. It is also suggestive that the individual might design some culture patterns which favor the stronger and the powerful and adversely affect the other. Bolstad refers; "All culture contain spheres in which it is impossible for the members to think that they are thinking wrongly things is obvious self-evident and neutral. These are implicitly areas of silence of in articulation arenas into which language does not intrude or which it is forbidden to speak" (Bolstad: 26-27) Millar found justification for examining the manner and customs of nations and puts forth an

idea that culture is created by individual and groups and serve to facilitate them. His definition favors the structural functional theory of culture. He states:

The institution of a country how imperfect so ever and defective they may seem are commonly suited to a state of the people by whom they have been embraced; therefore in most case, they are only susceptible of that gentle improvement which proceeds from a gradual reformation of the manners and are accompanied with a corresponding change in he conditions of the society. In every system of law or government the different parts have intimate connection with each other. As it is dangerous to temper with a machine unless we are previously acquitted with the several wheels and the springs of which it is composed so that is reason to fear that the violation or alteration of any single part may destroy the regularity of its movements and produce the utmost disorder and confusion.

2.2.4 Cultural Notions about Gender Roles and Statues

There exist various explanations which have been proposed to account for observed similarities and differences in women's status from society to society. Masculine is another ideology that has also justified and naturalizes male domination it sanctions the politics and dominant role of men in the public and private sphere. It defines the ideology of patriarchy and takes it 4 granted that there is a rule of one over the other. She is taught not to value her self when it comes to equality with males in the family. This applies even to small matters such as easting food of the same equality. The systematic unjust socialization takes roots in the conscious and unconscious minds of women. They have no power to make decisions on how to behave or dress, whether or not to get an education, whom to marry whether to have children and how many whether to plan a family, whether to maintain ties with her parent's family , marriage or divorce contact with the outside world her health and so forth. All powers are vested with the males of the family. Such circumstances make her unaware of the complexities of the outside world and foster an

ignorance of the laws of the country that govern her life. She does not know how she is made a feather less bird (Gerard 1979). Ortner in 1980 attributed male dominance in societies to the nature versus culture conceptualization. The distinction between women and men as natural and cultural; appeals to the set of ideas about the biological foundation of womanhood. In almost all cultures men tend to be somewhat more aggressive than women, many of the behavioral and attitudinal differences between the sexes emerge from the culture rather than biological differences which are biological but gender encompasses all the traits that culture assigns to and inculcates in males and females. Gender in other words refers to the cultural construction of male and female characteristics. A person's sense of self includes a sense of gender culture identity and social class (Rosaldo, 1980). We can see that gender roles vary with environment and economy adaptive strategy and level of social complexity. Gender roles are the tasks and activities that a culture assigns to the sexes. Related to gender roles are the gender stereotypes, which are over simplified but strongly held ideas about characteristics of male and females. Gender stratification describes an unequal distribution of reward (socially valued resources power prestige and persona freedom) between men and women reflecting their different positions in a social hierarchy (Keller and Calhoun 1989) in the book women across Asia by Lipi Gosh and Suchandra Chakraborty an argument is given by defining and stating the reasons of gender disparity. According to the argument gender disparity can be defined as the purely descriptive observation of different individual and societal beliefs and attitude about appropriate gender-specific roles has been pointed out as the major reasons for motivating the phenomenon of gender disparity. All the factors mentioned are correlated and it is very difficult to differentiate between the underlying causes and proximate indicators or symptoms. In the broader sense gender disparity can be defined as unequal sharing of the burden of adversities between men and women. Gender disparity is not homogeneous phenomena but a collection of heterogeneous and interlinked problems. Amertya Sen (2001) has analyzed seven kinds of gender disparity they include the morality inequality (disparity in health and nutrition issue involving matters of life and death) natal inequality (son preference) basis facility inequality (education health care and nutrition) special opportunity inequality (to cash all good opportunities that come in the way of life leading to discouragement of women) professional inequality (promotions and wages) ownership inequality (property and inheritance) and

household inequality (decision-making). Through these types, Amartya Sen had tried to place women in the Asian society and has studies their status in the men world.

It is believed that the notion of gender disparity in the societies has given birth to the gender biases that have found deep roots in social structure of our societies. The social roles assigned to each sex do reflect not only the social organization of the society but also the culture values inhibited with in the social web. The term gender bias is a combination of two words. The word gender is a derivation of French and Latin words generic and genus meaning a kind or sort of sex i.e. male or female or a category of differentiation of livings beings or human beings where males are the muscular gender and female are the famine. Notions of culture and religious practices have reinforced a distinction between public and private worlds that operates to the disadvantages of women culture and religion can be seen spheres protected from legal regulations even though they are often the sites for oppression of women by men.

So within this theoretical framework it is clearly understand the reasons of gender-based exclusion from the public sphere. The enculturation patterns and social learning are the factors which are still create the gap and differences between two gender of he society. This difference further produced a serious reaction and response against anyone who take initiative to clash the cultural standards regarding gender norms.

Chapter 03

Locale profile

3.1 Introduction

The present research conducted in multiple locales as it was the requirement of the data to be taken to multiple sources to make it more valid. It was the requirement of the research to collect the data from both women police stations as one is situated in sector G-6 near *Sitara* market Islamabad and other is located in *Cant. Road near civil lines Rawalpindi*. The purpose was not only to collect the information from women police but also to record the perception of general public and this is the only reason that the sample was divided mainly among women police and general public. To record the general views of people, the area known as *jhanda* was also selected as a research locale. This area is located at *Cant. Road near the women police station Rawalpindi*. In this chapter, detailed introduction of each locale is given separately for clear understanding of all the major characteristics of the selected areas.

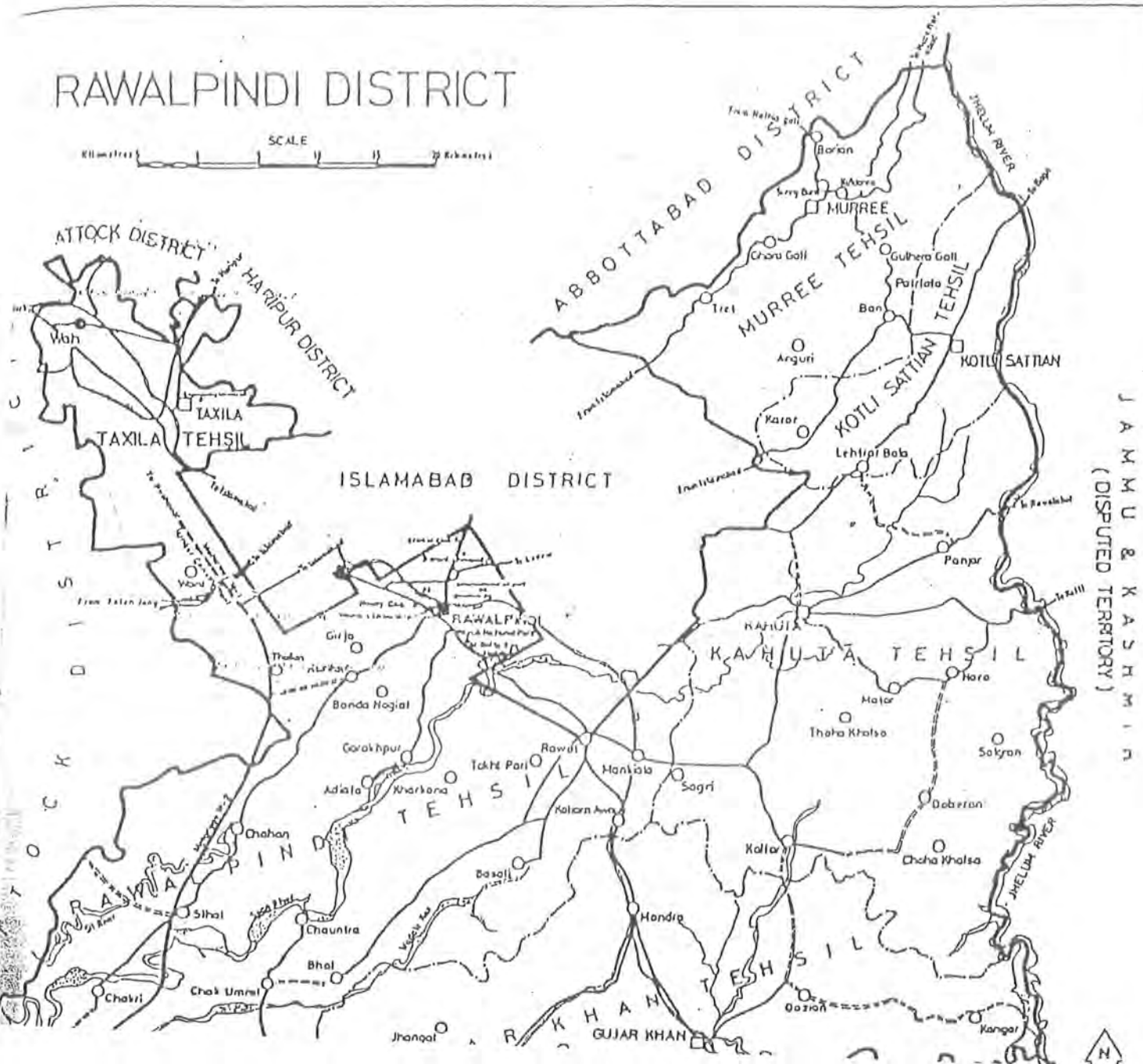
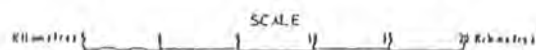
3.2 Introduction of Rawalpindi City

The district takes its name from its headquarters town Rawalpindi which means the abode of *Rawals* in the *Tuzk-e-Jehangiri*. It has been recorded that the name Rawalpindi consists of two parts viz *Rawal* and *Pindi*, the *Rawals* a *Jogi* tribe founded a village *Rawal* at the site where we have the *rawal* dam today where *Jhanda* khan a *Ghakkar* chief founded a new town at the site of an old town *kawwa* as *Fateh Pur Baari*, he named it Rawalpindi emerged as a fiscal district during Sikh rule. At the time of Alexander's invasion the district was known by the name of *Amanda*. During *Mughal* period the area was known as *Sindh-Sagar*, and the west of the tract now included in the Rawalpindi district was then comprised in the *Fatehpur Mahal*.

3.3 The City of Rawalpindi

Rawalpindi district contains the city of Rawalpindi which is a twin city of Islamabad. Rawalpindi city is both the district and *Thesil*. It is divided into two parts the municipal area and the *Sddar*. In some places the boundary between these areas is provided by the Pakistan railway mainline these two parts are generally demarcated by the old water course known as the *leh*

RAWALPINDI DISTRICT



nullah. Rawalpindi city is the administrative seat of the Rawalpindi district it is military headquarters and also served as the Pakistan's capital while Islamabad was being constructed in the 1960s. Rawalpindi is the fourth largest city of Pakistan.

3.4 Location

It lies between 33°-04, 34°-01 north latitudes and 72°-37" east longitudes the district comprises six Tehsils namely *Rawalpindi, Murree, Kotli Sattian, Kahuta, Gujar Khan and Taxila*.

3.5 Area

The area of the district is 5,286 square kilometers. It has 42nd position in respect to entire area of Pakistan.

Introduction of Women Police Station (Rawalpindi)

The Bhutto administration proceeded to create women-only police stations in Rawalpindi, *Abbotabad*, Peshawar, Lahore, Multan, Karachi and *Larkana*. However, the intention to do so in every city of Pakistan was never realized because the government was dismissed in November 1996. The Rawalpindi women police station is located at *cantt*. Road near civil lines Rawalpindi. This police station is situated at the center-heart of Rawalpindi city as most of the important government offices and departments are easily in reach of this police station. The main police station of male staff and well known *daar-ul-amaan* for women is also situated close to the building of women police station. The double story building of Rawalpindi police station is the first women police station in the whole Rawalpindi district. The government of former Prime Minister Benazir Bhutto had established the police station back then with a vision of facilitating women complainants. Former Prime Minister Benazir Bhutto established the first ever women-only police station in Rawalpindi in 1994. The establishment of the exclusive police station was a response to the increasing incidents and complaints of police excesses against women arrested or investigated by male members of the department. Historically, women in Pakistan police have had limited influence. Dating back to the British Raj, recruitment of women into policing was exceedingly rare. For instance, seven temporary female Constables and a Head Constable were inducted for a short period in 1939 to help contend with female agitators that were part of a farmers' movement in Punjab. The number of women police did not rise significantly until 1952

when 25 constables, two Head Constables and an ASI were recruited. Little change has occurred until 1994 when former Prime Minister Benazir Bhutto established this first ever women-only police station in Rawalpindi. The female staff of this first ever Women's Police Station in Rawalpindi included an Inspector, two Sub-Inspectors, one ASI, two Head Constables and 13 Constables.

3.6 Infrastructure of Rawalpindi Women Police Station

The total area of women police station is 3 canals, approximately. The structure of women police station is not like the official building as it is established in a residential house. There is no board displayed outside the police station which guides the complainants about the police station. In the front of police station there is board displayed which mentioned the words of '*daar-ul-amaan*' which never showed that it is a women police station. The main gate is always keep locked and open after the complainant or visitor show his or her identity and explain their purpose of visit the police station. On the right side of main gate, there is room for security guard where at the same time minimum two male constables do performed their duty. On the left side of police station there is wireless room which is headed by the female head constable. There are 07 rooms in the police station which are used for different purpose by different officers. Each room is furnished with at least one table and three to five chairs. Different charts about police rules and complainant's rights are also displayed on the walls of the rooms. The main room is allocated to the station house officer (SHO) which is furnished with a large wooden table and 11 chairs. There is also a small room exist in the police station which is attached to the wireless room to investigate the female complainants against the physical violence. A single lockup is placed inside the police station which has only a '*chaatai*' on its floor for the prisoners. A hostel facility is also provided by the police administration for the female police officers who belong to the areas far from police station and for whom it is not possible to move back to their homes daily. Three different rooms are allocated to different police staff namely, the investigation room, the officer room and record room and each room is headed by different female duty officers. One room is always kept locked where all the official weapons placed in sequences that are further allocated to the female officers by the police administration.



Plate 3.1 **Front View of Rawalpindi Police Station**

3.7 Current Numbers of Officers and Their Ranks in *Rawalpindi* Police Station

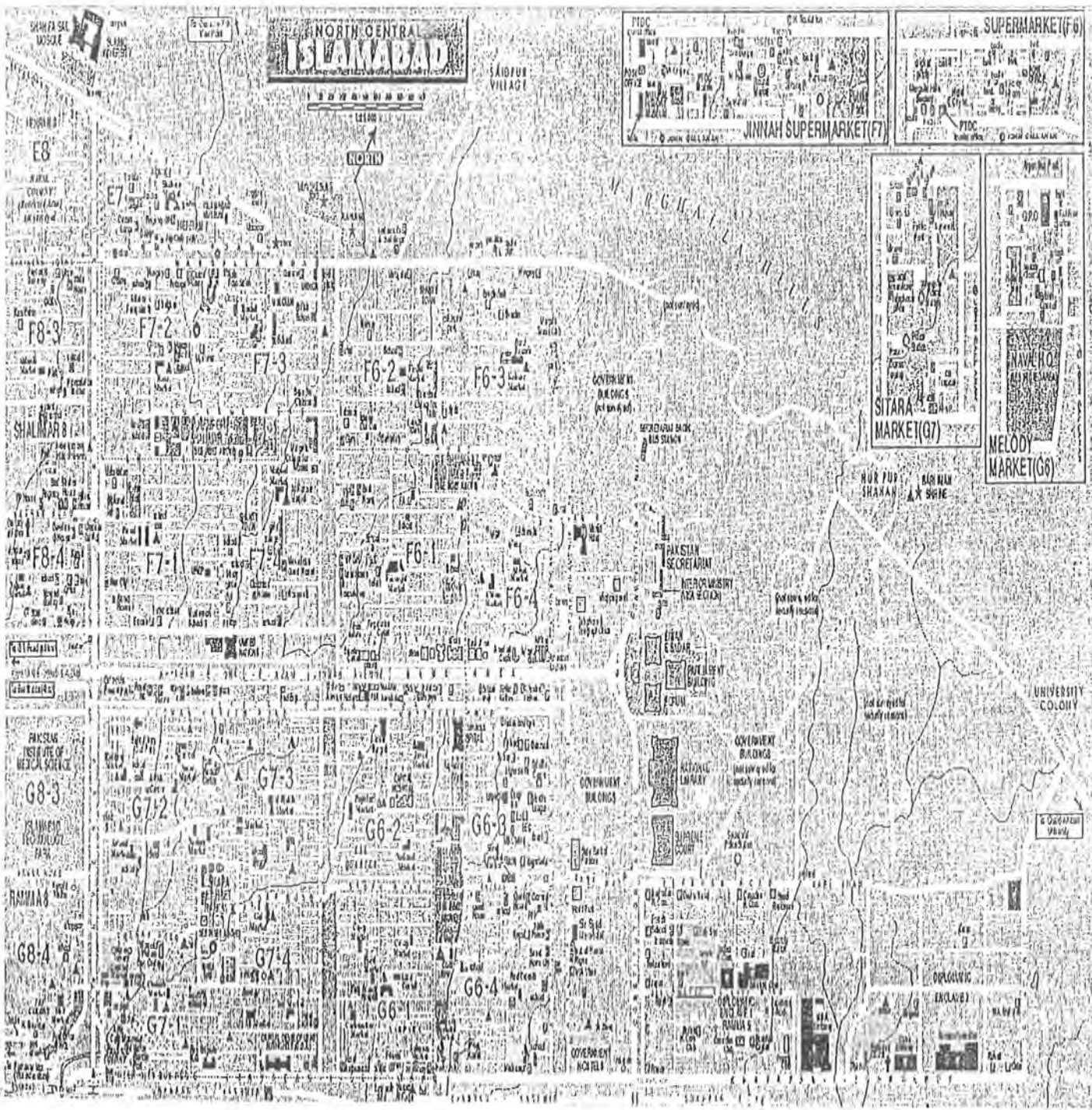
During the research, it was explored that in Rawalpindi police station there is only one assistant sub-inspector (ASI) and other alternative duties are done by male assistant sub-inspector who is officially appointed in the women police station. In this police station there are total 40 female officers doing their duty daily. In these female police officials, there are 35 constables, 14 head constables, 01 assistant sub-inspector, one sub-inspector and one inspector who is also perform her duty as a SHO (station house officer) of the police station. In the police service, SHO is not considered as a rank but taken as an extra charge on the basis of rank or experience. There are also 04 male police officials appointed in the women police station as one is working as assistant sub-inspector and other 3 appointed as driver, security guard and dispatch rider.

3.8 Timings of the *Rawalpindi* police station

In Rawalpindi police station there is no pre-defined schedule and timings for work are announced by police officials. Females have to join their duty at 8 o'clock in morning and they do not know when they get free to go back to their homes. It is reported that in police station, females very often do their duty to more than 12 hours and there is no difference of day and night for them. If they go back to their homes at 12 am at night, they have to join their duty at exact time of 8 am in morning on the next day. The women in police also reported that night duties at station building are also difficult to handle for them. There are also no off days available in the whole week for the female police staff which becomes more problematic for the females especially of married females.

Introduction to Islamabad city

Islamabad, literally meaning 'the adobe of Islam' is the capital of Pakistan. True to the meaning of its name, it embodies the Islamic values and aspirations of the Muslims of South Asia which culminated in the establishment of Pakistan in 1947. When Pakistan gained independence in 1947, Karachi was its first capital. In 1960, Islamabad was constructed as a forward capital for several reasons. Traditionally, development in Pakistan was focused on the colonial centre of Karachi, and President *Ayub* Khan wanted it to be equally distributed. Moreover, Karachi was located at one end of the country, making it vulnerable to attacks from the Arabian Sea. A capital which was easily accessible from all parts of the country was needed. The newly selected location of Islamabad was closer to army headquarters in Rawalpindi and the disputed territory of Kashmir in the North. In 1958, a commission was constituted to select a suitable site for the national capital with particular emphasis on location, climate, logistics, and defense requirements along with other attributes. After extensive study, research, and a thorough review of potential sites, the commission recommended the area northeast of Rawalpindi. A Greek firm of architects designed the master plan of the city which was based on a grid plan and triangular in shape, with its apex towards the *Margalla* Hills. The capital was not moved directly from Karachi to Islamabad; it was first shifted temporarily to Rawalpindi and then to Islamabad when the development was completed.



3.9 Location

Islamabad Federal Capital lies between 33 – 28, and 33 – 48' north latitudes and 72 – 48' and 73 – 22' east longitudes. It is bounded by *Haripur of khyberpukhtonkuwah* to the north and by Rawalpindi district of Punjab on all other sides.

3.10 Area

The area of Islamabad is 906 square kilometers (350 sq mi). A further 2,717 square kilometers (1,049 sq mi) area is known as the Specified Area, with the *Margala* Hills in the north and northeast. The southern portion of the city is an undulating plain. It is drained by the *Kurang* River, on which the *Rawal* Dam is located

3.11 Islamabad Women Police Station

Capital Police came into existence on 1st Jan 1981 by virtue of presidential order no. 17 & 18 of 1980 to fulfill the need for separate Police organization for the federal capital, Islamabad. The Capital Territory Police is a police force that is headed by a senior officer, who serves as the Inspector General of the law enforcement agency. The purpose behind the establishment of Islamabad police is to uphold the rule of law with due regard to human rights and human dignity; to serve the people with honesty and efficiency, with courtesy and respect, with commitment and dedication, in striving to achieve the highest professional standards. Currently, there are three divisions exist within Islamabad police force:

- Capital City Police
- Islamabad Traffic Police
- Capital Security Police

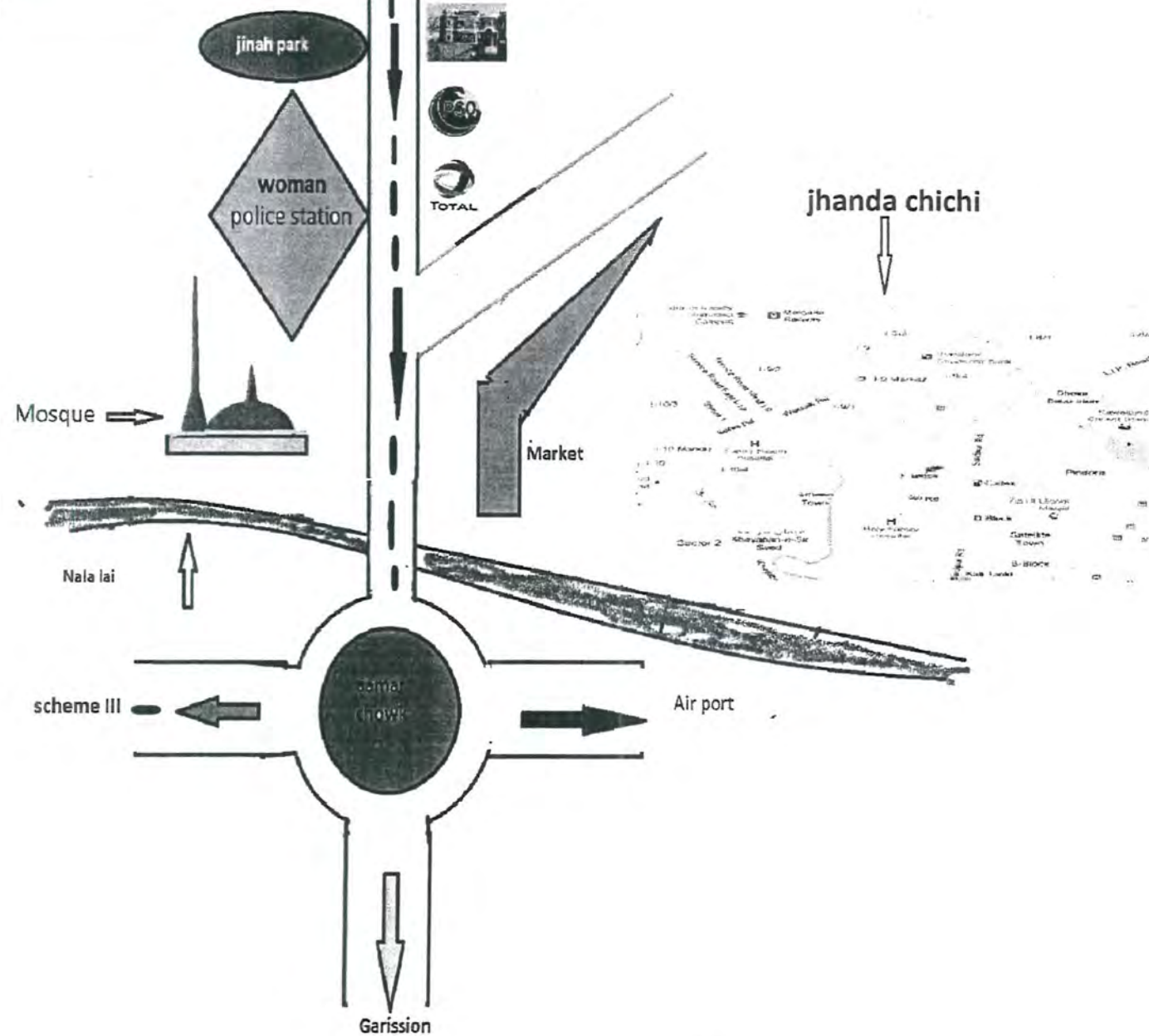
With the need of women participation in police Women Police Stations was inaugurated by *Mohatma Benazir Bhutto* in 1994 and during the last 17 years since women police station has been established, women police has given its services in all the matters of security and duties during police field work .The participation of female trained police officers is taken necessary for the comfort of women complainants. It is thought that large number of women do not register their cease due to the male dominant environment of police stations and with the establishment



district Court

police line

Map of Jhunda Chichi



of separate women specific police stations, women feel themselves more comfortable and better convey their problems. As the SHO of Islamabad women police station quoted that 'we as a women better know the nature of elements that are problematic for a women in our society and a women can only understand the other woman's pain'. The other reason behind the importance of women police stations is that Pakistan is an Islamic country and due to Islamic values and cultural constraints, a woman usually restricts to not complain to a male officer. Females feel them very hesitate to go to the male police as it is also reported that very often male police staff misbehave with a female complainant and due to this women have various fears and they never prefer to register their problems to police. So to avoid this element in future and to overcome these issues, the government of *Mohtarma Benazir Bhutto* took the step of the establishment of separate women police station including in Islamabad, the capital of Pakistan.

3.12 Infrastructure of Women Police Station

Women Police Station is located near *Sitara* Market in Sector G-7, Islamabad. Police station occupied the area of about 6 canals approximately. There is a small room made at out side the station building where always at least two to three police guards perform their duty on the shift basis. The main gate keep close and only concerned persons and complainants are allowed to go inside after proved their identity. The open place is available around the police station within the boundary of station building. The left side is occupied with the construction of ladies complaint unit (LCU) which has two rooms, the one is specified for female investigator officer and the other is for complainants. There is greenery at the back and right yard of police station. In the back side there is also a day care center, a recreation room, one water tank, a water tab and washrooms for female staff and their children. At the front they have space to park their police vehicle. There is also a hostel facility provided by police officials for the staff where barrack system is exist in which there are no separate rooms for the females but a single large hall is provided with separate beds for each female police officer. In this huge area, there are 07 rooms which are specified for different specific purposes. The main room is called wireless room from where female staff connects to their main male police station. All the orders and commands received by them from this source. This is a small room where two wooden tables along with three to four chairs are placed. There is also a computer placed on the table which is used to enter the data of police to store for long time. Beside this room there is a record room and mail room

exist where all the written data and files are placed and all the officials weapons provided by the police administration are keep locked respectively. In next to this, there is the room for the station house officer (SHO), in which there are four chairs and a small table with a computer system on it, is placed. There is also a board on a wall, displayed the list of all the police officers who have been done their responsibilities in this police station as a SHO till now. A lock up wall is just attach to the room of SHO where there is only a *chattai* is placed for the female prisoners. There is also an officer room where a male duty officer performed his duty around the week. The computer system is placed in this room too. The other room is known as investigation room where all the inquiry is done before the registration of any case by a female officer and sometimes by the male duty officer. According to the situation, usually two female officers have to do their duty in this room. There is no waiting room in the police station and complainants have to wait in the open place.



Plate 3.2 **Front View of Islamabad Police Station**

3.13 Current Number of Officers and Their Ranks in Islamabad Police Station

It is reported by the officials of police station that in Islamabad police there is no female assistant sub inspector (ASI) and for this reason two male ASIs have appointed in the female station building. In this police station there are total 43 female officers doing their duty daily. In these female police officials, there are 30 constables, 11 head constables; one sub-inspector and one inspector who also perform her duty as a SHO (station house officer) of the police station. In the police service, SHO is not considered as a rank but taken as an extra charge on the basis of rank or experience. There are also 05 male police officials appointed in the women police station as two are working as assistant sub-inspector (ASI) and 3 other constables are appointed as dispatch rider, *tameel* officer (a person who administrate all type of court work from police station) and a male head constable. The male security guards are not including in the list of male police officers who do their duty inside the station building.

3.14 Timings of the Islamabad police station

In past, there is no pre-defined schedule was announced by police officials. But in recent time, it is prevailing that females have performed their duties in two different shifts and each shift is consisted of 12 hours. Females of the first shift have to join their duty at 8 o'clock in morning and they can go back to their homes around 8 o'clock in night. Afterwards, there is second shift in which they have to do their duty till 8 am in the morning. In the case of emergency and work load they have to come back at police station on single call and in this situation, they do not know when they get free to go back to their homes. If they go back to their homes at 12 am at night, they have to join their duty at exact time of 8 am in morning on the next day. No off days in the whole week are provided to them which become problematic for the female staff especially for married females in police.

3.15 Introduction of General Locale; *Jhunda Chichee*

The area *Jhunda Chichee* is come under the district of Rawalpindi and is linked to the main *Kecheri* road, situated at the center of *Rawalpind* city near police lines. The popular *chowks* situated near the particular area are known as *Amaar Chowk* and *Kecheri chowk*. The particular locale comes under the jurisdiction of *Tehsil* Rawalpindi. The area enjoys all four seasons. Climate of this area is hot in the summer and dry/cool in the winters. The summer season is

lengthy which begins in April and continues till October for about seven months, the hottest months are May, June and July. Maximum and minimum temperature during this period is 47°C to 35°C respectively. The winter is pleasant: the coldest months are December and January. Most of the rainfalls are during the monsoon season from July to September. The change in season goes unnoticed by the members of community and they enjoy the air of recreation and festivity in both of their public and private spheres. Women are not allowed to move outside so they confine mostly in their domestic sphere.

3.16 Household structure

The community has actually an urban settlement and has total of 523 households including *pakka*, *semi-pakka* and *kacha* houses. The *pakka* and *semi-pakka* houses are made of oven-baked bricks or cement. The pattern of houses is not alike and there are different styles and variations in sizes exist in community. All of the houses are situated very nearby in very congested streets. The streets are made of cement and on their sides; there is small open cemented lines of polluted water along with every house. There is no planned demarcation for the houses on the basis of caste and ethnic structure. The each house is merely joined to the other house and in some cases people share a common roof and terraces with each other. The house pattern is too closed and congested as in the structure of different rooms there is no proper way to cross the air. Water is supply to each home and there is also other resources of water are available as most of the houses do their private borings to avail full excess on water. The people prefer to make their houses in double or triple stories as mostly they give their one or two stories on rent according to their economic needs. The layout of the houses and their construction gives enough information about the socio-economic status that also defined their behaviors regarding proposed topic.

3.17 Population

The population of the community is round about 3322 comprising of 41% males and 58% females. The whole population lives in these 523 households. Each house has an average of six to eight people are living. 93% of the whole community is *sunni* Muslim while the rest of the population is belong to *shia* sect. there is not any division segregation of land or a are on the basis of religion or sects but the concept of *zaat* (cast), *biradri* and *quo* is held at high esteem and is are given much importance. There are mostly Punjabi ethnic group living in this community.

Table 3.1

Statistical representation of population according to sex

<i>Sr.No</i>	<i>Categories</i>	<i>Percentage</i> %
01	Males	41%
02	females	58%
<i>Total</i>		<i>100%</i>

3.18 Languages

The tongue refers to the language used for communication between the parents and their children in any household. The native tongue of the people is Potohari which is modified dialect of Punjabi language. However, a large number of people can also speak and understand Urdu in a very fine way. It is well spoken and understood by the locals. The young generation has got better command over both languages whereas the old generation can understand Urdu but also faced some difficulties in comprehension. Punjabi language is very much rich as their meaning changes from tone to tone and context to context. They can at times lead to bloody fights and may seriously challenge other people's respect and dignity. Abuses relating to mother, sister, daughter and wife are often the most serious type; however they are thought to be the weapon of the weak in the particular community.

3.19 Family structure

Family is a social group characterized by common residence, economic cooperation and reproduction; it includes adults of both sexes, at least two of whom maintain a socially approved relationship. Family structure is the most important and basic social economic unit in which

interaction between the members is very close and strong because they are independent on each other emotionally and financially. Following types of families present in the target locale:

- 1) Nuclear Family
- 2) Joint Family
- 3) Extended Family

Most of the people in the community are living in joint families but they do not share the common economic expenditures to each other. People more prefer to live in nuclear families but due to economic burden they are helpless to live in joint family structure. In most of the cases the married son after his marriage gets separated from his parents and siblings and start building his own family of creation. With every coming day the ratio of extended family is decreasing within specific locale. The major reason reported by respondents behind this declined is financial burdens as one individual have to earn to take the survival of majority of people. The privacy is also another factor reported in making the nuclear families.

Table 3.2
Statistical Representation of Family Structure

<i>Sr.No</i>	<i>Categories</i>	<i>No. of People</i>	<i>Percentage %</i>
01	Nuclear family	41	41%
02	Joint family	52	52%
03	Extended family	07	07%
Total		100%	

3.20 Religion and sects

Religion, being one of the most basic institutions of a society, consists of a set of interrelated norms and values of rituals, myths and beliefs that regulates the relation of human beings with the super-natural forces and combine its follows into a single distinct community. In addition it gives the identification of sacred and profane and influenced the individual contact with them and other objects. Islam is the major religion of the particular community. The major two divisions are placed about sects as *sumni* and *shia*. There are four mosques and two different *madrassas* are established relating to different sects. There is no religious institution is build that represent minorities either of Christians or Hindus. The sectarian structure is very much strong

and people prefer to affiliate them to any sect. The sectarian politics played its major role in taking authority figure among the members of the community. Behind the construction of any mosques the sect is acted as the basic element of it. The community is conservative in observing parda for females as their religious obligation. There is no type of conflicts observed between the community members but the every individual always prefer to attain his or her separate sectarian identification.

Table 3.3
Statistical Representation of Sectarian Structure of Community

<i>Sr.No</i>	<i>Categories</i>	<i>No. of People</i>	<i>Percentage</i> %
01	Brelvi sect	49	49%
02	Duo-bandi	24	24%
03	Shia sect	04	04%
04	Wahabi,s	13	13%
05	Ehle hadis	10	10%
<i>Total</i>		<i>100%</i>	

3.21 Social stratification

The community is divided into different level of social stratification. The socio-economic status is defined by the monthly income status of each household. People are usually stratified on the basis of their social and economic status which is directly link to their working occupations and incomes. For this study five different levels of social stratification are already defined according to which different households placed on certain category. The social stratification greatly helped in understanding the socio-economic class of individuals of community because it highly affects the ideas and behaviors of individuals. The majority of people who lived in the target community are come under the category of lower middle and middle. They have their own house and most of them give their one or two portions on rent.

Table 3.4

Statistical Representation of Social Stratification

<i>Sr.No</i>	<i>Categories</i>	<i>No. of People</i>	<i>Percentage</i> %
01	Lower-5000 to 10,000	17	17%
02	Lower-middle- 10,000 to 20,000	24	24%
03	Middle- 20,000 to 40,000	31	31%
04	Upper middle- 40,000 to 60,000	07	07%
05	Upper- above 60,000	05	05%
<i>Total</i>		<i>100%</i>	

3.22 Economic organization

As the community is situated within the urban setting, there are clear signs of development not only in the life style of the people but also in their thinking approach of the people especially of young generation. People reported that they have to manage their lives according to their financial capacity. People are engaged in different types of occupations according to their education and professional skills. Some people also engaged to the professions in which their ancestors were involved but there are also some individuals who left their ancestor's occupations and have moved towards better fields. Multiple occupations are found in the community as catering, transportation, stitching, military, wage labor, teaching, medical and other small scale businesses. The government jobs are preferred to join. The males of the family are encouraged to move towards any foreign country to seek better job opportunities and to upgrade the life style of their families. In such circumstances women left behind as wives and daughters to share the

burden and keep handle the family matters but the authority is not enjoyed by them as the other males of the family keep a strict watch on their lives and do interfere when they feel it is needed. The women involved in the jobs such as academia are given the social acceptance and respect whereas those working in the factories are looked with suspicion. There is also a marked number of male who have nothing to do as they are unemployed. Due to less education they greatly suffer in finding the better jobs for them. There are also some people in the community who have no permanent jobs and they worked as daily wage labors.

Table 3.5
Employment Status According to Gender

<i>Sr.No</i>	<i>Status</i>	<i>Male</i>	<i>Female</i>
01	Employed	77%	21%
02	unemployed	23%	79
Total		100%	100%

Table 3.6
Tabloid Representation of Multiple Occupations of Community

<i>Sr.No</i>	<i>Ctegories</i>	<i>No. of People</i>	<i>Percentage%</i>
01	Wage labor	12	12%
02	Teaching	10	10
03	Governmental sector	22	22%
04	Personal business	15	15%
05	Catering	04	04%
06	Transportation	16	16%
07	Police	07	07%
08	Military	08	08%

09	medical	06	06%
<i>Total</i>		<i>100%</i>	

3.23 Division of labor

It is observed that there is clear division exist between working spheres of male and female. The roles of two genders within this particular area are different and therefore the expectations of society towards them vary according to gender basis. Female role is usually perceived within her home and her great responsibility is to take care of her children and family and do obey her husband. On the other side males are not considered respectful if they stay at home and do not go for jobs. The responsibility to earn for the whole is merely considered of male member of the family. It is observed that people do not perceive a person respectful who depend for his survival on the earning of her daughter or wife. The two working spheres are clearly defined and considered more preferable as one is public for males and other is private for females.

3.24 Education

During field research it is observed that people do not care about the education of females and those who care about this are usually prefer to stop the education of females after their intermediate. Higher education is not considered useful for females as they are not preferred to earn for their families. Marriage is seemed as a major hindrance in the way of female education and parents prefer to marry their daughters as soon as it could be possible. Although there are multiple private and government schools and colleges in the area, only young females do join them and very few of them go to the college level. There is Govt. Degree collage for women in the area. This collage facilitate females to complete their graduation degree in more comfort way. Along with other private schools there are SLS and Beacon House Kindergarten school system in the particular area. The private schools only preferred by those who can afford their educational expenditures. The people of this community prefer these private schools for their children.

Table 3.7

Educational Level in Community

<i>S.No</i>	<i>Categories</i>	<i>No. of People</i>	<i>Percentage%</i>
o1	Illiterate	15	15%
o2	Primary	05	05%
o3	Middle	15	15%
o4	Metric	26	26%
o5	Inter	21	21%
o6	Bachelors	13	13%
o7	Master	05	05%
o8	Higher Education	0	0%
Total %		100%	

3.25 Dress pattern

The everyday dress of the male comprises of *Shalwar* and *Kameez* that usually made of cotton cloth. The elderly people usually put a square piece of cloth called *Parna* on their shoulders in summer to save them form the sun heat. In winters they wear large *Chaddars* made of khaddar to make them hot and comfortable. The young generation also wears jeans and shirts and those who have to go for their job prefer to wear dress pant with dress shirt. The everyday dress of females is printed *Shalwar*, *Kameez* and *Dopatta* in multiple colors. The women prefer to wear cotton or clothes made of silk material. The women and especially young females take long *Chaddars* before going outside and cover themselves form head to toe but in homes they are seen wearing *Dupatta* at all times. The *Purdah* system is more preferable for women and women take gowns of different colors and styles. The black color is taken as more preferable in gown selection. The women wear open slippers while they are busy in their home tasks.

Chapter 04

Problematic Issues Regarding Women in Police

4.1 Introduction

Police is a profession that demands full time job and work hard. Normally people perceived that police is mainly a male profession and women are not enough capable to bear the burden of this profession. To some extent this perception creates the stigma that further generates various issues which are proved to be more problematic for the women in policing. In police organization, there are multiple issues reported by the women police officers themselves which are going to be discussed in this chapter. Through highlight these issues, the actual problems of females in police become clearer. These are the issues which leads this profession to cultural stigma either directly or indirectly. Some issues are directly related to administrative level but there are various other problems faced by women police that seek both cultural attention and administrative consideration. But before discussed the women's issue in police it is necessary to look upon a complete working structure of police.

4.2 Police Stations in Rawalpindi District

Rawalpindi Region comprises of 4 districts and each district has multiple police stations and subdivisions. In the whole region of Rawalpindi, there is only a single women police station. The region is divided in the following composition

- City District Rawalpindi
- *Attock*
- *Chakwal*
- *Jhelum*

Rawalpindi Region is headed by an officer not less than the rank of Deputy Inspector-General of Police (DIG). Police in each district is headed by a District Police Officer who is assisted by a varying number of Superintendents and Deputy Superintendents of Police. The districts' composition is as follows:

Table 4.1

Composition of Police Stations According To the District

District	Sub-divisions	Police Stations
Rawalpindi	11	25
Attock	6	14
Chakwal	3	11
Jhelum	4	12

4.2.1 Recruitment Criterion of Women Police

Recruitment in women police department takes place on following three levels:

4.2.2 Assistant Superintendent of Police (ASP) BS-17

An ASP is recruited by the Federal Public Service Commission (FPSC), a high level board that makes the recruitment for all the occupational groups constituting the central superior services at the Federal level.

4.2.3 Assistant Sub Inspector (ASI) BS-09

An ASI is recruited by the Provincial Public Service Commission (PPSC).

4.2.4 Constable BS-05

A constable is recruited by the special board headed by a Deputy Inspector General of Police as Chairman, along with two superintendents of police who act as members and secretary of the board, respectively. Recruitment for constables at the district level is done through a competitive examination held by the selection board indicated. Besides the performance in the written examination; the respective boards determine the suitability of the candidates for a job in the police department. Following the footsteps of the Federal and Provincial Public Service

Commissions, the practice of employing the services of psychologists to determine the suitability of candidates is likely to be replicated at constable level in near future.

Physical fitness, physical measurement and educational qualification (matriculation) are the prerequisites according to the prescribed standard. Though Punjab Police is an equal opportunity of employer, but only a 05% quota stand earmarked for women candidates and minorities to encourage their recruitment in the police Department. This is done with an explicit intent to make the Police as representative of the community as possible. Care is also taken to formulate questions that test breadth of knowledge of the candidates rather than their ability to cram. Written test comprises of section of English and Urdu (language) and General Knowledge. All efforts are made to ensure the transparency of the recruitment process that is merit oriented and focused towards selection of most appropriate candidates from among the applicant.

The police ranks are divided into two major ranks and these ranks are further divided in sub-ranks. The recruitment criteria are pre-set according to the distribution of the ranks.

4.2.5 Junior Ranks

- | | |
|---|--|
| • Inspector of Police (IP) | {In-charge of a police station} |
| • Sub-Inspector of Police (SI) | {In-charge of a smaller police station/post} |
| • Assistant Sub-Inspector of Police (ASI) | {Staff of a police station} |
| • Head Constable (HC) | {Staff of a police station} |
| • Constable | {Staff of a police station} |

4.2.6 Recruitment

Recruitment to junior ranks is done according to criteria set by the provincial governments. The Constable, Head Constable, ASI, SI, and Inspector of Police (IP) are grouped together as junior ranks. Since Constable is the lowest rank in the police force, a district board of police officers presided over by the DPO normally conducts recruitment. The selection process involves physical measurement, an efficiency test, a written examination, an interview, a medical examination and police verification.

4.2.7 Educational Requirements

Although educational qualifications may vary from province to province, generally the requirement criterion regarding education for constables is matriculation (ten years of school education). No specific subject knowledge is required for this rank. For recruitment to the rank of ASI, the bachelor's degree (fourteen years of education) with a minimum Second Division in any combination of subjects is required.

4.2.8 Age Requirements

A candidate for Constable and ASI usually must be between 18 and 26 years.

4.2.9 Training

All provinces have police training colleges or schools that impart training to directly recruited Constables and Assistant Sub-Inspectors. In addition, most federal police organizations have established their own training institutions, which organize not only basic training for their officers but also offered various specialized courses for them. Across Pakistan, there are five police training schools in Punjab, five in *Sindh*, three in *Khyber Pakhtunkhwa*, and one in *Balochistan*. These training centers often lack adequate facilities. For instance, except for the Police Training College in *Sihala*, Punjab, none of the other training schools have a forensic lab.³⁷

Four types of training courses are organized by the police training institutions.

1. Basic induction level courses for fresh recruits
2. Pre-promotion in-service courses for those about to be promoted
3. Refresher courses
4. Specialized courses

³⁷ Police organizations in Pakistan, 2010: 35-36

The Basic Training Course for Constables is six months long and includes the following subjects

1. Character Development (Islamic Ethics and Awareness)
2. Law (Pakistan Penal Code, *Shariah* Law and Criminal Procedure Code)
3. Police Procedure (*Qanun-e-Shahadat*, Police Rules and Local & Special Laws)
4. General Police Duties
5. Criminal Law and Investigation
6. Practical Police Work (Police Procedure, Physical Training)

The training of Assistant Sub-Inspectors is also conducted at the provincial Police training school and takes place over 48 weeks. The subjects taught include:

- PPC & *Hudood* Laws
- *Qanun-e-Shahadat*
- Local and Special Laws
- Police Rules
- Police Public Relations
- Investigation
- Fingerprinting
- Medical Jurisprudence
- Plan Drawing
- Islamic Studies
- Criminology
- First Aid
- Security
- Scientific Aids

4.2.10 Senior Ranks

There are following seven senior ranks exist in police

- Additional Inspector General of Police (Addl. IGP)
- Deputy Inspector General of Police (DIG)
- Senior Superintendent of Police (SSP)
- Superintendent of Police (SP)

- Assistant Superintendent of Police (ASP)
- Deputy Superintendent of Police (DSP) (In-charge of a Sub-Division in a District)
- Inspector General of Police (IGP)/Provincial Police Officer (PPO)

4.2.11 Recruitment in women police

Assuming one meets the basic age and educational requirements, recruitment to the Police Service of Pakistan (PSP) is done through an annual nationwide examination held by the Federal Public Services Commission (FPSC) that seeks to recruit qualified candidates into the Central Superior Services of Pakistan (which, in addition to the PSP, includes other branches of the civil service such as the District Management Group, the Federal Board of Revenue and the Foreign Service of Pakistan). A final list of successful candidates is prepared from those that pass the examination, psychological tests and the interview. Candidates may be declared unsuitable to join the PSP for reasons of physical disability or for failure to meet the standards laid out in the psychological profiling. From this process a pool of police officers, selected from all the provinces and territories of Pakistan, will be created for the PSP.

4.2.12 Educational Requirements for women police

The minimum educational requirement for those writing the ASP competitive exam is BA/BSc (14 years of education). The candidate should have at least a Second Division or 'C' Grade Bachelor's Degree. A candidate who has obtained Third Division or 'D' Grade, in his/her Bachelor's Degree will be eligible for the examination in cases where he/she has obtained a higher Division/Grade in her Master's Degree.

4.2.13 Age Requirement for women police

A candidate for ASP post must have attained the age of 21 years and must be below 28 years.

4.2.14 Trainings announced for women police

Those selected as ASPs (generally referred to as ASPs "under training") undertake two years of training. The first year is spent at the Civil Services Academy in Lahore where the ASP under training receives mandatory training in general subjects. This is called the Common Training Program (CTP) and is applicable to all new Central Superior Services inductees.

Some subjects covered under the CTP include: Economics, Contemporary Issues in Islam, Office Management, Government Functioning, Public Finance, Computers/IT, Communication Skills and Public Speaking. After the CTP is completed, the ASPs under training are assigned to undergo a nine-month long training at the National Police Academy (NPA) in Islamabad. It is at the NPA where the ASPs under training will participate in the Initial Command Course (ICC) or specialized Training Program (STP). The following are some of the subjects taught under the STP:

- Techniques of Scientific Investigation
- VIP Security
- Dealing with Problems of Terrorism
- Detection and Disposal of Bombs/Explosives
- Computer Applications
- Management/Public Administration
- Forensic Science
- Dealing with Special Crimes, like those against women and children
- Drugs/Narcotics
- Training of Trainers
- Human Rights
- Radio Wireless
- Traffic
- Commando Training
- Intelligence
- Cyber Crimes
- Vigilance and Anti-corruption

Immediately thereafter, all ASPs under training are assigned a one-year temporary posting with the Frontier Constabulary to garner practical field experience. At the end of this the ASPs under training are supposed to pass an internal examination conducted by the National Police Academy and a written examination conducted by the FPSC, called the Final Passing out Examination (FPOE).

4.2.15 Ranks in Women Police

There are total 09 ranks announced in women police by the police administration but the majority of women are recruiting on the low scale ranks. The large number of females join the police force as constables or as head constables. The following list is showed the female ranks and their expected responsibilities in police.

- Constable (police staff)
- Head constable (police staff)
- Assistant sub inspector of police (police staff)
- Sub inspector of police (In-charge of smaller police station)
- Inspector of police (In-charge of police station)
- Deputy Superintendent of police (In-charge of a sub-division in a district)
- Assistant Superintendent of police (In-charge of a sub-division in a district)
- Superintendent of police (In-Charge of district or non-field post)
- Senior Superintendent of police (In-Charge of non-field post at headquarters)

4.3 Timings in women police station

In police profession, women have to face the issue of timings as there are no defined timings announced by police management. Women police reported that they do not know the exact time of when they get free to go back to their homes from police station. It is difficult for them to manage their personal life with their professional obligations. Senior officials are of the opinion that because of minimum women police staff, it is not possible to define schedule of their duties. But it is reported by women in police that duty shifts have to be announced and they have to be already know about their duty timings. For male police, there is no responsibility of manage their household activities but a woman has to take up the responsibilities of her home and children. In these circumstances it is not easy for them to stay at police station and perform their duty with no defined duty timings. Night duty is another problem faced by women police as they reported that being women, it is not possible for them to stay out of their homes at night. The cultural perception about the late night duties of women is the major factor to avoid police job. Despite of women participation in work force, the existing perception about women role is tightly connected to the household and domestic tasks. Still women's image is not considered equal to that of men and still they are not allowed to move into the professions which are directly demand from them to follow long duty hours. The long duty timings especially during night time are considered as the hindrance in the way of fulfilling their responsibilities related to their family.

4.4 Issue of Transport

Transport is the major problem that found in both women police stations. Transport and its fuel facility are provided by police headquarters to different police stations. Administration has provided 10 liter patrol to each women police station on daily basis. In this limited fuel, it is the responsibility of station house officer (SHO) to manage the entire mobile and out door affairs of police station. Transport facility is used to drop lady constables to multiple outdoor duty spots, to submit any registered case in court, to facilitate any victim women in making of legal medical report (LMR) in case of violence and to other administrative movements of the police officers. During the research, it is explored that transport is the main problem for women police that caused as the hindrance in fulfilling their job requirements. There is only one vehicle provided to each women police station which is not enough capable to meet the needs of station building. Multiple affairs could not possible to handle through one vehicle with such limited fuel. It is very often in women police that violence complainant have to arrange their own transport to go to the hospital for 'legal medical report' (LMR). In this situation, station house officer sent her one lady constable with the complainant and all the expenditures of transport are paid by the complainants by their own. It is also reported by women police that during VIP protocols or any other outdoor activity, administration just drop them in the duty spots and after that no one take the responsibility to take them back to the police station. They reported that it feel so embracing when they are helpless to take public transport or taking lift from public in police uniform. One of respondents expressed herself that "this type of attitude from higher administration of police is the major reason in building up negative image of police and especially of women in police."

Table 4.2
Transport and timings issue in women police

S.No	Categories	No of People	Percentage %
01	Transport	19	39.5%
02	Timings	13	27%

03	Both timings and transport	16	33.3%
<i>Total %</i>		48	100%



Plate 4.1 Police Van at Women Police Station

4.5 Issues related to Technology

During research it is observed that all the official work of both police stations is done manually and most of the police staff has never through with computer education. The large number of women in police performing their duties as constables and head constables and the required education for this rank in police is metric. With this minimum educational background, women

in police cannot enough capable to use the latest technological facilities. As a result they are bound to do their professional work manually which take their much time and strength. In each police station there are only three to four computers and during research it is observed that most of them remain switched off as there is no officer available who can used them efficiently. In Islamabad police station only *Roznamchaas* (a daily report of police station) are used to entered in computer memory.

4.6 Procedure of Transfer and Promotions

There is prescribed process described by the police organization for the promotion and transfer of any police official from one rank to another or one department to other police department. For transfer, candidates have to stay in their first placement at least one year and after that a written application has to given by the applicant to the station house officer (SHO). It is the responsibility of SHO to forward the application to the higher officials. Sometimes transfer is placed on the personal choice basis but very often it is placed on the basis of administrative requirements. The main issue in the process of transfer is that police officials do not consider the reasons and problems behind the desired application by female police officers. It is also reported that references are also consider important in this process and influencing reference make this process more easy. It is found among the women police that they are not satisfied with their current status and role with in the police station. It is explored that most of the female constables really wish to be move from any other police department. The most preferable department for transfer among women in police is the department of traffic police. It is reported that although in traffic police, women have to stay in field and there is no specific indoor job timings, but there is respectful and comfortable environment is provided for females. For promotions, police administration announced multiple courses and training programs through which any police officer get promote to other senior rank. These courses are announced once in a year and all the desired candidates have equal opportunity to take part in these courses and trainings. Physical training is also offered only for those candidates who are successfully clear their written test. The major problem which was explored during research is that importance of education is totally ignored in this process by the police administration. No educational criterion is selected for the promotion of police officials.

4.7 Hostel Issues

Hostel facility is provided by police administration for the women who come from far areas and do not afford alternative private accommodations nearby the police station. The accommodation is provided within the police station with no separate rooms. For the women who are living in police hostel faced the transport issues in the time of need. There is no mess facility is given to women and they have to cook their food by their own. Women in police have to bear all the cooking expenditures by their own. Only a single stove is given by administration and even no crockery is provided to them. In these situation females faced great difficulties as it become a hectic work for them beside their professional activities.

4.8 Need of Day Care Center

Police job demands full time attention and during job timings women in police have to do their duties outside the station. The timings of their duty are not strictly defined and in these circumstances, they cannot in a position to look after their children who are completely depend on their attention. It is reported by married women in police that they are in severe need of a center or a room in a station building where they can leave their children under a trust worthy care taker without any fear. In Islamabad police station, there is already a separate room made for this purpose but the problem is that police administration did not appointed any lady care taker for the particular task. As a result, women in police have to suffer with many problems and they can not focus on their work properly. A lady constable in Islamabad police reported that 'it (police) is very hard job for women and higher officials have to understand the ground realities of the police job. Without considering such problems, they cannot improve the status of women in police. Officials have to facilitate women who are already in police and solved their problems on first priority'. In Islamabad police station, there is a day care center which was inaugurated by the present interior minister *Rehman Malik*. But the fact is that women in police are not get any benefit from the construction of that room as police officials ignore the need of a good female care taker. In Rawalpindi police station, there is even no room specified for this purpose and females are helpless to leave their children insecure at their homes. It is also reported that police higher officials do not concerned about the actual problems that are faced by women in police as they completely ignore the basic needs of them. Being women, they do not in a position to solely focus on their job. They have to take care of their family especially of their children. The chaotic

and undefined duty timings do not allow them to leave their children alone at home. So they have no other option expect to take their children along with them. But in the police station, they also faced problems because there is no proper place is provided by the police department where they can leave their children with full security. This aspect is largely diverting the attention of women in police from their work but still this element is greatly ignored by the police department.

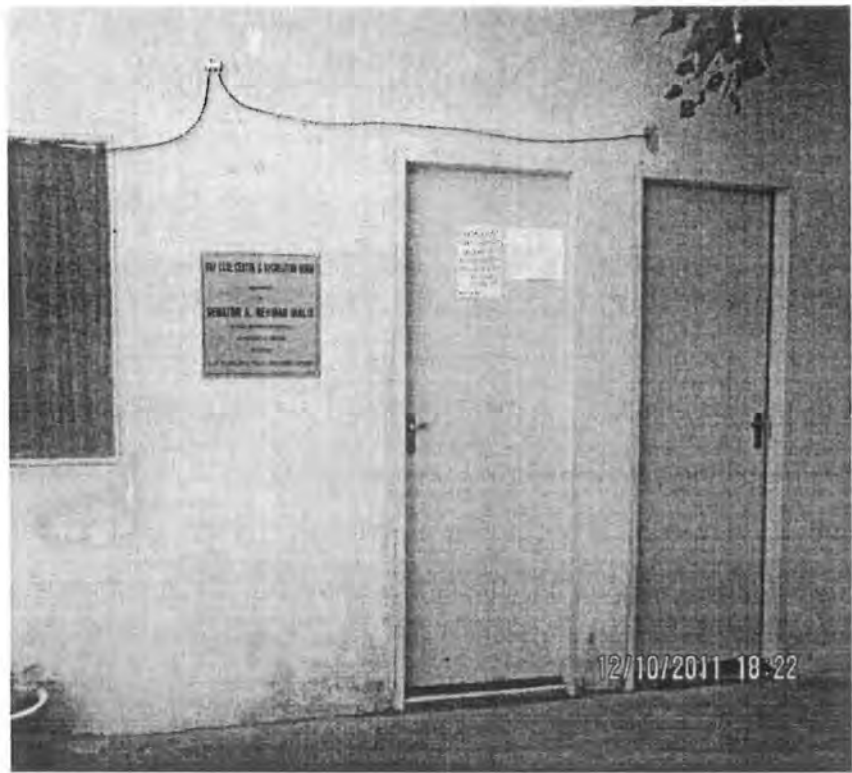


Plate 4.2 Front View of Day Care Center in Islamabad police Station

4.9 Leave procedure

To take short leave, an applicant has to submit an application to the station house officer before one week. And in the case of sudden incident, police officers have to inform their station in-charge verbally. In a year, women can take leave of only 27 days on the official basis and during this period she can get only her basic pay without any allowances. Maternal leave is allowed only for 3 months, either before the delivery of a child or after that, is up to personal choice of a

woman. Women in police are facing many problems in this leave procedure as it is reported that women can not in a position to join their job during the period of pregnancy and especially after 7th month of their conceive. During this period all the allowances automatically cutoff and only basic pay is given to them. The three months leave is not enough for them as after the child birth they have to take rest and give more attention to their new born child. A women in police reported that 'for married women, police job is very uncomfortable profession as administration never take concentration to facilitate us. Family never allowed joining police force as they are thinking that children greatly ignored through this and they are right to some extent.' It is suggested by women in police that the minimum leave have to be granted for about six months and allowances should given properly. It is explored that even to take short leave, it is very difficult as there is no space for leave in a busy schedule of police. Two day leave is very rare to allow for police officials and even in occasions either of religious or national level, Police officials have to perform their defined duties. For police women, it is very difficult to manage their household activities during this hectic work load.

4.10 Extra Rewards

In every organization, it is necessary to give certain rewards to the employees to increase their working spirit and to encourage their efforts regarding their professional capacity. In police organization, there is no opportunity for police officials especially of low rank officials to get any benefit or reward from police administration. To give them reward either in a form of money or any award can be an alternative source to maximize their working spirit and their value in the cultural set up. It is reported by a women in police that 'they serve their time, their mental and physical strength in a profession which is not as acceptable as other jobs in the corporate culture. So it is essential in this situation that higher officials do consider this aspect to encourage the efforts of police women'. During the research it is commented by a constable in women police that 'rewards are only for higher officers not for lower rank officials. This fact is totally ignored that a constable do a tough duty as compare to other senior ranked officers. We have to stay at roads and faced bitter realities of this job but no one even in our own organizations that come to reward us for our courage'.

4.11 Monopoly of male police

The serious issue that faced by women in police is the indirect hold of male police staff. Not only in society but also within police culture, women police is perceived just a side part of male police. Women in police are of the view that they are appointed with the perception that they are the part not the whole. This is not only a perception but in reality women in police have often faced the negative response from their male colleagues. It is reported by an assistant sub-inspector (ASI) in Rawalpindi police that 'male police do not perceive us as a police officer as they are; they only consider us as a woman who is never able to achieve equal status with them'. It is observed during the research that women in police are in greater influence of male police as one of the police officials told that 'during the investigation of any case, if senior male police staff show their influence than we are bound to listen them because we have to stay in this environment which is hold by them'. It is the impact of culture to some extent that women in police always feel themselves inferior to male police but police administration also gave them the passive role in policing as compare to male police. It is reported by a constable that 'in the case of rate, women in police have to obey the commands of male police staff and we do nothing except what they allow us to do. In most of the cases they take women police without any weapon and we only keep wooden sticks in our hands.' Community perceives that women are not capable to do police job as male have this capacity only, but in a police culture, women also faced the same perception. Women status in police is not of as equal police officers but a part that is not used in coordination but to manipulate by control.

4.12 Issues related to official dress-code

The approved pattern of uniform is always permitted in any organization which is the identity of that organization and represents its image everywhere. In police organization, the prescribed uniform for women is not strictly decided as women officer are allowed to wear both *shalwar kameez* along with *dopatta* and shirt and trouser along with sash. The police cap has to wear in both types of uniforms. In Islamabad police, the dark blue trouser and *dopatta* is permit to wear with light blue shirt. For Rawalpindi women police, dark blue is selected for the whole uniform color. This uniform is officially provided by police administration once in a year. It is reported by a women that 'it is not possible for a women having weight to wear short shirt with trouser as it is not preferred in our culture and religion'. During the research it is observed that women in

police come to police station in colored clothes and wear their uniform in the police station. No homogeneity was noticed in the case of uniform as some women wear trouser shirt and some were seen in *shalwar kameez*. Variety of *chadars* are used by women in police not only inside the station building but also outside the station. No restriction was noticed in wearing different colors of *chadars* by women in police at their duty timings. The station house officer herself used long *chaddar* when she goes outside the station building. One of the constable told that *chadar* is used when they have to go to the court for any case. Before going to judge room they remove their *chadar* from their heads and they only have to wear their police caps. It is reported by a female constable that without wearing long *chaddars*, females are not feel themselves comfortable during out door duties. It is also noticed that with in police station, women police do not wear their uniform shoes and they often observed with wearing different type of slippers and chapels of different colors. Women police is found to be very weak in follow up the discipline of police rules. There is also no uniformity is found in the case of uniform color as different shades of blue are used among women in police. It is also reported that the females after marriage do not prefer to wear shirt with trouser as being a female they are not feel it comfortable to carry. The weight issue is also contributed greatly in not following one pattern of uniform. They are of the view that after getting one or two pregnancies, women are not in a position to wear shirt with trouser which is recommended by the police administration. The other major problem found behind this situation is that delivery of uniform from police administration to police staff is not placed on time and due to the need sometimes women themselves get stitch their uniforms. Those who do not afford the expenditures of uniform are bound to use the old one and in that case the color of uniform becomes fade. It is told by a respondent in a community that women police uniform is not considered ideal as uniform of military women. It has to reconsider by the officials that attract the viewer and inspire their feelings. A respondent quoted that, 'uniform of women police should be according to cultural and religious demands but the first priority to be consider is that it must be comfortable for women who are going to wear it'.

4.13 Outdoor activities for women in police

Women in police have to perform their duties in variety of outdoor spots where they faced great difficulties that are completely ignored by their higher officials. Different spots are fixed for duty where police van drops them in morning till than there is need of their presence. Some spots are

fixed but others are selected on the occasional basis according to the need. Usually in each spot, two to three women have to do their duty with two to three male police constables. For *Rawalpindi* women police, major spots of duty are *Kachehri* road *Rawalpindi*, near Islamabad Airport, Airport link road and inside the boundary of *Rawalpindi Kacheri*. For Islamabad women police, *D-Chowk*, secretariat, near SP office, Islamabad *Kacheri*, and male police stations are selected as outdoor duty spots. It is reported that while standing on roads women constables have to face all type of comments which are not sometime bearable for them. Women in police are of the view that there are some important places where there is need of women police constables but in most of the cases there is no need of their presence as in bazaars for security, in male protests and during VIP protocols. The VIP protocols are also reported as the major problem especially for *Rawalpindi* women police as they sent to the VIP routes before two hours of the actual arrival and in return no one take responsibility to pick them back to the police station. One of the constables is of the view that irrational division of work and improper discipline is the caused to create negative response of public towards women in police. It is also reported by the women in police that their department faced a lot of ignorance as no one even bother about the actual purpose of the police force. In their view, the VIP protocols make their job more difficult as they have to perform their duty more than their capacity. Because of such protocols, it is difficult for police department to focus on their actual job as most of the time; the half of the man-power of police force make alert on VIP calls. Due to such circumstances, women in police have to face dual problems, as on the one hand they have to perform long duty hours and on the other they have to stay on roads which is again perceived as a stigmatized act among the society for females.

4.14 Issues regarding Low Rank Officers

It is explored that the low rank female police staff as constables and head constables are faced different problems as compared to senior ranked officers. Police job is more public profession and depend largely on field visits. The female constables have to perform their duties in different public spots where they have to face abusive comments from the public. It is reported by a constable that police profession is not respect gaining profession and alternatively the result is that they have to suffer badly. In society, there is no respect and acceptance for a woman to join police force as a constable. Ranks such as ASIs and Inspector have space for cultural acceptance

to some extent. People treated low rank women police differently as a constable reported that no one wants to marry with a female constable but people always welcomed a male constable to marry with their daughter. This situation does not only exist in society but also in inside the police station as male police staff does not treat them in well-mannered way. It is reported that male police staff do not consider the female constables as the police officers and treated them very rudely. The element of harassment is always there and very often during out door duties, they want to exchange their mobile numbers with female police constables and wish to build frank interactions with them. An ASI in *Rawalpindi* police station quoted that 'senior officers cannot imagine the ground realities of this profession where a female could not feel herself secure at outside the police station and cannot feel comfortable in her own organization.' Even the senior female officers who have authority to some extent treated their female staff very strictly. Their way of communication does not represent an honored position as female constables of Islamabad police station are of the view that there is no friendly relations between them and especially the station house officer usually try to imposed her monopoly and power upon them.

4.15 Educational issue

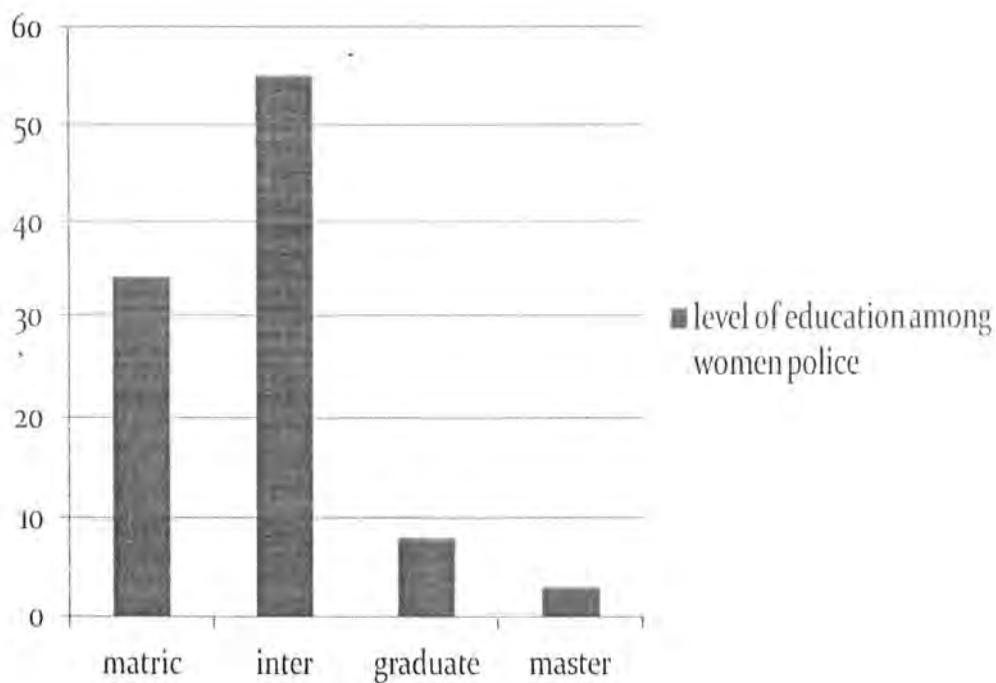
The serious and most threatened issue which is consistently ignored by the police administration is the educational crisis, among women police. Community perceive that police is not for those who have their maximum educational qualification but for those who are better in their physical capacity rather than educational ability. It is a bitter fact of women police that a large number of female officers do not even hold their degrees of intermediate. Police administration totally ignored this aspect of education in their promotional criteria and even in their recruitments. One of the respondents in the locale expressed her views as 'the police behavior towards public is very much embracing and the only major reason behind this behavior that they have no educational standards that build their character in way which attracts the public towards the police profession.' Education is considered as a huge drawback of police organization that contributes negatively in building up its image.

4.16 An Overview of Both Women Police Stations

4.16.1 Education

Although the criterion of educational qualifications may vary from province to province, generally the requirement criteria for the rank of Constable is matriculation (ten years of school education). No specific subject knowledge is required for this qualification. It has found that in both women police station the level of education is very low. Mostly women police officers are under metric and they are selected on the basis of their police training. In police organization, the minimum education which is required for the lower ranks is metric. The majority of women in police are appointed as constable with this minimum educational rate.

Graph 4.1 Level of Education among Women Police



4.16.2 Caste

Women from multiple castes are come to join women police. The major castes which are found among women police are show from the following table.

Table 4.3

Cast Variation among women police

S.No	Categories	No of People	Percentage %
1	Rajput	09	18.75%
2	Syeds	03	6.25%
3	Shiekh	03	6.25%
4	Awaan	05	10.41%
5	Araain	01	02%
6	Khan	01	02%
7	Abbasi	02	4.1%
8	Kayani	01	02%
9	Jutt	03	6.5%
10	Rana	02	4.1%
11	Janjua	02	4.1%
12	Chaudry	02	4.1%
13	Satti	02	02%
14	Quraishi	02	4.1%
15	Chughtai	01	02%
16	Hashmi	01	02%
17	Panjmani	01	02%

18	Ghori	01	02%
19	Mughal	01	02%
20	Tundh	01	02%
21	Butt	01	02%
22	Bhatti	01	02%
23	Sabri	01	02%
24	Memman	01	02%
Total %		48	100%

4.16.3 Ethnic variation

The major ethnic group which is found among women police is Punjabi. As most of the women either belongs to Rawalpindi and Islamabad or to the near areas within the Punjab province.

Table 4.4
Ethnic variation among women police

Sr. No	Categories	No. of people	Percentage %
01	Punjabi	24	50%
02	Pathan	03	6.25
03	Urdu Speaking	07	14.5%
04	Saraiki	06	12.5%
05	Kashmir's	08	16.6%

<i>Total</i>	<i>48</i>	<i>100%</i>
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4.16.4 Religion

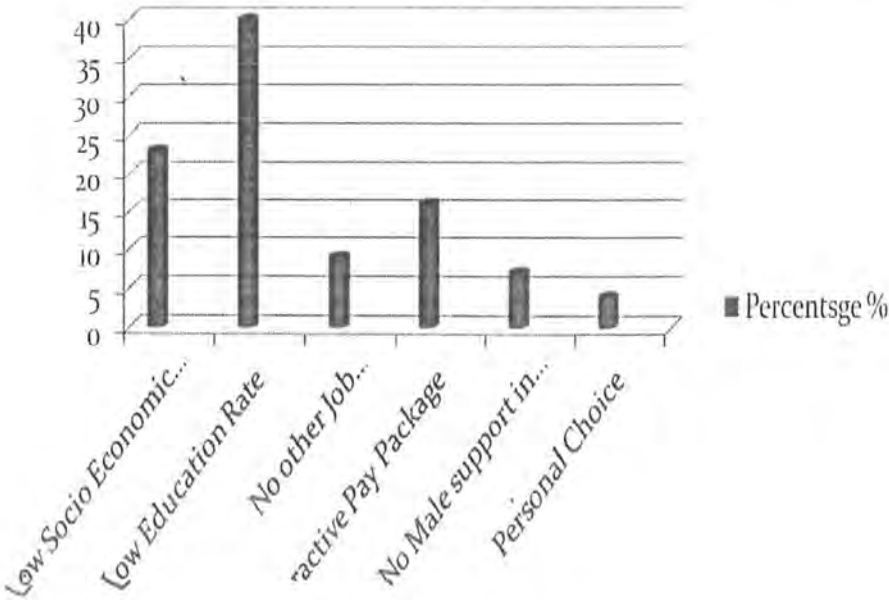
It has investigated that women in police mostly belong to the Islamic religion. The little number of Christian women also found in police profession.

Table 4.5
Religion of women police

S.No	Categories	No. of People	Percentage%
01	Muslims	39	81.25%
02	Christians	07	14.5%
03	Hindus	02	4.1%
<i>Total %</i>		<i>48</i>	<i>100%</i>

4.16.5 Preference towards job

There are multiple reasons found during research which are directly or indirectly forced women to join police. The level of personal choice and preference have found at very small scale. There are different social and economic reasons which in result make a woman helpless to join women police.



4.16.6 Language

Officially in police station all type of communication is done in Urdu language and even all the documents are written in the same language. It is also found that women often communicate to each other in their native languages. The multiple accents of Punjabi language are used by women in police. The English language is not found to be used in women police stations.

Table 4.6

Languages spoken by women police in police station

<i>Sr.No</i>	<i>Categories</i>	<i>No. of People</i>	<i>Percentage %</i>
01	Urdu	34	70.8%
02	Punjabi	09	18.75%
03	Saraiki	02	4.1%
04	Kashmiri	03	6.25%
05	English	0	None
Total		48	100%

4.16.7 Marital status

It was found during field work that mostly women who come to join women police are unmarried. The little number of married females is also found in this profession.

Table 4.7

Marital Status of women in police

<i>S.No</i>	<i>Categories</i>	<i>No of People</i>	<i>Percentage %</i>
01	Married	11	22.9%
02	Un Married	27	56.25%
03	divorced	06	12.5%
04	Widow	04	8.3%
Total		48	100%

4.16.8 Age specification

In police organization the minimum age which is required for women to join police is 18 years. The police department provides an opportunity for young females to come and join this profession. But in reality a very small number of young females found in women police stations. Behind this there are multiple reasons found during research. The nature of most of the reasons is social which will be discussed in coming chapters.

Table 4.8

Age Speciflcation of women in police

<i>S.No</i>	<i>Categories</i>	<i>No. of people</i>	<i>Percentage%</i>
01	18-21	03	6.25%

02	22-25	07	14.5%
03	25-30	16	33.3%
04	30-35	12	25%
05	35-40	08	16.6%
06	above	02	4.1%
Total		48	100%

4.16.9 Social Stratification

In women police stations, it has been explored that women who come to join women police are belong to multiple socio-economic backgrounds. A large number of women are belonging to lower middle class where the economic conditions take the harsh form and make them helpless to join women police.

Table 4.9

Social Stratification among women police

<i>S.No</i>	<i>Categories</i>	<i>No of People</i>	<i>Percentage %</i>
1	Lower class	28	58.3%
2	Middle class	17	35.4%
3	Upper class	02	4.1%
Total %		48	100%

Conclusion

In this chapter, the researcher has discussed the different problematic aspects of women in police. These problematic aspects are clearly professional and largely ignored by the higher officials. It is explored by the researcher that women police faced a lot of problems due to the ignorance regarding gender-based strategies by the police administration. The problem did not lie in the capacity of women police but the roles which are appointed to them are to some extent create a negative perception for them among the public. The monopoly of men over women in the police stations is working as the unhelpful for the female police staff. There are many problems found among the police administrative structure as their recruitment policy not only ignored the educational capacity of an individual either of man or woman but it also take no notice of gender based policies. It is explored during this research that in police women are not fully satisfied because of the same treatment in terms of duties between men and women by the police administration. They are of the view that duties outside the police station are not fair distribution of work and roles because society does not accept the women in this role. In fact the strict segregation between men and women in the work force is not exist in the society but in police, women are still faced many problems regarding co-work with males. Multiple reasons are explored that are already discussed in this chapter as administrative ignorance, long duty hours, providing less facilities, educational ignorance and undefined duty schedule. Women in police faced the response by society which is not considered as a supportive element and as a result they perceived them as stigmatized part of the society. The discriminating attitude towards women in police is not only the response of the society but also within police department, they have to face the level of resistance by men police towards them. Women in police are of the view that although they are appointed on the same physical and mental merit, but men in police never considered them equal in capacity and strength. The current status of women in police is also taken as one of the important reason behind the working stigma among the society against them. The stigma against women police is not the mere reflection of the cultural values but it is deeply constructed in the women's current status and image in the police profession.

Chapter 05

Stigma Attached With Women to Join Police

5.1 Introduction

The profession of police is taken as stigmatized social behavior for women. The concept of strict division of labor is not possible especially in organic societies where multiple ideologies have attached to the selection of work and occupations. The division between labors within the society is laid its basis upon multiple cultural and sometime religious reasons that modifies the societal thoughts time to time. Gender difference is one of the most important cultural factors which create a strong division between men and women in the adoption of existing occupations found in a society. In a single culture, there is gender based division of work exist with the difference of its intensity. Women are allowed to do work at outside the private sphere of their lives but they have to face resistance and difficulties in most of the occupation as compare to men. There are many occupations on which there are certain restrictions imposed by cultural construction and because of this women have to suffer largely. Preferable occupations for women are already defined by culture and there are many professions upon which society imposed its stigmatized expression and response. Gender biasness is the root cause behind the creation of sigma and largely women are excluded and never considered in the variety of fields especially to those which are perceived to be best suited for males. Police is one of those fields where society does not encouraged women to enter and there are multiple reasons behind this cultural attitude.

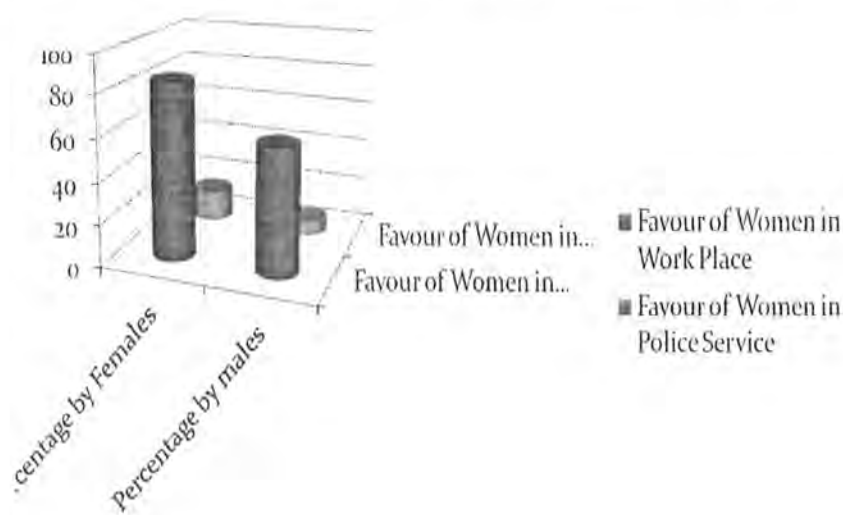
5.2 Stigmatized Perceptions of Society about Women and Its Reasons

To treat a woman differently as compare to man is not the matter of practice only but there is strong ideology working behind this treatment. People perceived woman as weak and not able to stand side by side with man in most of the fields. As a result they unconsciously and sometime consciously excluded women from most of the social and public spheres. This exclusion brings certain form of stigma on women and restricts them to stay at their homes. Variety of factors is working behind this perception about women in police which are discussed as below.

5.3 Gender Difference Exist In Society

Men and women are not perceived equally and the cultural treatment towards them is also different. During research it was explored that there is multiple restrictions imposed on women by their families and on the whole by the society. A female is never allowed to move outside alone, to stand on the roof of her own house and even to stand in the front of her house gate whether for purpose or without purpose. The reason is that society wants to create its norms and imposed it on man and woman on the basis of gender differences. It is observed in community locale that a female have subordinate role in society and is only allowed to do what her family permit her. The domains which are open for women to work are already defined by society. Enculturation pattern and family give a notion to women that they have to select their working spheres according to the existing norms of society. Among different type of gender based norms, the one which is reported in a community is the man-woman physical differences. One of the respondents expressed his views as ‘woman has to follow a man of his family as she is not able to think what is suitable for her or not. The difference between man and women is that they are women and not men’. This type of perception further creates a dichotomy between the woman and her private sphere and man and his public sphere. A respondent told that, ‘woman can not do what men have the ability to do as they are not physically strong and are mentally less rationale as compare to men. Women have to stay where she is directed to stay according to the norms because this gives them a benefit’. Gender differences take their shape through the existing ideology of society and this further become the cause of stigmatized perception regarding women and their participation in working fields.

Graph 5.1 difference of opinion regarding women’s participation in work force



The graph 03 explained the difference of opinion between males and females regarding the women participation in work force and women involvement in police force. Females are largely supported women's participation in work force as compare to males. But they both found to be reluctant to favor women to enter in police profession.

5.4 Women Are Not Able to Deal with Criminals

Occupational restrictions are imposed on women with having the view that female is not physically capable to cope with most of the male professions. The professions which demands physical strength and power are preferably considered for only males. It is perceived that the physical texture of women body is not in a position to take up most of the tasks which are easy for male body. It is reported that female body and its requirements are greatly different and for this she have to take greater care of her body needs and demands. The police profession is not considered suitable for women due to their physical weakness. People are of the view that woman never become comfortable in a profession like police. One of the respondents in the community locale said that, ‘women are not capable to survive easily in an environment that deals with criminals. Crime is not the trouble-free issue that is considered to be handled by women’. The participation of female in police force is not culturally approved and it is supposed that physical incapability of women further create psychological problems among them. It is also perceived about women that their emotional ability does not cope with this profession. Women are emotionally weak and the tasks which are done by police force are out of women’s domain. Physical, psychological and emotional weaknesses are considered incapable characteristics of women which are not suited the male dominated professions like police force.

Table 5.1

General Perception about the Women Capacity for Police Job

<i>Sr.No</i>	<i>Categorize</i>	<i>No. of People</i>	<i>Percentage %</i>
01	Woman is physically weak	22	45.8%

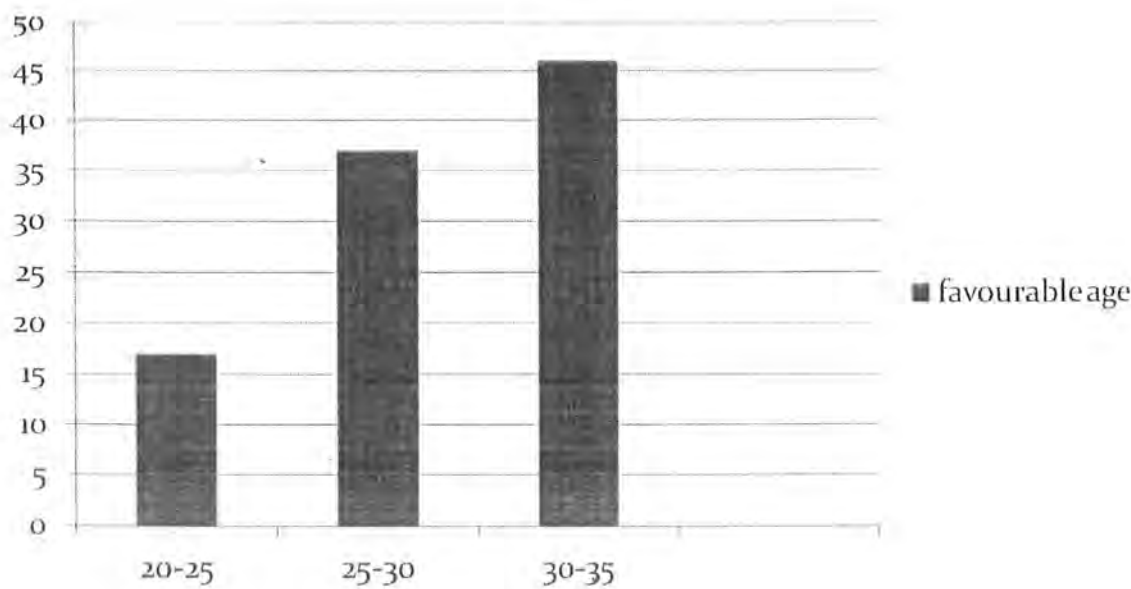
02	Woman is psychologically weak	09	18.75%
03	Woman is emotionally weak	03	6.25%
04	Psychologically and physically weak	06	12.5%
05	Thrice-physically, psychologically and emotionally weak	08	16.6%
Total		48	100%

5.5 Women Perceived as Vulnerable Group

Sensitivity of woman is another reason for which woman has to face cultural restrictions to join the police profession. A woman is being treated as vulnerable due to her physical sensitivity and for this she excluded from the most of the public spheres. It is reported that women is vulnerable and this is the reason that society do not allowed them to move outside their homes alone. The professions which are approved for women to join are preferred to be segregate and co-work with male members is not considered preferable for them. The reason which is commonly reported during research is the vulnerable image of women in society. As one of respondent expressed his view that, ‘the security issue for females is the major fear for the family and the physical sensitivity of women do often restricts elders to allow women to join work force especially of such professions in which they have to interact with males’. A police constable said that, ‘women entrance in whatever field or profession can not change their sensitive position as this is not only given by culture but a nature itself greatly contributed in this element’. Women’s sensitivity is an issue which restricts families to permit them to join police but if they have to join police due to any reason and helplessness, there is certain age favored by community to join police for women due to their vulnerable image in society. For women the age beyond 30 is

considered more preferable because it is reported that at this age females have better sense to decide between right and wrong. The other reason which is reported during research is that beyond the age of 30, woman has less responsibilities of her family and she is free to become what she wished to be. The vulnerable image of female prohibits her to choose the professions which are commonly perceived for males only.

Graph 5.2 Favorable age to join police for women



5.6 Police: A Male Profession

A woman is not considered to have ideal characteristics to become a police officer. The nature of this profession do considered against the nature of women and beyond the reach of their physical ability. It is reported that there is no need of woman participation in police force and it is not possible for woman herself to carry this burden. It is perceived that police profession demands physical power where life always threatens by various unknown dangers and women have not only the threat of her life but also of her dignity. Police is only suitable for men in all its aspects as it is culturally acceptable. One of the respondents told that, ‘it is against the cultural ideology that women started to take part in male professions. It is the demand of nature to divide the two

genders in their work force. Police is mainly a male profession which demands masculine strength and women’s sensitivity is not the desirable situation for police job’. A woman in police expressed her views as, ‘police profession actively support and encourage males to participate but females, if try to take that position, they only get passive role and position. It is due to that perception that police force is only for males to join.

5.7 Already Existing Perception of Police

Every institution needs to build a social reputation to maintain its status in social sphere. The existing image of any institution does secure its scope and sustain its value among the public and there are some expecting characteristics that are attached to every important social institution by its members. Ideally the police force is perceived as an important authority that have the power to maintain the law order situation in society, to help the citizens in accessing of justice and to make secure the lives of people. In reality people perceived this department as the most useless part of a society that is ruled by the corrupted environment. It is explored that police force considered being fail in providing a sense of security to citizens. While interviewing with the respondents it is noted that they are not satisfy with the present role of police and they are of the view that, ‘women is never being allowed to enter in such a despoiled environment. Women participation in police force does not imposed a stigmatic situation but an already established image of police is solely contributed in strengthening up this stigma’. The existing image of police attached to the corruption, bribery, fraud and dishonesty. They are not considered to have the capacity to control crime rate from the society. With these perceptions society does not permit women to join police force and if women take step to enter in police, she has to face cultural response in the form of stigma due to the preconceived image of police. The indulgence of women in police is not the real cause of existing cultural stigma but the police force has to take an effort to change their existing image in society.

Table 5.2
Perception about police and women in police

<i>Sr.No</i>	<i>Categories</i>	<i>No. of People</i>	<i>Percentage %</i>

01	Existing Police image cause of stigma	26	54.1%
02	Women indulgence create the stigma	08	16.6%
03	Both are the causes of strengthening the stigma	14	29.1%
<i>Total</i>		<i>48</i>	<i>100%</i>

5.8 Low-Class and Financially Support less Females only join the Police

During the field research it was explored that social stigma which is imposed through the ideology of patriarchal society on women in police is again strengthen with the presence of many other concepts about police and women in police. It is observed as a strong thought of society that those who have not enough to survive and who have no financial support, usually prefer to join police. It is reported that police is not a preferable job for any individual but there are always some feeble socio-economic groundings that are pushed them to join police force. A respondent said that, 'police is never being the desirable option especially for females but financial conditions and social isolation of a family compelled a female to join police'. It is perceived that a helpless woman is only want to join police because she has to sustain her life and has no other option better then to this. If female has a male support back in her family then no one allowed her to get involved in this profession where the cultural acceptance exist in its very restrict level. The respondents are of the view that upper class women are never prefer to become the part of this profession as they better know that they have many other best options of work available for them. For police job, there is no desire and even deserving respect for women in society. It is also reported that middle class women always try to struggle to achieve the position which do not clash with their cultural set-up. 43% of respondents are of the view that female belonging to middle class are also often helpless to join police force but it is strong perception that preference

to join police is very rear in reality and the economic helplessness of women is the major factor to join police.

Table 5.3

Preference to join police according to economic class

<i>Sr.No</i>	<i>Categories</i>	<i>No. of People</i>	<i>Percentage%</i>
01	Low class females prefer to join police	25	52%
02	middle class females prefer to join police	21	43.75%
03	Upper class females prefer to join police	02	4.1%
Total		48	100%

5.9 Police Women Never Prefer to Marry

It is perceived by the society that the women who join the police force are never preferred to marry. Marriage is considered as an obligation for a female. It is taken as a source of achieving respect and dignity especially for females. During field research it was explored that people do not accept women without marriage. The cultural acceptance for the single status of female has to face multiple negative attitude and it also perceived to be difficult for them to survive. The reason behind this cultural thought is the idea that women always be recognized with any of their male reference. The perception that women in police not prefer to marry is strongly built in the target community by their direct experience with them as they live in the same community with them. One of the respondents told that, ‘the women in police want to take houses on rent but due to their single status and having no family, no one prefer to give them their houses’. It is also

explored that women in police have to manage their all types of work by their own self and this is not acceptable in a particular community for a women to deal with men and handle out side affairs. Single status of women is another strong factor which is directly contributed in strengthening the response of stigma against women in police. Against this perspective, women police are of the view that there is stigma associated to them and people do not prefer to marry their sons to the females who are in police. They reported various reasons of this stigma as they are of the view that police rapport among society is the main reason for people's negative attitude towards women in police.

5.10 Case Study 01

Women in police faced serious difficulties in their marriage. A woman working as constable for about 2 years with having the education of intermediate reported her issue of marriage and its related problems. She is unmarried and has three other younger sisters and one brother. She is of 26 years old. She joined women police because she needs this job due to the economic situation of her family. She said that she did not know that society do seriously deal this profession as negatively. The existing image of police is already played its role in creating stigma about women's participation in police. She said that, 'police culture is famous of its corruption and public is not satisfied with their performance. As a result, stigma is attached to every individual who is working in police'. The police is a public related job but they could not make their rapport enough acceptable among them. She is of the view that people do avoid the involvement of police even in their serious issues and it is hard to expect them that they preferably make their family terms to any police official. According to her, police image is the main cause of people's avoidance towards police. She reported that women in police faced stigma by two different ways, one is being female who is not preferred to participate with male force and other is as police officers who are taken as the part of the stigmatized profession. In this situation, women's private life is also going to be affected as she reported her own case of marriage where she found that there is no acceptance to any family for police women. She told that she faced rejection of about six times in her proposal for marriage, where out of six, five have the same issue related to her profession. She said that, 'they demanded to leave this job but it is not possible for my family as they all are depend on my income of police job. Her mother is still waiting for the proposal that has no such issue but she said that she has no hope of this because it is not easy to find such

a proposal and she is of the view that she already know that she has to leave this job when her mother become helpless to find suitable proposal for her. She said that police rapport is the main cause of such a situation but male police do not faced this serious rejection and exclusion as a male in police easily found his marriage partner. Very often males in police even at constable rank, could arranged their marriage on their own terms. People perceived it as a stigma to take a woman in police as their wife or daughter-in-law but on the other hand they are welcomed a male from police as their son-in-law. She is of the view that stigma is not attached to any individual but it is of gender type and organizational in its nature.

5.11 Personality of Women Police

In a particular community women police also perceived not to have good personality characteristics. People view women police as they are not interested in making their own families and always try to maintain extra temporary relations with other men. This view is developed in community as they have many cases in which women in police suspected for having extra marital relations. A respondent told that, 'during last year, a woman has to leave her home for this reason as no one in community want her to live with them. People do avoid talking about women in police as they conceive them quarrel and squabble. It is reported that women who are in police do not bother to make enough good relations with other members of the community. There is wide and large communication gap exist between them due to their behavior towards the community. They are also perceived as proud and harsh in both their tone and behavior which is again taken as stigmatized for a women who are culturally perceived to be polite and soft. Despite of community response women in police do not accept this perception and are of the view that their nature of job and their responsibilities make them busy and have no free space to maintain good terms and relations to others.

5.12 Women Police and Existing Norms of Society

The women participation in police force is taken as an action which is directly clash to the cultural norms. The prevailing norms that women have to stay inside their home, not allowed talking with males and avoiding to do work with males, all such norms considered to be violated with the women participation in police force. In cultural set-up, for females, it is prefer to avoid work with male but woman in police women have to do the same tasks what man have to do as a

police officer. This aspect is strongly criticized by the community members. A respondent expressed her views as, 'police force have to be specific for males because the cultural norms largely violated with women's indulgence in police as woman is for respect not for standing on roads before strangers'.

5.13 Family Response Regarding Women Police

According to community perception, the females who join police usually lost the support of their families. The consent of their families is not with them and if they have family support, it is much passive in nature which is not useful for them. The response of community regarding women in policing is very much humiliated in its nature and they never bother a female essence in their way of talking. It is observed that police woman has not taken as equal to other women's status in society as people do not consider them equal to get respect. A respondent during research said that, 'women need family support in all matter of their lives but in police job women lost this support and being criticize by all as no one has fear of single isolated woman'. The reason behind this perception is that police women who take houses on rent often live alone and people perceived it as they have no family support. In a particular society, it is difficult for a woman to live and survive alone but it is also very hard for others to bear a woman without having any family. The individual status of female is unconsciously raised a criticism from society and attaches a negative connotation with it. Women survival without any family support is also associated to her acts and choices as in the case of women in police, it is observed that people consider their job as an action which has no acceptance either in their culture or within their families.

5.14 Security Issues Regarding Females

Various threats are exist among the members of society regarding female security and a woman is not preferred to move alone at anywhere. This perception take its worst form when it taken in the context of women participation in policing. The police job is considered to be deal with criminals to control the crime rate. During the police investigation process, various experiences have to face with different men having different type of nature. The police interaction with criminals is taken as more threaten for females as compared to male staff of police. During research, it was explored that mostly mothers do not prefer to permit their daughters to police as

they have their security concern on it. According to them, a daughter is marginalized and sensitive in nature for which it is impossible to take any risk. In the particular locale the concept of female is also taken as a source of respect and she is responsible to maintain the dignity of her family. In joining police, this respect and dignity actually perceived as threaten as no one wants her daughter to interact with criminal related environment. A respondent clearly expressed her views as, 'police is a force to deal with crimes and daughter's respect is not easy to maintain, if she is allowed to enter in crime specific environment. In police, female has always a threat of revenge by anyone who has suffered badly during police investigation'. The security issue is always there in any other job where women move outside their homes but it is perceived that participation of women in police enhance the level of insecurity of their parents and families.

5.15 Male and Female Interaction in Police

Women in police have to work in coordination with male police but there is stigma imposed by society on this particular action of female. In different private sectors, women often do work with males but it is not taken as bad as for police profession. The perception is that police department itself not provides women a deserving status and she is largely exploited by their own male colleagues. Media is particularly perceived as an important factor that largely contributed in building up such perceptions by criticizing existing police role. The image of police which is presented by media is directly created stigmatic emotions among society. People are of the view that police officers do not respect humanity and never even bother about the respect of an individual then how it is possible to expect from them that they secure the respect and dignity of a woman. It is also perceived that women in police physically exploited by their male police staff. It is reported by an individual who is working as a constable in police that the purpose of women's involvement in police is never understand and they are largely taken as source of pleasure by their own fellow workers. He further told that, 'women's position in police is largely passive and without proper improvement, women never become the beneficial and respected part of police culture.

5.16 Physical and Social Isolation

It is prefer for a women to choose a profession where she get both the physical comfort and the clear consent from society. These aspects are considered to be necessary because they

contributed in raising her confidence and self-assurance. In police job, stigma imposed on women because she is considered to become isolated not only physically but also socially. It is perceived that the specific culture of police is not made for women. It is explored that the police culture is recognized and associated with the use of abusive language, disgrace, non-tolerate behavior, rude and violent environment. A constable is of the view that, 'women are helpless to survive in this critical environment because it is hard to change the whole culture of police. Female often faced the worst situation and expressions from male police staff but no one can do anything because it is what society called the culture of police'. Women feel great isolation not only within her department but when they do their duties at outside spots of police station they also face the social isolation where public do not respect them. A respondent from police staff told that, 'people do not give respect to a male police officer so it is hard to expect from them that they do care the presence of a female police member'. A view which is recorded during research is that, if women really wish to be treated with care and respect then why they are in police?' The social treatment with women in police is one of the results of women's isolation from police department.

5.17 Education

Police profession is not considered suitable for the person who has enough educational background. The purpose of education which is observed during research is taken as a source to achieve a better economic status in society. Social position is also going to be maintained with education. It is reported that in present era due to occupational competition, people are more focused on attaining better education. The individuals who hold worthwhile degrees are never prefer to join police. It is explored that on strong educational grounding an individual also built his or her ambitions and desires. These ambitions do not perceived to be available by joining police force. Educational flaw-back is the major problem found among both male and female police staff. This perception gets stronger when anyone goes through with the educational situation of police department. It is considered that the individuals who have only done their matriculation exam and do not go further in their studies are helpless to find better jobs for them. In this situation police is beneficial profession for them. It is taken as a source to survive with limited education and through this a person holds the governmental post which is more than his or her educational qualification. Female in a particular society do not interested to choose police

profession. Besides multiple reasons, education is one of the most important factors that stop them to do so. With best qualification they are not prefer to join police and on the other hand, the less educational environment of police restricts them to enter in this profession. The respondent told that, ‘police is better option in a situation where a person has no better education. Police is a source to earn with limited educational resources’.

Table 5.4

Community Response towards Police Job on Educational Basis

<i>Sr.No</i>	<i>Categories</i>	<i>No. of People</i>	<i>Percentage%</i>
01	Police job preferred having enough qualification	07	14.5%
02	Police job preferred having less qualification	41	85.4%
<i>Total</i>		<i>48</i>	<i>100%</i>

5.18 Case study 02

A woman XYZ working in police in a rank of constable for about 3 years with having the age of 27. She is unmarried and has done her metric in 2nd division. She is elder among her other seven siblings. Her father has died and there is no other man was available to earn for the whole family. She said that she has never thought to join police and she is interested to join teaching as her profession. The economic situation of her family does not allow her to continue her studies further. She is of the view that due to educational competition, she found no job that could bear the expenditures of her family. In these circumstances she joined police because she needs economic stability in any way. Police is not the preference but a way to generate a source of continuous and proper income. She has multiple reasons not to prefer police as she is of the view that there is no respect of women either in society or in police structure. She said that she is helpless to join police as with metric education she may get any job, but through that she may

not able to bear the burden of her family. According to her before joining the police she also knew about the police culture but the bitter realities realized her that there is no other benefit for women except the attractive pay package.

5.19 Considering Field Job

The norms of particular community do not permit a woman to join those professions which are based on field work. The field jobs are those domains in which one has to perform his duties not within specific area or building. The reasons which are explored to avoid such jobs especially for females are that they have to manage their families too and they are not considered capable to bear the burden of field jobs. In police job, it is perceived that women have to stay on roads and do perform their duties; it is conceptualized as women become the valueless product and have lost her dignity. The outdoor jobs for women also perceived as negative because it increased the level of dissatisfaction and insecurity. It is reported by the community that outdoor jobs for females welcomed other to treat them as they want and woman has to face staring eyes and abusive comments from others. A respondent told that, 'In police, women always in a greater threat to lose her self-respect because the nature of this job explored them before public and leave them to face those cultural expressions and remarks that are unbearable for any woman'. Another respondent is of the view that, 'if it is necessary to involved women in police then also adopt gender based strategies that make them more comfortable in police profession.

5.20 Pre-Defined Profession

Besides multiple reasons of imposed stigma on women in police, the predefined preferable occupations played their important role to restrict a woman to join police. For women there is no variety of fields that are considered preferable and acceptable limited role is appointed to women at micro level as they are not acted as authorities in their homes. The same case is happened with them in public sphere where they look for better options to earn. Most of the professions culturally do not acceptable for women because of various socio-religious reasons. A female respondent expressed her views as, 'women are always passive in taking any decision and society considered them weak and incapable and imposed its obligations to restrict them within predefined boundaries. It is explored that due to cultural orientation women could not made themselves enough strong to even think beyond the prescribed working limitations. The

professions which are considering appropriate for females are; teaching, medical as doctor and nursing and those fields in which woman can earn by staying within her home like tuitions and stitching. There are two important cultural connotations attached with the professions that are preferable among particular society. The first cultural perception is that these professions culturally acceptable and treated as courteous professions for females. As a respondent told that, ‘if one’s daughter is appointed as a doctor in any government or private hospital, her family get respect and dignity as a reward of her daughter’s status and they never face any difficulty in choosing partner for her marriage. The other perception is that there is great security for females in culturally defined professions. The professions are approved to join according to gender based division. Those professions which are acceptable for men are not culturally approved for women. The working sphere for females is defined and social restrictions and threats are associated to other options of multiple professions.

Table 5.5

Appropriate Professions for Females by Society

<i>Sr.No</i>	<i>Categories</i>	<i>No. of People</i>	<i>Percentage%</i>
01	Teaching	22	45.8%
02	Medical	07	14.5%
03	Home-based jobs	13	27%
04	Nursing	06	12.5
<i>Total</i>		<i>48</i>	<i>100%</i>

5.21 Forms of Stigma Found About Women Police

There are two different forms of stigma observed among women police about them. Cultural response to join women police is directly affect the external situation and internal feelings of women in policing. The impact of this social stigma created certain emotions against whom, who are already indulged in police profession. The feelings that provoked through cultural response towards them further created diverse type of social problems for them. The social role division in a society segregated the one part of a society to another. Women are largely excluded from public sphere due to stigma which is imposed on them on the basis of certain biological and cultural differences. There are two types of stigmatic responses found, one is concerned to internal problems and other is related to external issues faced by women in police. Internal stigma is basically the way in which a person feels about his or her own self. There are multiple reasons that make strong the internal thoughts and feelings and as a result they create certain restrictions on the basis of observed norms. It is explored that due to cultural response, a women in police have to experience the lots of internal problems. Internal problems are those experiences that affect a personality very deeply. A woman has to face certain psychological barriers to fight with but in these circumstances she also needs to be strong internally. The basic reason of internal problems is the cultural response and behavior which make an individual to think his or her self a passive and excluded from the whole structure. The external stigma is basically the experience of being treated differently to other people. The other people's reaction is basically the form of stigma.

5.22 Internal Stigma

Internal stigma is directly related to the person's internal perception and feelings about particular act which is treated as stigmatized among society. It is about the results and effects of stigma. The internal stigma is deal with the inner emotions of the individuals who are directly or indirectly attached to the working stigma.

5.22.1 Self-Exclusion from Opportunities

Being a female, a woman in police feels that the social structure does not accept the equal participation of females as compare to male. They are of the views that, due to economic burden, today women have taken a chance to enter in working sphere with men, otherwise still now no

one ready to admit the actual need of females. This is the reason that they are always passively deal and not taken as the complementary part of the working structure. There are various cultural notions behind this act of exclusion and the one which play its important role is cultural norm; the norm that woman has to stay in her home to take care of her family not only as her responsibility but also as she is capable to that work only. Women in police are of the view that whatever is approved by society is become the cultural norm and who beyond this; have to face stigma and negative response. The perception that women is weak and never able to do what culture is not approved, is often make females to think that they are batter to stay outside the public affairs. The perception that woman who stay in her home is batter enjoy the status and honor by society and her family; is directly contributed to strengthen the other females to do the same. It is reported by women in police that very often females do exclude themselves form the opportunities as they are taught by their family and society that it is what do not accepted in their culture and they have to face negative result of this. In the case of police women are also excluded themselves as they are taught it is a job of males and they are not enough capable to do that. A female police constable reported that, 'Self exclusion is not the simple process but its root causes lies in the pattern of enculturation where a female find herself less in abilities and passive in various roles by an unconscious practices of her parents. There is no other than parents who draw the line between children of two sexes by diverting their intentions to their play interests.' The patterns of enculturation further tells a women about her responsibilities that are largely related to the household tasks and in this stage she unconsciously excluded herself form the greater opportunities related to her internal capacity.

5.22.2 Perceptions of Self

The other internal stigma which is associated by women in police on them is their own perception of self. Being a woman, firstly; they faced cultural restrictions to choose a profession which is suitable for them as culturally every profession is not considered good for them. Secondly, they face inner response of police culture which is again not too appreciative for woman. The result is that they perceived themselves as inferior to that of male police in abilities and capacities. The responses of male police to their female police staff is also of superior and act as authorities on them. It is reported by women in police that male police deal them not as professional colleagues but as officers. A female police staff is of the view that, 'woman in any

rank is always treated as submissive as they never taken as officers. Male police do not recognized the actual need of female in policing and considered them as useless part of their professional culture.' In response, women do not feel them comfortable and never recognized their own importance in police culture. It is reported that woman in police professed themselves as second-rate and there are multiple reasons behind this perception. First, culture do not acknowledge their role in police, second, being a woman they have to face restrictions in joining police, third, police culture do not recognized their need in police and the fourth and final is that the role which is appointed to them in police is greatly passive in its nature as compare to male police. A woman in police commented that she was ambitious to join police. She thought that by joining police she acted as same as male police in searching of criminals to stop the crime rate among the society. But now she is too disappointed as she found herself in passive roles as she always has to stay in standing position at different public places. It is observed during focused group discussions that women in police are very passionate but the existing police culture do not encouraged their inner capacities towards police profession. The result is that woman herself perceived that she is not the right choice for this job and accepted the male monopoly in police. As a respondent told that, 'if anyone want to change the attitude of society towards police and want females to take initiative of joining police then it is essential that to take initiatives to improve the status of women in police by redefining their roles'.

5.22.3 Low Self-Esteem

It is reported that women in police feel that they are not the worthy participants of police stations. It is resulted in loss of confidence level among women in police. It is reported that women performance in police never become improve because within their professional culture there is no acknowledgement of their role. Low self-esteem is the form of isolation of the part to the whole. It is considered that one part of police; a woman perceived herself not as the integrated part of and fails to produce the sense of confidence and self-reliance. A female constable is of the view that, 'confidence is really matter in a situation where one have to approved his or her self enough capable but in police, this confidence never gained because of not only internal response but also of external attitude of society. In public area, there is no worth of a female who is in police and community steered at us with negative remarks'. The trouble is that women are appreciated by police authorities to join police but when there is need to take any

practical step approved this appreciation; there are no concerned authorities who take initiative to understand the real problems of a woman in police that resulted in creating low self-esteem among them. As a result women suffer internally a loss of worth and importance and never conceive their selves to compete with male staff.

5.22.4 Social Withdrawal

The social withdrawal is another problem faced by women in police. It reported that society do not accept their position and want to remove them from the working structure. The concepts having negative connotation are consciously attached to the status of police woman like it is perceived that women in police are not suitable mates for marriage, they are not interested in household activities and have no concerned about the honor of their families. These concepts create further social disapproval and withdrawal on the part of women in police. It is reported that women in police faced social division between their private life and professional life. The private life of women police suffer greatly due to the preconceived concepts attach to the police profession. The police force is considered as corrupted environment and women is not allowed to join police. The social disapproval is again excluded women and this exclusion creates an internal form of stigma. A women in police is of the view that a police force need woman's participation as there are many aspects of society that are not possible to deal by male police. There are various issues which are seriously demanding a female inclusion in police. But the perception of police and its past track record imposed stigma on women's participation in police. The social withdrawal of women in police further create many problems for them as it is reported that when any women in police want to take home on rent they faced negative and restrict response of community towards them. One of the respondents in police told that, 'she faced so many problems with her neighbors and all of the issues are only because of her participation in police. They are talking about my character when I'm getting late to come back to my home. It is impossible to make frank relations with the community because they may not say a single word but their attitude towards me never encourage me to make further relations with them'. Another police constable said that woman do not feel contented in police because long duty hours make her fatigue and attitude of society make them isolated and excluded from the public sphere. She is of the view that people do not clearly excluded women in police but they behave in a manner that is not suitable. Social withdrawal is a situation of isolation which is more difficult for a

female as compare to male and women in police have to face such an internal stigma from society.

5.22.5 Mental Dissatisfaction

Stigma and negative response towards women in police resulted in multiple psychological problems. It is observed that females in police do not satisfy with their job due to multiple reasons. They are of the view that there is a serious need to change the culture of police because the existing environment of police is cause of various problems among women police. Stigma is not taken simply as a negative cultural response but in reality it is a serious reaction against the police culture which is not considered suitable for women. In response, women in police have to face various psychological problems like they faced depression and metal dissatisfaction. One of the respondents among women police told that, 'police women do not able to focus on their job because on the one side they face negative reaction from society and on the other hand they are working in an environment having less facilities and incentives for them on which no concerned has been shown by the authorities'. It is also reported by them that during out door duties, it is very often that women in police deal the public very rudely and they often complaint against women police behavior but they are of the view that it is the one side of the mirror as public do not interested in finding the reasons behind this action. A women in police reported that police profession is not the preferable job but they are helpless to do that because they have no other opportunities to earn for their families. Mental satisfaction is the essential part of any organizational structure that makes its individuals more comfortable and satisfied to their wok. This satisfaction is achieved through proper concerned of authorities and by providing basic facilities to the workers. It is observed during research that except the recruitment of women in police, there is no interest shown by the higher officials of police to facilitate women. Female suffer by great isolation that further create psychological dejection and problems. It is observed that because of many reasons and problems, the satisfaction level of females in police towards their job is very low and they are of the view that in police the comfort level of them is not secured by the initiatives taken by police officials.

Graph 5.3 Ratio of Satisfaction among Women in Police



5.22.6 Case Study 03

A woman XYZ is presently working as head constable for about seven years in police with having the age of 36. She belongs to a family that is not in a position to bear the economic expenditures of her and her children. Her husband was died 9 years ago in a road accident. She has four children, two sons and two daughters. She has taken her education to metric and in this situation she is helpless to enter in police. According to her, she faced a strong reaction from her family when she decided to take part in police profession. She told that not only her family members but also her friends do not support her and suggested that she has to avoid choosing the police as her profession. She expressed that at that time she faced a feeling of loneliness. She has many fears that restrict her to join police but due to her economic situation she took the courage and take a decision against her family will. She is of the view that by joining police; she is only able to bear her economic burden. Social response and long duty hours with having no off days make her psychologically sick as she reported that very often she has to bear the comments of my relatives about my profession who directly associate my purpose of job as I want to interact with males. She said that because of economic reasons, societal response could be ignore to some extent but the internal situation of women in police cannot be ignore. She said that

officials do not consider the gender difference in the allocation of duties. Outdoor duties consist of minimum 5 hours at any public place is not the acceptable and fair situation for women in police. Being a female they have to look after their families and this become hectic when police department ignore their private role and their responsibilities towards it. She further said that transportation issues also make her depressed as she is of the view that in the undefined schedule of police job, the transport facility should be provided. she said that because of existing problems in police structure she cannot deal her children very well and very often she treated them very rudely as she cannot feel a sense of comfort in police profession.

5.23 External stigma

External stigma is the response of either by an individual or the society on the whole towards the stigmatized act. It is the open expression to show the strength of working stigma. The external stigma constructs its roots in the cultural values and affects the larger part of the society not of a single individual.

5.23.1 Abusive Comments and Mistreatment

Abuse towards women in police is the serious form of external stigma. There are different ways by which women in police faced abuse and exploitation as language is the clear source of abuse that is used against women police. On societal level, the words which are commonly used for women police are '*loor loor phirne wali* (to move without any purpose) and *thuliya* (word used for fat person in negative connotation). Despite of this they also face insulting comments from public which is the clear depiction of their feelings towards women police. It is reported by females in police that it is very difficult for them to bear this type of response but they are helpless as they have to fulfill their duty. The respect of female by society is totally ignored in the case of female police. The insulting behavior towards them further create stigma and women do avoid joining police. The female essence is clearly damaged by such behavior and this type of response also faced by their own police department where they dishonored and exploited and do not received the deserving respect. Women in police are of the view that this response strengthens the existing stigma more deeply that woman never gained courage to take the initiative to join police.

5.23.2 Existing Dependency on Males

Women's role in police is found to be passive as compare to male police staff. The passiveness of women is not found on the part women's abilities but the roles which are allocated to them are greatly passive in their nature. Women in police are actually found to be bound to follow the commands of their male police staff. It is reported by them that very often constables in police also try to deal females very rudely and it is the common perception among male in police that females are not competent for this job and have to be directed by them. They are always tried to influence their presence on the female police staff as they don't want to make woman free in their decisions. It is also reported that male ego is a main hindrance in the way of female empowerment. According to a female constable, 'male ego is not bear that in their presence women is free to take their decisions on their own and they can not afford their exclusion in the female affairs'. It is common perception among women in police that males in police do not want females to be empowered because they have fear to lose their domination over this profession. It is also reported that male police do not perceived females as their professional colleagues but as their competitors whom they have to prove incapable and incompetent.

5.23.3 Case Study 04

A station house officer (SHO) in female police station is of 34 years old and working for about 7 years in police. She is unmarried and she has done her master qualification. She is of the view that although women's participation in police is the serious need because at societal level women feel great hesitation to come at police station to complain especially against their close-ones. The segregation and communication gap between males and females produced the essential need of women's participation in police. She is of the view that in police department, the importance of females is not yet acknowledged and still it is perceived that female in police do not able to take their decisions by their own. She reported that, women in police greatly manipulated by their male police officers and they are not free to take their decisions freely. She reported that while the dealing of any case, it is very often that senior police officers try to use their references and want to turn it in their favor. They also give their pressure to follow what they said to them. She is of the view that for public, women police may be separated to male police but in fact, they

both are belong to single organizational structure and they both have to take each other side by side. Due to male dominance in police, women considered as the part of them and they are treated as the helpers and supporters who have to follow what they have said. She reported a case of street quarrel in which a female complaint against her male neighbor who slapped her when she passed her way at the front of his house. She has complaint to the station house officer of female police that due to the inter-family quarrel she faced this insult by her neighbor. To take action, female police officer called that person to the police station. But the relatives of that person approached her senior male officers and as a result they indirectly involved themselves in this case and they supported that person against the female complainant who submitted the case. They give their pressure to the female station house officer to release the person and washed out the case. According to her, she is helpless to follow their commands because she has to survive within this environment. She is also reported that male police influenced most of the cases either they are related to smaller issue or to the serious matters. This interference is the representation of their monopoly and hold over women in police.

5.23.4 Harassment Issues

It is reported by women in police that they faced issues related to harassment. Women in police face various kinds of harassments like they often faced comments, steering eyes, physical threats and abusive language not only by males of the society but also by male police staff. These threats take serious form when no action is taken against this type of acts. Usually these types of incidents are happened to women when they are at outside the police station on their duties. The women in police are of the view that if police department take serious steps and provide them privileges then society takes initiative to change its perception and attitude towards women in police. The vulnerable image of woman is not getting change in police department where women performed their duties as male do their. A police constable said that, 'women's image in police is not taken as police officers who go through the same procedure of physical trainings and mental exercises, but as a vulnerable female who is weak and not able to stand against male.

5.23.5 Case Study 05

A female officer is working as ASI in women police station for about 4 years. She is of 31 years old and still lived as unmarried. After completing her bachelor, she decided to join women

police. This profession was chosen by her own self as she always preferred to do this because it is not considered suitable for females. According to her, she faced no cooperative stance on the part of her family and her brother is still does not talk with her on her decision to join women police. She is of the view that, 'for a woman, her family support really matters but very often, this support lost due to cultural pressures and parents do not want to favor their children's desires'. She is of the view that when she decided to join police, she is too ambitious and wanted to do something different. She did choose this profession because females do not realized their impotence in the police profession. She is of the view that, 'there are various difficulties faced by women in police because the whole set-up and police culture is established in the way which is suitable for men only' She said that soon after joining the police, she realized that this job is very tough and difficult to adjust as within the police environment, there are no cooperative hands who encourage the abilities of women. The serious problem that she faced is the positive communication gap between men and women police. According to her, during out door duties this problem becomes serious when administration appointed women police with male police on different public spots. She said that male police do not respect their female essence and they perceived women in police as they have no moral values and self-respect. She reported an incident happened with her that once during the field duty, two male police officers continuously misbehaved with her, they commented on her physical essence and try to talk with her. She ignored their attitude at certain limit and then she takes initiative to stop them. But they never realized their mistake and without any hesitation they demanded her mobile number to her. On this, she leaved her duty spot and come back to the police station and complaint against them. But she became too disappointed when her senior female police officers taught her to tolerate and suggested to not raise a voice against them. According to her, she is helpless to survive in this environment and do nothing because if she compliant her family about this matter, they never support her position and stance. She expressed her views as, 'women usually found them helpless and isolated because the whole structure support the notion of male's thoughts. Females always have to keep silence even in such serious matters because it is social structure that makes them vulnerable against men.

Conclusion

The researcher discussed in this chapter, the existing difference between women and men in the societal structure. The society does not accept women in the equal status with men in any working field. The religion and social values do not support a woman to enter in the work force with men. They have to face the resistance and prejudice when they decided to enter in public sphere. The expecting roles by females and the enculturation patterns are found to be as the root causes of this exclusion of females. In these circumstances, the professions which are typically associated to males only, are clearly perceived inappropriate for females. There are multiple reasons working behind this situation. The large segment of the society perceived women incompatible as compare to men. The physical incompatibility of women is largely reported by the society and this difference further produced the basis for the women's exclusion from the police department. There are certain specific aspects reported by the society which are perceived as the basic characteristics of women police. Society's perception about women police is not appreciative for them and it is perceived that women police have not acceptable in any sense among the society. The characteristics of women police by society are again considered as the strengthening element of existing stigma. The stigma is clearly constructed in the cultural values but alternatively it affects the status of women who are in police profession. There is difference of opinion between society and women police is also found during research about the existing stigma related to women participation in the police profession. The women in police found to be desperate by the attitude of not only society but also of their own department. The vulnerability regarding women is also played its role in creating stigma. The women in police perceived them passive and useless parts of their department because of the strategies opt by the police department.

Chapter 06

Conclusion and Analysis

6.1 Conclusion

The topic of the present research is 'socio-psychological stigma to join women police'. It is the case study of the Rawalpindi and Islamabad cities. A women police station is selected for this research from each city and to document the community response, the area of *jhunda chichee* is also selected from Rawalpindi city. The sample of 48 respondents was selected with the help of stratified and convenient sampling. The hypothesis selected for this research is 'the indulgence of women enhances the stigma of police service'. This assumption proved to be wrong as the field data is not in support of this notion. The women participation is not the cause of stigma attached to the police but the existing stigmatized image of police create the cultural restrictions on the female entrance in police. According to objectives, there are many socio-psychological factors working behind this stigma. The women's sensitivity, gender role, acceptance for female as public worker, fears regarding woman's vulnerability, physical incapability of female, their emotional weakness and dominance of males in police are the reported factors to avoid police job. The division between the prescribed role for males and females within the society is laid the basis of multiple cultural and sometime religious reasons that further modifies the societal thoughts time to time. Gender difference is one of the most important cultural factors which create a strong division between men and women in the adoption of existing occupations in society. In a single culture, there is gender based division of work exist with the difference of intensity. Women are allowed to do work at outside the private sphere of their lives but they have to face resistance and difficulties in most of the occupation as compare to men. There are many occupations on which there is certain restriction is imposed by cultural construction and because of this woman suffer largely. Occupational restrictions imposed on women with having the view that female is not physically capable to cope with most of the male professions. The professions which demands physical strength and power are preferably considered for only males. There are certain issues of women police which are found as the cause of negative response of public. The

facilities and roles are greatly reported to be reviewed to make the women's image better in policing.

6.2 Analysis

The research focused on the issues which are contributed as a cause of creating or strengthening the attached stigma towards women in police. The gender role difference and its impact on police profession for females is focal point of the study. It is found that socio-cultural norms and practices encouraged the imbalanced status between the gender roles and further it created a huge gap in their statues and social standings. The women are treated as inferior because society allocates them the social roles and behaviors according to their biological differences. Multiple factors have found with the help of this research that are cause of creating gender differences. It is happened because of social structure and individual thinking that largely accepted the notion of patriarchy where men hold the final power and women have to be living under them. Since childhood, men are taught to be expressive and female to be shy, men are encouraged to show their power and women are appreciated for their sensitivity, men are accepted as power holder and women as their obedient, men are prefer to be free and independent and women always discouraged to gained empower. These are the existing cultural dichotomies related to gender differences that are orient by cultural patterns and practices.

For women, life resides within the four wall of their house. The division of labor is exists at very micro level where recreation and enjoyment is suggested for the boys and household chores are for the girls. Family played an important role in differentiating between girl and boy the further create at later stage, a strict line of restrictions and exclusion for females. Women are never being perceived as power holder and always expected as obedient of any male of their family. This attitude makes the men more powerful and encouraged them to take control over other sex. It is explored during research that norms are tightly connected to the particular perception of gender differences as although women are given power and space within the domestic sphere but it is the public sphere where she is made weak and dependent. The acceptance of female dominance is exist within household tasks to some extent but there is great economic hold imposed by the male of the family which is taken as strong source of maintaining their monopoly

over them. There are certain other factors which helped men in maintaining the female subjugated to their wills.

There are specific psychological, economic and religious orientations and interpretations found among the community that further create division between two sexes. Religious explanations also found to be supportive element of this division and very often religion is used as a source that proved this gender differences. *Pardha* and women's vulnerable image are found as the deep notions of female exclusion from working sphere, Women's image is associated to the honor of the family and their every act is associated to family's dignity. These are the reasons that acted as social constraints in the way of female empowerment. The roles and behaviors accepted among the cultural members are only approved for females and on the larger scale this approval excluded female participation from the work force. During this research, it is also found that great restriction is imposed on the movement of females and they are demanded by their parents to stay at home. In professional sphere, the segregation between man and woman is greatly favor by the society as they are of the view that females are marginalized and vulnerable group of society who are not in a position to secure themselves by their own. The existing environment is perceived as the unfavorable for females. The stigma is actually the negative response that is the result of taking clash to the norms and accepted cultural values. There are many professions which are found to be accepted for females but there are certain standards already defined for those fields. They are prefer to be segregated, culturally accepted for females and have appropriate day timings. The professions which are demanded physical strength and mental exercise are not preferred because females are perceived to be weak and incapable for the certain tasks.

The sexism and gender differences are also found among police and women are not preferably accepted for this job. The norms of the police department and of the informal culture demand those individuals who are physically capable to bear the hard situations and psychologically able to face fear and stressed bravely. "The logic of sexism" among police rests on the men's dualistic worldview that associates gender stereotyped oppositions such as masculinity versus femininity. This dualistic view exists not only among the society but also among the men in police. Men create an idealized image of real police work, which involves crime fighting that takes place on the street, faced physical prowess, and demands emotional control in the face of danger and

injury and these all tasks are directly associated to masculine characteristics. In contrast, the interpersonal skills of female are not perceived to be appropriate for the police force. Multiple reasons are associated as the restriction against the women involvement in police. The most reported factor found during research is the existing image of police culture. The culture of police mainly associated with the excessive corruption, with use of abused language, rude behavior and associated with illiterate environment. This culture is suggested to be changed to encourage the female involvement in police. In fact, people do perceived that this is the solely man suited profession and women are not adjust in the male occupied profession.

When women take an initiative to enter in a job which is traditionally recognized as men's work, they usually implicitly are expected to accept work role definitions and behavioral scripts patterning interactions that are designed for and by men. They may act as police officers, but the job tasks and service styles remain gendered. Since a key element of policing and maintaining control of situations remain associated with manhood, male officers do gender along with doing dominance. Male officers enjoyed the double status of superiority over female police officers that enable them to gain control by choosing to use the authority of their office or the authority of their gender. The male dominance role and their monopoly over the profession of police minimize the opportunities for females to enter in it. This hindrance found to be a very problematic issue for females who are already joined police. They have to face the serious expression of stigma due to their choice to enter in police. The cultural stigma is not remain and stand just outside the police job but in reality, it is found by this research that the negative association and stigma is still working seriously towards females within the police station. Women in police are taken as passive because the women's capacity is not even acknowledge within their professional sphere. Indeed it is found that women participation is not the main factor of the working stigma behind police job but it is the police image in society that hold this response unconsciously. The female respondents were shown their consents to send women in police because it is explored during research that public realize the need of women's participation in police but they remain avoid to take this initiative by sending their own daughters. The police image is the strong factor that restricts women to join police.

There are many negative connotations found among the community that are directly considered against the female essence. Outdoor spots are also considered as the focal point of criticism not

only by community but also by women police but they both criticize this element due to different type of reasons. The woman in police faced serious issue of transport that very often is not available when they have to come back to the station house from the duty spots. They also reported that officials of police have to review their strategies because for females, it is not possible to do 24 hours duty at police station and most of time, this duty is not in the station building. On the other hand public is of the view that women's image in society can not bear that females stand along the roads. This act is perceived as stigmatized by society because it is taken as a source of loosing of female dignity. The allocated role and duties by police department towards females are again treated as stigma. The perception is that women in police do not feel themselves enough comfortable in police as this job defined its core according to the nature of man. The demand of strength, fearless attitude and courage are the characteristics that are largely perceived in men and women's nature is against these qualities. This is the reason that community response is very much clear that police is not the preference of any female but it is the result of their helplessness in any way that they come to join this profession. Economic reason is largely reported as the cause for females to join police. In fact this perception is also strengthen by the public interaction with police, where they experienced their mentality and capacity of dealing with various issues and very often this capacity is not perceived in positive manner. Lower class and less educated section of society perceived to be the part of police culture and this is only the result of the way of police interaction with public either with complainants or with general ones.

There are many issues which are constantly ignored by police higher officials and that are reported as the cause of creating and maintaining stigma among the society about the women in police. It is reported that by improving the status of police women, there could be chance to minimize the existing stigma against them. It is found that serious gender-based strategies are completely ignored and this creates a lot of problems for women in police. The private life of females police staff is totally ignored because no proper timing schedule is announce by the police officials and their social interaction become limited because in any social, national or religious occasion, they are not allowed to take leave of full day and even of half day. It is also found that according to the difference of ranks among women police, the nature of their problems and issues are also vary to some extent. Low rank females, such as constables are appointed in very large number and they have to contribute in all type of difficult tasks of police

job. The half of any police station is consist of constables. But in reality, their problems are also taken serious form and constantly ignored. They faced more problems as compare to senior female officers because they have to do their duties in outdoor spots where they often faced the harsh response from public which is the result of stigma behind police. Despite of all other reasons behind the working stigma against the women in police, it is also found that police is not create a sense of attraction as a profession among community because male avoidance towards police is also exist and police is not the first preference for any individual. There is stigma attached to the females of police but this stigma is not generated through their participation but in reality it is already exist in the society. The fact is that there is no police orientation among the community and there is no police orientation among the students. The need which is documented in this research is that police have to socialize their role and do communicate in batter way with the community to build their rapport in a proper way. By using proper channel like educational institutes and media, it is possible for police to minimize the intensity of imposed stigma regarding police job for women. It is also possible by providing incentives to females in police and this is also way to encourage the other females to join police force.

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Appendices

(Appendix No.1) Questionnaire for General Public

**Socio-Psychological Stigma to Join Women Police: A Case Study of
Rawalpindi and Islamabad City**

Age _____ Sex _____

Marital status _____ Education _____

Religion _____ Family members _____

Ethnic group _____ Income _____

Caste _____ Occupation _____

1) Do you favor woman's participation in work force?

- Yes
- No

2) What is your opinion about woman role in outside the domestic affairs?

3) What you think, is female enough capable to do work as male do?

- Yes
- No

4) If no then what are the major reasons of difference between male nad female?

5) Do you think that male and female have to be segregate in their work force?

- Yes
- No

6) What you think what are the reasons which influence to segregate male and female in work force?

7) What are the major professions which are suitable in your view for woman?

- Doctor
- Nursing
- Teaching
- Any other

8) What is your perception about working woman?

9) Do you think woman have capacity to handle both domestic and outside affairs?

- Yes
- No

10) Do you feel any fear regarding women's work outside the home?

11) What is your perception about police?

12) Do you favor woman to join police force?

- Yes
- No

13) What you think why woman is not suitable for police job?

14) Do you think that police is mainly a male profession? Why male is consider more suitable for police profession?

15) Do you feel that woman is more secure after joining police as her profession?

16) Why female not getting deserving respect in police force?

17) What are the cultural barriers which restrict women to join police service?

18) What you think why woman not join police service?

19) Do you feel religion as a hindrance in joining police job for females?

20) Do you think woman in police can better solve the problems of women?

21) Do you see any type of advantages for females in police service?

22) What you think in what aspects woman is not equal to man to join police service?

- Physically
- Mentally
- Emotionally
- Any other

23) Do you feel by entering in police, it threatens her social security?

24) What are the disadvantages for woman to join police service?

25) What you think which type of families permit their daughters to join police force?

26) How police environment become more comfortable for woman?

27) What are the fears if vanished, then you allow woman to join police force?

28) Do you feel police job can create confidence among women?

29) What you think what are difficulties faced by woman police?

30) Do you think public respond woman police positively?

- Yes
- No

31) If no then what are the factors of such a negative response?

32) Do you agree people negatively commented on woman who join police job?

- Yes
- No

33) What you think what factors pushed a woman to join police service?

34) Do you agree that woman can get better status in society by joining police force?

35) Do you think woman involvement in police force can change the perception of people about police?

36) Do you suggest young females to join police profession?

37) What you think how the status of woman in police can be improve in cultural set up?

(Appendix No. 2) Questionnaire for police

**Socio-Psychological Stigma to Join Women Police: A Case Study of
Rawalpindi and Islamabad City**

Age _____

Sex _____

Marital status _____

Education _____

Religion _____

Family members _____

Ethnic group _____

Income _____

Caste _____

Occupation _____

1) Do you favor woman's participation in work force?

- Yes
- No

2) What is your opinion about woman role in outside the domestic affairs?

3) What you think, is female enough capable to do work as male do?

- Yes
- No

4) If no then what are the major reasons of difference between male and female?

5) Do you think that male and female have to be segregate in their work force?

- Yes
- No

6) What you think what are the reasons which influence to segregate male and female in work force?

7) What are the major professions which are suitable in your view for woman?

- Doctor
- Nursing
- Teaching
- Any other

8) What is your perception about working woman?

9) Do you think woman have capacity to handle both domestic and outside affairs?

- Yes
- No

10) Do you feel any fear regarding women's work outside the home?

11) What is your perception about police?

12) Do you favor woman to join police force?

- Yes
- No

13) What you think why woman is not suitable for police job?

14) Do you think that police is mainly a male profession?

15) Why male is considered more suitable for police profession?

16) Do you feel that woman is more secure after joining police as her profession?

17) Why female not getting deserving respect in police force?

- 18) What are the cultural barriers which restrict women to join police service?
- 19) What you think why woman not join police service?
- 20) Do you feel religion as a hindrance in joining police job for females?
- 21) Do you think woman in police can better solve the problems of women?
- 22) Do you see any type of advantages for females in police service?
- 23) What you think in what aspects woman is not equal to man to join police service?
- Physically
 - Mentally
 - Emotionally
 - Any other
- 24) Do you feel by entering in police, it threatens her social security?
- 25) What are the disadvantages for woman to join police service?
- 26) What you think which type of families permit their daughters to join police force?
- 27) How police environment become more comfortable for woman?
- 28) What are the fears if vanished, then you allow woman to join police force?
- 29) Do you feel police job can create confidence among women?
- 30) What you think what are difficulties faced by woman police?
- 31) Do you think public respond woman police positively?
- Yes
 - No

32) If no then what are the factors of such a negative response?

33) Do you agree people negatively commented on woman who join police job?

- Yes
- No

34) What you think what factors pushed a woman to join police service?

35) Do you agree that woman can get better status in society by joining police force?

36) What motivates you to join police service?

37) Is this your own decision to join police?

38) Are you face any type of restriction from your family in this regard?

39) What are the supporting elements in taking this decision for you?

40) What remarks you face from your cultural set-up regarding this unusual act?

41) Do you feel yourself comfortable in the environment of police station?

42) Do you feel any difficulty in coordinating with your male colleagues?

43) What you think about the behavior of male police officers towards female police staff?

44) Do you feel male police staff is a supporting element for you?

45) Do you feel any security issues inside police station?

46) Do you satisfy existing environment of police?

47) What are the issues in which you have to take help from male police staff?

48) Do you free in making decisions about the cases in police station?

49) Do you think your status is equal to that of male police in every aspects?

- 50) What attitude you face from male complainers or victims in police station?
- 51) Is there any type of disputes exist among male and female police staff?
- 52) Are you satisfied with your job?
- 53) How you explain your experience of joining police?
- 54) Do you ever feel there is some better choice instead of joining police?
- 55) Do you satisfy with the incentives which provide you in police service?
- 56) Do you suggest young females to join police profession?
- 57) What you think how the status of woman in police can be improved in cultural set up?

(Appendix No. 3) Socio-Economic Census Form for the community

Date: _____

Locale: _____

[illegible]

Sr. No	Family Structure			No. of Children				Marital Status					Age of Marriage	REMARKS
				Children		Grand Ch								
	N	J	E	Son	Dau	Son	Dau	M	W	S	D	R.M		

N	Nuclear	M	Married	D	Divorced
J	Joint	W	Widow	R.M	Remarried
E	Extended	S	Single		

(Appendix No. 4) **Socio-Economic Survey Form for women police**

Locale: _____

Date : _____

[illegible]

[illegible]