

**Response of Women Police towards
Domestic Violence**

(A Case Study of Islamabad)



BY

MUHAMMAD AMJAD KAVESH

**DEPARTMENT OF ANTHROPOLOGY
QUAID-I-AZAM UNIVERSITY
ISLAMABAD**

2012



Response of Women Police towards Domestic Violence

(A Case Study of Islamabad)

**The Dissertation is submitted to Anthropology Department at
Quaid-i-Azam University, in Partial Fulfillment of the Requirement
For the Degree of Master of Philosophy in Anthropology**



BY

MUHAMMAD AMJAD KAVESH

**DEPARTMENT OF ANTHROPOLOGY
QUAID-I-AZAM UNIVERSITY
ISLAMABAD**

Quaid-i-Azam University, Islamabad
(Department of Anthropology)

Final Approval of Thesis

This is to certify that we have read the thesis submitted by Mr. Muhammad Amjad Kavesh. 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".

Committee:

1. Prof. Dr. Hafeez-ur-Rehman
Supervisor

A handwritten signature in cursive script, appearing to read 'Hafeez-ur-Rehman', written over a horizontal line.

2. Dr. Saif-ur-Rehman Saif Abbasi
External Examiner

A handwritten signature in cursive script, appearing to read 'Saif-ur-Rehman Saif Abbasi', written over a horizontal line.

3. Prof. Dr. Hafeez-ur-Rehman
Chairman

A handwritten signature in cursive script, appearing to read 'Hafeez-ur-Rehman', written over a horizontal line.

*I dedicate this work to The Tree, in
the Department of Anthropology,
That always Mesmerized and
Captivated my intention throughout
academic endeavours*

ACKNOWLEDGEMENT

First of all, I thank to ALLAH for making me able to complete this whole research work successfully. I am also indebted to Dr. Hafeez-ur-Rehman for providing supportive ideas and stimulating suggestion in the form of supervision. His encouragement throughout the time of research remained very necessary for me.

The Research work has been made possible by the kind help and generosity of many people whom I encountered during the research work. I am grateful to the GTZ for funding this project and Women Police Department, Islamabad, for providing me space, information, old records and other important secondary data. I am also indebted to my Key informants, both in community and Women Police Station, for supporting me during the research work.

I would particularly like to thank Mr. Tariq Mehmood, assistant professor at the department of anthropology, Quaid-i-Azam University, Islamabad for his informal help on questionnaire, his valuable feedback, time and all other support. I owe special thanks to Ms. Zara Shehzad, my class fellow, for her support and friendship during the proposal writing, data collection, analyzing and interpreting the data and also writing it down in the form of thesis. I would also like to thank my classmates and juniors in the department of anthropology at Quaid-i-Azam University, Islamabad, specially Asim Hussain, Ali Durrani, Zubair Ahmed, Maria Ali, Hebat Shah, Majid Hussain, Adnan Jamil, Muhammad Saddique and Humayun Khan. Without doubt, one of my greatest debt is to my friend and roommate Mr. Salman Ijaz for his support, kind help, and wonderful memories throughout last two years.

Finally, this work would not be completed without acknowledging my family for all their love and support throughout the time of this research. Research creates many debts and without the support of my mother, much of this dream would not have been realized. I am particularly thankful to my brothers Ajmal, Arshad and Junaid for all their insights and understandings.

Muhammad Amjad Kavesh

Contents

Chapter # 1

Introduction

1.1	The Background	1
1.2	Problem	3
1.3	Statement of Problem	3
1.4	Historical Background of Violence against Women	4
1.5	The Three Feminism	6
1.6	Violence against Women and Radical Approach	7
1.7	Myths and Facts about Domestic Violence	8
1.8	Objectives	9
1.9	Hypothesis	11
1.10	Units of Data Collection	12
1.11	Conceptual Framework	12
1.11.1	Police	12
1.11.2	Violence Victims	13
1.11.3	Domestic Violence	13
1.11.4	Gender and Sex	14
1.12	Research Methodology	14
1.12.1	Participant Observation	14
1.12.2	In-depth Interviews	15
1.12.3	Interview Guide	15
1.12.4	Informal Discussion	16
1.12.5	Key Informants	16
1.12.6	Focus Group Discussion	16
1.12.7	Photography and Recording	17
1.12.8	Case Study Method	17
1.12.9	Sampling	17
1.13	Significance of Study	17

1.14	Locale	19
------	--------	----

Chapter # 2

Review of Literature

2.1	Literature Review	20
2.2	Theoretical Framework	36

Chapter # 3

Area Profile

3.1	Islamabad	39
3.1.1	Climate	40
3.1.2	Government and Administration	40
3.1.3	Union Council of Islamabad City	41
3.1.4	Races and Tribes	43
3.2	Christen Community and Police Station	43
3.2.1	The Migrants	44
3.2.2	Ethnicity, Caste and Identity	45
3.2.3	Economy	46
3.2.3.1	Sweeper	46
3.2.3.2	Wage Labor	47
3.2.3.3	Skilled Worker	47
3.2.3.4	House Maids	47
3.2.3.5	Other Occupations	48
3.2.4	Education	49
3.2.5	Political Organizations	49
3.2.6	Religious Activities	50
3.2.7	Social Organization	50
3.2.7.1	Family Structure	51
3.2.7.2	Early Marriages	52
3.2.7.3	Child Socialization	52
3.2.7.4	Purdah	52

3.2.8	Types of Houses	53
3.2.8.1	Kacha Houses	53
3.2.8.2	Semi-Kacha Houses	54
3.2.8.3	Pakka Houses	55
3.2.9	Dress Patterns	55
3.2.10	Food Patterns	56
3.2.11	Mother Tongue	56
3.2.12	Sanitation	57
3.2.13	Modern Amenities	57
3.2.13.1	Health Facilities	58
3.2.13.2	Water Supply	59
3.2.13.3	Electricity	60
3.2.13.4	Sui Gas	60
3.2.13.5	Mass Media	60
3.2.13.6	Mobile Phones	60

Chapter # 4

Conceptualization of Domestic Violence by General Public

4.1	Introduction	61
4.2	Defining Domestic Violence	62
4.3	The Intensity of Domestic Violence	63
4.4	Victims of Domestic Violence	63
4.5	Domestic Violence: a Personal Matter	64
4.6	Whom to Address after Domestic Violence	65
4.7	Causes of Domestic Violence	66
4.7.1	Economic Causes	66
4.7.2	Psychological Causes	67
4.7.3	Religious Causes	69
4.7.4	Patriarchy	69
4.7.5	Women is Always Worng	70
4.8	Society Response towards the Victims of Domestic Violence	72

4.9	Male Superiority	73
4.10	Male: a Protector or Batterer	74
4.11	Case Study No. 4.1	75
4.12	Hurdles while Reporting the Violence Cases	76
4.13	Hatred toward Women Police	78
4.13.1	Policing is not a Respectable Profession	78
4.13.2	Women Police is Just like Men Police	79
4.13.3	Attitude of Women Police	80
4.14	Women Police and Female Empowerment	81
4.15	Conclusion	82

Chapter # 5

Response of Women Police Towards Domestic Violence

5.1	Introduction	84
5.2	Structure of G-7 Women Police Station	85
5.3	Violence against Women and Police	86
5.4	Definition of Violence according to Women Police	88
5.5	The Expected Duties of Women Police	89
5.6	The Procedure to Register the Cases of Domestic Violence	91
5.6.1	First Stage	91
5.6.2	Reporting Stage	91
5.6.2.1	Waiting Room	92
5.6.2.2	Complaint Room	92
5.6.2.3	Interview Room	92
5.6.3	Medical of Victim	93
5.6.4	First Investigation Report	94
5.6.5	Investigation Stage	94
5.6.5.1	Investigation within Police Station	94
5.6.5.2	Investigation outside the Police station	95
5.7	Responsibilities of Investigating Officer	96

5.8	Rights of Victim	96
5.9	Responsibilities of Duty Officer	97
5.10	Recruitment Process in Women Police	98
5.11	Gender Crime Cell	101
5.12	The Importance of Women Police	102
5.13	Why Women Police is better to resolve Violence Cases	103
5.14	Withdrawal of Domestic Violence Cases	104
5.15	Case Study No. 5.1	104
5.16	Case Study No. 5.2	106
5.17	Case Study No. 5.3	107
5.18	Case Study No. 5.4	108
5.19	Men in Women Police	109
5.20	Purdah at Women Police	110
5.21	Satisfaction Level of Women Police	110
5.22	Conclusion	111

Chapter # 6

Discussion and Conclusion

Discussion and Conclusion	113
---------------------------	-----

Bibliography

Appendices

List of Tables and Figures

Figure No. 3.1	Map of Islamabad	41
Figure No. 3.2	Map of Allama Iqbal Town	45
Table No. 3.1	Detail Description of 12 Union Council of Islamabad	42
Table No. 3.2	Respect level Related to Different Professions	49
Chart No. 3.1	Percentage of Migrants in Allama Iqbal Town	46
Snap No. 3.1	An open street of Allama Iqbal Town	44
Snap No. 3.2	A women sitting in her small shop at Allama Iqbal Town	48
Snap No. 3.3	Inside View of Bible Fellow Ship Church	51
Snap No. 3.4	An outside view of the Semi- <i>Kacha</i> House	54
Snap No. 3.5	An overview of the <i>Paka</i> House with Shopper Roofs	55
Snap No. 3.6	Showing the Sanitation problems of the colony	57
Snap No. 3.7	Showing the <i>Nahala</i> of Polluted water	57
Snap No. 3.8	The out view of Primary Health Centre	58
Snap No. 3.9	A woman is using hand pump (provided by CDA)	59
Snap No. 5.1	The Inner-view of SHO room in Women Police Station	86
Snap No. 5.2	The main view of women police station	87
Snap No. 5.3	<i>Hawalat</i> (prison) in women police station	95
Snap No. 5.4	The out view of Ladies Complaint Unit (LCU)	97
Snap No. 5.5	The Inner-view of LCU	98
Snap No. 5.6	Police Van used by Women Police	109

CHAPTER No. 1

INTRODUCTION

1.1 The Background

Although it is un-exceptionally true that no country or any part of society is free from violence but to minimize these standards, society develop different institutions. The violence against women, especially, the domestic violence is persisting in every society from the olden times, when human groups started to specify work on the basis of gender. Now a day, Millions of women suffer domestic violence all around the world and this situation is not only prevailed in developing countries but even in developed countries like United States and the United Kingdom, the number of women suffering from violence is exceedingly high.

Violence against women is a global issue, historically; it goes back to the stone ages and archaeological findings tell us that at early stages the division of labour was on the bases of sex, where women were gatherers while the men possessed the hunting duties. It is commonly perceived that being violent is the nature of manhood. The physical weakness of the women, their childbearing function, the weakness during their menstruation cycle, and their economic dependence (which is socially constructed not biological) combined to assign men their protectors and providers in daily life. This all result into the superior status of men over the women and support the environment of violence against the women. Lewis (2001) argues that human females are less physically violent than male counterparts, but women have their own ways of perpetuating violence. Like through the stages of evolution, females bear the major burden of raising the young. How women treat them during the earliest years of their lives strongly influences the structure and functioning of their brains, the security of their attachments, and the quality of their emotions, thoughts, and behaviours—in other words, whether or not they become violent.¹ In the third world countries like Pakistan, the mother often has not control over the environment due to certain deep-rooted cultural reasons. Different factors like dominance by males in every stage of their lives, unaware to their social rights, illiteracy and poverty make it impossible for mothers from growing up less violent individuals. But as the technological

¹ Lewis, D. Othow (2001) "The Gentler Sex and the Cycle of Violence", *Radcliffe Quarterly Inquiry*, Winter 2001, Radcliffe Institute

development taking control over the muscular power, the need for skilled labour is emerging and in these circumstances women can be proved as important as the men in the work field. Patel (2010) also agree with this idea and stressed that the advancement of technology which result in lesser the physical power, also create sufficient of opportunities for women in work field. She added that the invention of computer and new energies in nuclear field, the accelerated population growth, faster means of travel, the discovery of the biochemistry of living cell and in particular, and extensive use of the electronic media to spread awareness have all combined to limit the significance of brute physical strength². Despite this, millions of women around the world suffer from discrimination and violence because of their gender. In short, simple physical strength do not control life today, women are as much capable to participate in the development of any nation as the men are.

Violence against women is one of the most prevalent problems in the world. Mostly the men, those are committing violent acts, are not strangers to the victim. Brittney Nichols regards that there are three types of abuse: physical, sexual and emotional. Physical abuse includes slapping, hitting, kicking, burning, punching, choking, shoving, beating, throwing things, locking a person out of the house, restraining, and other acts designed to injure, hurt, endanger, or cause physical pain. While sexual abuse includes sadism and forcing a person to have sex when he or she does not want to; forcing a person to engage in sexual acts that he or she does not like or finds unpleasant, frightening, or violent; forcing a person to have sex with others or while others watch; or forcing a person into acts that make him or her feel sexually demeaned or violated. Sexual abuse may also include forcing a woman into reproductive decisions that are contrary to her wishes or forcing her to have sex without protection against disease or pregnancy.

Emotional abuse includes consistently doing or saying things to shame, insult, ridicule, embarrass, demean, belittle, or mentally hurt another person. This may include calling a person names such as fat, lazy, stupid, bitch, silly, ugly, or failure, or telling someone he or she can't do anything right, is worthless, is undeserving, or is unwanted. Emotional abuse may also involve with holding money, affection, attention, or permission, destroying property, forcing a person to do things he she does not want to do, manipulating; hurting or threatening children or pets;

²Patel, Rashida (2010) "Gender Equality and Women's Empowerment in Pakistan" Oxford University Press, Karachi

threatening to either abandon a person to take his or her children away. It may also include refusing to help someone who is sick or hurt; ridiculing a person's valued beliefs, religion, race heritage, or class; or insulting a person's family or friends. (Nichols, 2006: 5-6)

The Government efforts all around the world to deal with the cases of violence against women and to control the domestic violence, first women police station was built in Sau Paulo, Brazil in 1984³. In Pakistan the first women police station was built in 1994⁴. In the country, women police are working to handle the cases of women victims, provide legal advice and counselling, and prompt help to female victims of crime and domestic violence.

1.2 Problem

This research focused on the attitude and the common perception of female police officers towards the victims those have gone through the any form of domestic violence. The purpose of forming the female police stations was that the female staffs help out the women in every sphere of their life, council them, provide them legal advice, handle the cases of gender based violence and help them against the domestic violence. The research problem revolved around that concept that Instead of women participation as police officials, why the violence cases are not still decreasing?

1.3 Statement of the Problem

Women police plays a vital role in rising and resolving the gender based issues like the violence against women. Usually violence is considered an intentional force (physical, social, psychological, emotional or sexual) which applies on someone against his/her will. Some of the probable results of the violence are physical injury, psychological harm, mal-development, or deprivation and even death. No country or place where human lives are untouched by violence. Raising awareness of the fact that violence can be prevented is, however, only the first step in shaping the response to it. In the society like Pakistan, violence is considered as the sensitive issue and very least people want to talk about their experiences because of morality, self-respect, normative structure and tabooed nature of topic. In this situation, people, specially the females,

³Santos, M. Cecilia (2004) "En-Gendering the Police: Women's Police Stations and Feminism in São Paulo" Latin American Research Review, Vol. 39, No. 3 (2004), pp. 29-55

⁴http://www.islamabadpolice.gov.pk/Pages/CustomPages/Women_Intro.aspx

those are directly or indirectly linked to violence want to seek some communicative channels like women police for handling this sensitive societal issue. The need of women police to understand the causes of violence as well as to protect the position of women and help her so she can cope and survive in sensitive environment is quite necessary. In order to handle this situation, in 1994 first female police station was built in the era of Mohtarma Benazir Bhutto⁵. In the country like Pakistan, where women are largely depended over men, where the structure of family is patriarchal, where norms are tightly connected with the roots of religion, where women subordination and oppression is the part of cultural system, the presence of female police stations can play an essential and vital role.

Function of women police is not to substitute men but to have available in the force trained women to carry out those police duties for which a woman is more appropriate than men e.g. helping the violence victims. Because in more cases the victims of violence are the females, so, women police officers can better understand the situation of women, as developing an emotional feminine link. So, the present research revolved around the professional and trained staff of female police officers, and explored their tactics to handle the cases of violence. Researcher also looked out their role as police officers and as empathetic females during the scenario of violence and explored whether they are performing their duties appropriately or not. Women police and their attention to violence victims was the major concern of this research.

1.4 Historical Background of Violence against Women

The notion of domestic violence as a 'problem' was emerged with the rise of feminism; although domestic violence has always been a problem and was recognized only by feminism. Feminism conceptualized violence and indicated its causes. If domestic violence was so labeled by feminism, then feminism has been influenced markedly by the problem of male violence. The concern about domestic violence has been present throughout the history of feminism but it was the key issue for first-wave feminists in the 19th century. On an individual level, throughout the centuries, women of all classes have developed strategies of resistance to counter their particular form of abuse. (Mooney, 2000:66) However, despite women individual's efforts to counter men's violence, the construction of domestic violence as a social problem did not

⁵http://www.islamabadpolice.gov.pk/Pages/CustomPages/Women_Intro.aspx

progress in a linear way. The position of women before the law as wife, mother and citizen, remains so much below that of a man as husband, father and citizen. So then, she must be regarded by him as inferior and fail to obtain from him such a modicum of respect. It is debated that if husband saw their wives being granted equality by the state, they would be less inclined to regard them as their property and this would reduce women's vulnerability to abuse and also encourage women's resistance. In the first wave of feminism, there was wide spread concerns about wife abuse and, as in the second wave domestic violence became the key issues. But the explanations given by liberal feminism where equality with man was seen both to reduce the incidence of assault and facilitate the ability of women to remove themselves from the violent partners.

The period after the First World War until 1970, domestic violence largely faded from the social problems agenda and has been attributed to the absence of a strong women's movement during this period. It is feminism that provides the force and the philosophical base for the naming of these injustices that accumulate disproportionately to women and children within sexist society and they were advocated for the unchallengeable rights of women and children.

Feminism as a movement may be identified as any form of opposition to any form of social, political or economic discrimination which women suffer because of their sex. Michelle Barrett noted that

'However, you chose to define feminism, it is impossible not to center its political project on some idea of a better position for women in future. Feminism is very hard to conceive without the experiential dimensions of women's sense of oppression and without a vision of change. (Barrett, 1988, V)

For many feminists, particularly radical feminists, a key concept for exploring the principles and structures which underpin women's subordination is that of patriarchy. Patriarchy was originally used in its literal sense to mean 'rule by fathers' to justify the absolute authority of monarch in pre-capitalist societies. In contemporary feminism the concept of patriarchy has been used as a 'struggle concept' because the movement needed a term by which the totality of oppressive and exploitive relations which affect women, could be expressed as well as their systematic

character. So in feminism patriarchy is usually taken to refer the systematic organization of male supremacy and female subordination.

1.5 The Three Feminism

There are three main strands of feminist social theory: liberal feminism, socialist feminism and radical feminism.

Liberal feminism is an extension of the liberal project of the enlightenment to include women. The basic claim is that as women are rational beings like men, they should have the same legal and political rights. Liberal feminist have, therefore, campaign for the last three centuries for women right to enfranchisement, education, employment and property. In 19th century they were actively involved in campaigning against wife beating, but liberal feminism does not question or even analyze the existing social structure. One of the central problems inherent in liberal theory is their emphasis on the public sphere, has also historically overlooked the inequalities that exist between men and women in the private sphere.

Socialist feminist is another wave of feminism that was particularly prominent in the early 1970s. They belief that women's situation is influenced by its socio-economic context and that this context needs to be changed for the development of women's social position. It has been argued that women are concentrated in badly paid, low status, often part time positions because they are regarded as financially dependent on husbands, even though this may not reflect their real situation. They are of the view that the societal perception of men as the major 'breadwinner' and women as primarily housewives who may be working for little extra 'pin money' to supplement their household expenditures. They stress to analyze the whole structure of ideology especially an ideology of a family to understand the women conventional status in the society. They raised a voice to change the whole pattern of family structure as they presented a family structure as an encouraging element of women's dependence on men and do not allow to make any link between the societal ideology and women's material situation. They argued that the material household structure, by which women are by and large financially dependent on men are lies at the root causes of the exploitation of female sexuality in our society.

Radical feminism is considered as the most detailed analysis of the function of male violence in terms of women oppression. Radical feminism develop towards the end of 1960s and is rooted in

the experience of women. It is the theoretical paradigm that is of and for women. For radical feminism it is the male oppression of women that is most fundamental form of domination. They consider patriarchy as the central point of their analysis of women's position in the society. As compare to socialist feminism, they blamed patriarchy not capitalism for the responsible of women oppression. Indeed they describe women as one class, man as another class; for all women are bound together in the same class position because of male supremacy. Man are presented as oppressing women in the all the areas of life. Important to this is the idea that "the personal is political" which serves to highlight women oppression in their private lives and personal relationships. This notion clearly presents a challenge to conventional political theory including that of liberal and traditional forms of Marxist feminism.

1.6 Violence against Women and Radical Approach

Radical feminist work has focused on number of specific areas of male violence against women. In order to explore the connection between sexuality, violence and social control of women, radical feminist has considered male violence to be the basis of men's control over women. They see all forms of male violence against women including the threat and fear of violence as functions as a social control mechanism forcing women to modify their behavior. In doing this men are able to control women's activities and oppress them: male violence serves to keep women in their place. To understand domestic violence, they examine the construction of masculinity in the sexiest society and they are of the view that male supremacist society have constructed and continue to celebrate the forms of prejudiced masculinity which not only tolerates men use of violence, but upholds it as a virtue. Male violence is the functional to maintaining of male supremacy and female subordination (Mooney, 2000:91).

Radical feminists have challenged the convictional definitions of violence and legal categories as these are seen to reflect man's ideas and limit the range of male behavior that is deemed unacceptable to most extreme, gross and public forms. They pointed that the conventional definitions of violence find women as slaves, caught between their own experiences, which they regards as abusive and the dominant male discourse, which defines such behavior as normal or to be expected. Radical feminists are concerned with how women themselves define violence: 'domestic violence' is that which women define as domestic violence. The basic common

character underline by the radical feminist are the different forms of violence as abuse, intimidation, coercion, intrusion, threat and force of man to control women.

1.7 Myths and Facts about Domestic Violence

Scholars have debated about the different myths and facts regarding domestic violence (see e.g. Carol A. Grothues and Shelly L. Marmion 2006), in order to portray the actual picture of the legitimizing deep grounded violence activities. Here some myths regarding domestic violence has been discussed in detail.

1. Domestic violence is usually a considered a one-time isolated occurrence. As it is clear that battering is pattern of power and control through use of force. It is not just one physical attack. Domestic violence includes the repeated use of a number of tactics, including intimidation, threats, economic deprivation, isolation and psychological and sexual abuse. This abuse typically involves demeaning, destructive comments that crush self-esteem and any sense of self-confidence. This pattern of domestic violence tends to occur in cycles and usually involves three phases. The first is the *tension-building phase*, where anger and conflict start to grow. When this tension builds high enough, violence erupts in the acute *battering phase*, often resulting in significant physical damage. Violence is usually followed by *loving phase*, in which the batterer becomes sorrowful and repentant and promises never to do it again. Evidence is clear that the cycle continues and cycles more rapidly, with increasing levels of violence.
2. Second myth is that the person who commit such violence are seriously psychologically deranged or psychotic. Actually, male batterers often appear to be normal in every respect. Studies have found that batterers come from all walks of life and every socioeconomic and ethnic group. There are no psychological characteristics that distinguish batterers from men who do not batter. Even though some batterers do meet the criteria for antisocial personality disorder or substance abuse, many do not. Often people outside of the relationship have trouble believing that such a seemingly normal person would be capable of such acts.
3. Often it is regarded that sexual abuse is about sex, and if a woman were providing adequate sex, her husband would not be abusive (to her or others). But the vast majority

of sexual assault is about power, anger, and control, not about sexual gratification. As in other forms of violence, the perpetrator believes that he is entitled to force others to his will. It is simply not true that men who rape or engage in sexual abuse of others do so because their sexual needs are not being met by a partner. One study found that rapists often have higher levels of consensual sexual activity than other men. The reality is that sexual abuse is not about sex or sexual gratification at all. Although these perpetrators may achieve sexual release through their actions, it is not their motivation for engaging in such acts.

4. Another myth about the domestic violence is that it usually happened in the bad and poor families. But studies of domestic violence consistently have found that battering occurs among all types of families, regardless of income, profession, region, ethnicity, educational level, or race. Although there are risk factors associated with higher rates of domestic violence, such as alcohol use, lower socioeconomic status, childhood exposure to abuse, early marriage or early parenthood and stress, domestic violence occurs in all communities and among all types of people. Because many victims will not report family violence due to the stigma attached, we do not have a clear picture of differences across social classes or ethnicities. It is important to remember that even the men in the respectable positions like lawyers, physicians and even the psychologists, can be batterers.
5. Last myth about the domestic violence is that if the victim is understanding and patient, the things will get better with the passage of time. Many women want to believe this myth and hope that things will get better. However, waiting and hoping a batterer will change is not a good plan. As stated earlier, abuse is typically a pattern that gets worse over time—growing in frequency and intensity—if active steps are not taken to change it. There are things that a woman can do to prevent or escape abuse. One of the steps in preventing abuse is to understand the realities of the situation and dismantle the myths.

1.8 Objectives

Following were the major objectives of this research.

1. To find out the response of female police officers toward the domestic violence.

(What is domestic violence, and how to deal with it? Through this objective researcher got to know how women police official respond to domestic violence. What are their strategies to cope with the situation of violence, the role, responsibilities, and the discourse of institutional power and authority has also been covered under this objective)

2. To explore the root causes of violence against woman.

(What are the causes of violence against women and how the violence is being implanted over them on the names of norms, cultural sensitivity, patriarchal nature of the society etc.? In this regards, researcher selected the G7-2 *Kachi Aabadi* as his research locale (a Christian community) and appropriate number of respondents for data collection were selected through non-probability sampling technique (Snow Ball Sampling). Through this objective researcher also uncovered the cultural dimensions of violence and the role of religion in it.)

3. To find out the major reasons for complaining or not complaining the cases of domestic violence in the police.

(Through this objective, researcher saw what are the key reasons for which the victims of violence complain? and what are those tabooed reasons or other threats which restrict any victim to complain against it. The role of women police officers to counsel, sympathize and encourage the victims to register the cases of violence have also be taken into consider.

4. To know the attitude and procedure of female police officers in order to handle the cases of violence.

(The objective of women police which is often promulgated on national level that they are coping against the domestic violence was tested during the field work. Researcher also focused on the attitude of female police officers and saw how they behave with victims of violence and also documented the complete procedure of women police coping with the violence cases.)

5. To find out the communication skills of woman police in handling the violence cases.

(As anthropology is a science through which researcher present as accurate picture of social events as possible, and by applying the holistic and universal methodologies like participant

observation, In-depth interviews and focus group discussions, researcher became able to document the communicative skills of women police while dealing with the cases of violence.)

6. To explore the general public perception about woman police especially in the sensitive matter of violence.

(The ferocity brewing towards the police culture and the stigma attached to the police can reflect the efforts of women police worthless in front of general public or not? Researcher selected the Christen community near the Women Police station in G7-2, Islamabad to explore what do people think that women police is appropriate in order to manage the violence cases against women or not?)

1.9 Hypothesis

Although violence against women is quite sensitive topic, and the law enforcement institutions like women police are working for the purpose to help those women who cannot raise their voices because of the persisting normative structure of the society. Therefore, in order to search out the facts and possibly accurate figure, the research is based on hypothetical observation. The hypothesis which researcher tested during the research work is mostly circle around the proper application of law and removal of violence form the deep structure of society, it is;

"Violence can be eliminated or possibly minimized through proper application of law"

It has been previously discussed that violence of any kind cannot be entirely eliminated from any society, but the minimization of violence at possible level through the proper and appropriate law enforcement institutions is one of the basics of this research. Researcher has looked out that is the proper law enforcement can be helpful to eliminate and constrained the violence of any kind from society.

1.10 Unit of Data collection

The target groups which were considered in order to conduct this research work given below;

- ❖ Female Police Officers (G7-2 Women Police Station)

❖ Victims of Violence

- ❖ General public through the process of snow-ball sampling (G7-2 Allama Iqbal Town [Kachi Aabadi])

1.11 Conceptual Framework

Every researcher forms some basic concepts to which he stressed out during the research work. In order to complete this research, researcher has selected four basic concepts which are directly related to the field of study. The role of police to handle the cases of domestic violence, and the victims those have suffered the violence are indirectly dependent on the concept of gender and sex. The way in which the two basic concepts gender and sex are differentiated and commonly perceived would also be included in this research. Some further clearance of these concepts is given below.

1.11.1 Police

The term police is used to denote a body of people organized to maintain civil order and to investigate breaches of the law. In the 18th and 19th century the term was used more generally for the internal civil administration of a state or a town. All societies need some means, whereby order is maintained. In the smallest societies lacking written laws, informal sanctions discourage deviation, the need of police is not much necessary. 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.⁶ In short police is the force which has legitimized right to enforce power and reduce disorder in society.

1.11.2 Violence Victims

Violence victims are those people who directly or indirectly suffered from any kind of violence. Victims can be of any age, sex, race, culture, religions, education, employment, or marital status. Although both men and women can be abused, most victims are women. In the situation of violence, victim may suffer from different kind of transitional phase like fear, depression, lack of confidence and courage and humiliation. Violence to the person, male or female usually commit

⁶ The Encyclopedia of Britannica (P: 662)

by the close relations like father, brother and husband, mother and mother in law. The situation gets more complex when the victim would be the female as she can not raise courage within her. There is need to reset the whole structure to provide the social security to women against the violence acts. To provide them support and guidance is the concern of law enforcing authorities of any county.

1.11.3 Domestic violence

Speaking particularly about domestic violence, it is the abuse meted out to women within the family and home. It ranges from abuse to torture, which is physical, mental, sexual, psychological and emotional. Violence within home is inflicted in various ways, including mental torture, by denying women food, often by threat of divorce or by taking another wife, separating the woman from her infants etc. Domestic violence may include physical assault, verbal abuse, ravaging, burning, sexual abuse, rape and force prostitution. Women may suffer violence in the home from the men of the family- the father, brother, husband, uncles and cousins—and at times also from the women of the family—the mother-in-law, the sister-in-law, mother and sister.⁷

1.11.4 Gender and Sex

Sex is biological term refer to male and female whereas gender is socially constructed roles, behavior, activities and attributes that a particular society considers appropriate for men and women. In other words "Male" and "female" are sex categories, while "masculine" and "feminine" are gender categories. Many species of living things are divided into two or more categories called sexes. Gender can be thought of as the behavioral, cultural, or psychological traits typically associated with one sex. Social scientists make a distinction between gender and sex. Gender is the perceived or projected component of human sexuality while sex is the biological or genetic component. Sociologists differentiate gender from sex allows social scientists to study influences on sexuality without confusing the social and psychological aspects with the biological and genetic aspects. However the terms sex and gender are often used interchangeably.

⁷ Patel Rashida, (2010) "Gender equality and women's empowerment in Pakistan", Oxford University Press (P:04-05)

1.12 Research Methodology

In order to conduct the anthropological research, researchers usually take the help of multi-methods. Conceptually the methodology is the combination of tools and techniques used for the data collection. This includes various phases of data collection with appropriate tools. Sometimes information required is already available and needs only to be extracted by applying some indirect methods while sometimes the information must be collected through direct application of appropriate tools according to the situation. For the completion of this research work, the researcher has selected some anthropological methods, which are described below.

1.12.1 Participant Observation

First of all the building of good rapport is necessary, despite of which no method can be applied. This first and crucial step helps the researcher to restrain local barriers, gets the valid data and also assists him to apply some other techniques. The participant observation is the technique which is next to impossible without the appropriate rapport building. Participation observation is considered as the hallmark of anthropology, and is simply defined as to observe the activities of the informants as the participants. After spending some time in the women police office, researcher developed a trustworthy relationship with the female police staff. The respondents did not pretended in the presence of researcher and gave him information and behave like normal routine. Once that informal relation was developed, researcher tried to sit during the investigation of violence victims cases, and noted down carefully, not only the verbatim but the observe cautiously the behavioral changes. This technique also enables the researcher to take interviews from females within the prison. Although due to some cultural barrier, male researcher could not found as much appropriate place for research in Women Police stations as a female research could be, but after all, with this technique researcher also became aware of the terminology which women police used during the process of investigation.

1.12.2 In-depth Interview

Interview is a face to face discussion between two or more people to discuss something keeping in view certain objectives. One of the most significant from of interview is in-depth interviews. In-depth interviews mainly consist of the open ended and unstructured questions, and they also demand the presence and full attention of the researcher during the interview. Probing was one of

the important tool used efficiently by researcher during the process of in-depth interviews. Researcher, while asking the open ended questions to interviewee also probe to gain the deep rooted and actual data. During this research work, researcher has taken five in-depth interviews from female police staff, and five from victims those have suffered any form of violence. Separate questionnaires had been made for the female police officers and general public. Keeping in mind the sensitivity of topic and cultural conditions, in-depth interviews was made carefully and also taken with full concentration, so to extract accurate and reliable data.

1.12.3 Interview Guide

Interview guide is the technique through which the researcher asks the respondents some basic and relevant question about the research in a systematic way. Mainly interview guide consists of some portions which are divided on the basis of research objectives. Every portion of the interview guide used for this research has some structured and unstructured questions, which usually researcher asked to respondents after their consent.

1.12.4 Informal Discussion

Informal discussion is a technique which made researcher able to know some of the hidden facts that one may not achieve without the help of indirect discussion with respondents. Researcher asked the respondents some hypothetical and extreme questions and often succeeded to have accurate answer. Another positive aspect of the informal dissuasion is that researcher can also use other technique through it for the investigation of research problem. This technique also helped the researcher to build a good rapport with the respondent.

1.12.5 Key Informants

In order to conduct an anthropological research, researcher must need 2 or more than 2 key informants so he can collect relevant, extensive and reliable data. Also key informants are those people, which may play an important role during the process of rapport building and data collection. Therefore, in this research, after requiring great deal of expertise, researcher have 3 key informants. One of them was male from community, other was female from community and the last was female from Police station. Shakeela was constable in Women Police station, G-7/2 Sitara Market. Her age was 41 years, and she had great deal of experience in this police station.

Najma was 38 years of age, married Christian women lived in community, Allama Iqbal Town, also famous with Christian Colony. She helped the researcher during his research work. Arif, another man from Christian Colony helped researcher a lot during the process data collection.

1.12.6 Focus Group Discussion

Focus group discussion was the technique through which the researcher got the relevant and diverse viewpoints about the issue he was studying. By selecting about 8 to 12 people, researcher invoked the topic (i.e. extent of violence, religion and violence, women police role to control violence, social norms regarding domestic violence, Are the female police officers are appropriate authority to deal with the victim of violence? etc.) between them and gathered extensive amount of data. Such question and the discussion enabled researcher to have rich data on the issues which was directly relevant to research objectives. The focus group discussion also enable researcher to draw an appropriate outline of the socio-psychological structure of the community in his mind.

1.12.7 Photography and Recording

Now-a-days visual anthropology has very important significance and has its impacts on all over the discipline of cultural anthropology. Modern researchers are trying to make anthropology more and more scientific and for its development they are creating visual ethnographies. So in this research, snapshots with camera, video and audio recorder was used by researcher to assemble the high amount of data. For capturing the important events and recording the in-depth interviews, the help of technology was quite beneficiary. These all helped the researcher a lot during the process of interpretations and analysis.

1.12.8 Case Study Method

A Case Study method was used by researcher that helped him to gain the complete understating of the respondents life matters and their past experience. In the topic which revolves around the violence, and specially gender based violence, this technique proved as vital. Asking the victims about their life experience and how they now feel about the gender based violence was an important aspect of this research. As it is clear some incidents of life can change the person's whole ideology about life, this was tested through this technique. Also life histories of some

female police officers were taken in this regard, because they are indirectly attached to the gender based violence.

1.12.9 Sampling

Sampling is a technique through which researcher get the smallest representation of the whole population. In any research it is necessary to take defined and selected set of respondents from the larger population. For the present research, I have taken 50 respondents by using snow ball sampling. This sampling technique helped the researcher to have access over the relevant data in a more accurate way. Snow ball sampling proved very helpful in a population where it was difficult to identify the relevant respondents and in a population which is difficult to access.

1.13 Significance of the study

The present study revolved around the violence victims and role of woman police in handling the violence cases. As it is clear that violence is an act which always done to take and maintain the control over the victim. Woman violence have different faces in different situations like it may happen in form of dominance, humiliation, isolation, threats, intimidation, denial and blame. Distinctions need to be made regarding different types of violence, motives of perpetrators, and the social and cultural context in which the violence is being operated. Violence is not a personal act as many people think it or not a private matter. Due to deep embodied cultural implications there are many reasons behind hiding the crime of violence. In most cases the victim is no other than woman and but it becomes impossible for her to stand for her rights and report against the crime. The cultural set-up, social structure, male dominance in a family are some of the major elements to restrict woman inside the home and force her to tolerate all such acts without rising her voice. The administrative structure (like police department) which was always filled with males also encourages the hesitation of women victim to complain. So, in this entire scenario, the participation of woman police may be proved as a fruitful source to control and maintain the rate of violence against woman.

The present research will help in finding out the reasons that why the act of violence against woman is happening in our society and what are the issues which restricts female being for not complaining in the police. This research will help police administration about the root cause to know the cultural especially of victim's perception about the police department or police

structure. It will also help police officials to reset many weak linkages between community and them. Perhaps more importantly, it will assist in implementing community policing strategies which can result in a closer alignment between the police agency and the community. Through such consultation with the community will help Police Officials to build strong ties into community, and support them to adapt to societal changes.

The research will further explore the inner hierarchical set-up of woman in police service and the securities Women Police have had throughout the time. The research also throws light on the inner relation structure of women police. One possible benefit of this research could be for the general public, who may get aware about the participation of women in police service and feel easy to present their cases (of violence) to women police. So, I hope this research will be the source to create awareness among public especially among females about the right ways to raise their voices for their rights.

It will create an awareness and courage in the females to report against any bad act as this research will explore the professional ways of handling the violence cases. Further it will also help to generate the perception of both victim and non-victim females about the woman police roles and will help in making comparison between the myths and facts about the woman police. Academically, it will provide rich data which will help in conducting other qualitative and quantitative researches on such burning issues.

1.14 Locale

The locale of this field research was Islamabad G-7 Markaz. The women police station which was selected also based in Sitara Market, G-7, Islamabad, and the community which researcher selected to test his hypothesis and research problem was also near this Women Police station, known as Allama Iqbal Town (famous with the names of Christen Community, Shoooper Colony, Kachi Aabadi etc.).

CHAPTER No. 2

REVIEW OF LITERATURE

2.1 Literature Review

Without studying the relevant material to the research, it becomes difficult for any researcher to complete his work in an efficient way. This technique helps researchers to gain grip over the topic in a more confident way and collect field data as well as apply research technique with supplementary efficiency. The process of analysis where the researchers usually face common hurdles, the clarity over research problem (which is not possible without the proper literature review) helps him a lot. That is why, anthropologist usually prefer to grasp sufficient literature review to make their study more scientific and logical.

Before understanding the violence against women and the efforts of women police through this regard, first, it is necessary to understand what the violence actually is and how social scientist defines the different forms of gender based violence.

During the occasion of Declaration the Elimination of Violence against Women in 1993 and also the UN General Assembly passed resolution 48/104 on 20 December 1993, the general definition of the Violence against the women is:

Any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life

(Symonides, Volodin, 2002:33)

Violence is an act which sometimes greatly supported by the misinterpreted notion of religion and sometimes by the social laws. Although there are some religions which support and sometimes justify the violence against women but particularly speaking about Islam, which had never ever provided any kind legitimization of men over women and to support the violence against women, although the ways in which the sacred text is interpreted is quite different. There are some extreme condition explained by Islam in which husband are allowed to beat but how much he can beat and other conditions are described with it. Some of these situations are e.g. if

the wife is not loyal to her husband and do any type of misconduct then husband is allowed to beat her. Even in this situation Islam is not of the opinion that first and essential condition to control the misconduct of women is beating her, but Islam is of the view that beating the wife is the last option and it encourages men that if she became obedient/sincere to you then there is no reason to even misbehave with her in any way.

The Holy Quran Says,

“....As to those women on whose part ye fear of Disloyalty and ill-conduct, admonish them (first)(Next), refuse to share their beds, (And last) beat them (lightly); but if they return to the obedience, seek not against them Means (of annoyance).”⁸

Domestic violence is an issue in which family is major institution which is not acting as violent element but also being violated. The imbalance status of man and woman within one family often gave rise the situations of violence. Sometimes females practice violence but in the general cases the man plays active and female have passive role in this regard. Islam is of the view that man and woman have equal rights to share in society and in family they both have same rights to each other as they are the part of one another. Islam always provided an encouraging and supporting voice for the female rights in the home and outside the family, so that she can move with confidence everywhere. There is no space of violence against woman in Islam as it explained the way in which man and woman treat each other and spend their lives in an appropriate behavior. The Holy Quran teaches the husband that how he should treat his wife and as alternative what is the wife duty towards her husband. Talking about the similar rights of women and men Holy Quran says;

“...and they (women) have rights similar to those (of men) over them in kindness.”⁹

Jana L. Jasinski provided accounts of different theories, which for her, can be proved as important milestones in order to understand the sensitive issue of violence. Social learning theory for her can be used to examine how the interaction between the victim and the offender

⁸The Holy Quran, 4:34

⁹The Holy Quran, 2:228

contribute to the continuance of violence. Social learning theory suggest that 'how individuals learn to behave through both experience of and exposure to violence' (Jasinski, 2001:6). Secondly, psychopathological explanation of the violence against women contributes that 'individuals who are violent towards women have some sort of personality disorder or mental illness that might get in the way of otherwise normal inhibitions about using violence.' (Jasinski, 2001:8). Under this theoretical doctrine, violence is rare occurrence engaged in by sick individuals who are different from other people.

Thirdly, writer illustrated the biological and psychological reasons of violence against women, she stated that 'the evolutionary perspective suggest that violence against women is related to the process of natural selection. The ultimate goal for males is to produce as much as possible to increase the chance of passing on their genes. Rape, therefore, can be viewed as an extreme response to the natural selection pressure on man to reproduce, combine with attempt by females to control the identity of their mate. Man who have difficulty finding females partners with whom to reproduce are likely to use force in the form of rape.' (Jasinski, 2001:10) This theory also suggest that male sexual jealousy—a common personality characteristic of males batterers—developed as a way of maximizing their reproductive prowess.

Fourthly, Jasinski noted the role of alcohol in exaggerating the cases of violence against women as she added that 'alcohol use has also been linked to rape. The relationship between the alcohol use and the rape may be a result of a number of factors, including expectations about the effects of alcohol, misperception of sexual intent, justification for inappropriate behavior, and stereotypes about the women who drinks.' (Jasinski, 2001:11). Fifthly, exchange theory lays strong impacts on the violence against women which can be better explained as 'the individual engage in behavior either to earned rewards to escape punishment. All behavior is driven by a calculated assessment of the risk versus the return on any particular action. Violence against women by men, therefore, can be interpreted as a means for men to maintain their position in the social structure.' (Jasinski, 2001:11)

Lastly, she provided the social etiological model which for her mainly concentrate on the inherent inequalities, particularly within the family organization. She stated that 'at personal level, individuals may use violence to resolve conflicts, particularly when they want to gain or regain control'. (Jasinski, 2001:16)

The social standing of any society is determined by the social status of the women. It raises and falls with them. Talking about the status of women in ancient history, Bedabati Mohanty emphasize that social structure, cultural norms, and value system are important determinants of women's role and their status in the society. She noted that "in the *jataka* books of Buddhists however women are mentioned as thieves, unreliable and wild. Though women can reach the highest stage, she is nevertheless inferior to the male Bhikshu, according to the Buddhism." (Mohanty, 2005:4)

Social scientists have much to say about the violence against the women and they interpret this situation of violence with little bit differences. Tomaseveski (1993) in the book, "Women and Human Rights" highlights the violence against women as:

"Violence against women includes any act, omission or conduct by means of which physical, sexual or mental suffering is inflicted, directly or indirectly through deceit, seduction, threat harassment. Coercion or any other means on any woman with the purpose or effect of intimidating, punishing or humiliating her or of denying her human dignity, sexual self determination, physical, mental or moral integrity or of undermining the security of her person, her self-respect or her personality or of diminishing her physical or mental capacities"

(Tomasevski, 1993.91)

Family/domestic violence is another cause of the violence against the women. The discussions on the socio-cultural dynamics of wife battering have been widely part of feminist's intellectual discussions before a decade. In this regard Dr. Bhatti argued that the economic standard of family directly and indirectly affects the forms of family violence in India, as he said:

"the point which I want to raise here is that as the economic standards goes high the mode of violence keeps on changing. The social status of women within the home as well as in the social milieu is definitely related with the economic position of the family. A woman form a low income group is bashed by her

husband even on the roadside, on the other hand, even when the husband of a woman from high income group is burning with anger, he will not enter into such an act on the road side. Thus it is the class difference which determines the status of the women.”

(Bhatti, 1990: 53)

Subbamma talks about the status of women in society and the common perception of people about female being. She highlights the major inequality which we all observe in our daily routines, and she said that we all take it as granted. According to the author, in maximum aspects of daily social life, the women have to suffer. Talking about the tabooed nature of divorce in Indian society, and the inequality, which a woman has to face after being divorced, Subbamma says:

“Society looks at a woman who seeks divorce with dismay and disgust. The abhorrent feelings of the society in this respect are beyond description. Even in the case of adultery, the society calls the woman depraved and downfallen. She is compared to a broken pot. But the same attitude is not shown towards a man. He is unblemished. He can marry, beget children and be blessed with happiness. Here is the greatest inequality. Here is the greatest injustice to women. If the woman is barren efforts will be afoot to get the husband to remarry. But then, a woman who seeks divorce on the ground of the impotency of her husband and who longs for motherhood becomes an outcaste in any society”

(Subbamma, 1985:32)

It is the culture and traditions which define the gender roles. Subbamma demonstrate that our culture is a prisoner, bound hand and foot by religion and the women of this culture are the frogs in the well, constricted in their conduct by traditions. (Subbamma, 1985:15)

Maydeo in the book "Violence against Women" defines the concept of domestic violence into two types; the physical violence and psychological violence, and further she co-relates these two concepts, as she says;

"Domestic violence is violent victimization of women, within the boundaries of family; usually by men (or his family) to whom they are married or with whom they have marriage like relationship. Violence can be both physical and psychological. It indicates threat or aggressive behavior towards her not only to her physical being but towards herself respect and self-confidence.

Psychological violence is carried out with psychological weapons (threats/insults/humiliating treatment/denial of human existence) rather than physical attack. Physical violence includes all types of aggressive physical behavior by husband or his family towards the women's body (victim). Sexual violence could include either passive (denial) or active violence. Domestic violence could occasionally be seen in other relation also. (i.e. by parents', brothers or others in parents family)"

(Maydeo, 1990;268)

There is great distinction between the different kinds of violence at personal and structural level and it is very useful to explain the nature of violence. In the type of violence where there is an actor is involved and commit violence is regards as personal/direct violence and the form of violence where there is no such actor is involved but the whole structure of the society is participating to increase the intensity of violence is known as structural violence. Personal violence is direct, manifest and visible while the structural violence is indirect, invisible, and one cannot register and complained against it, because the whole socio-psychological structure of society is involved here. In the 1960s, Johan Galtung want to analyze the violence and oppression in human society at both micro and macro level. He argued that instead of these two kinds of violence, there is another form of violence termed as 'cultural violence'. He said that:

“Cultural violence is a culture that is used to legitimize violence in its direct or structural form. It does not kill in reality but it legitimizes actual physical acts of direct violence and allows for the perpetuation of structural violence within institutional and structural frameworks. Ultimately, there is a casual relationship between the three forms of violence: ‘direct, structural and cultural’ violence. ‘Direct violence is an event, structural violence is a process, and cultural violence is an invariant permanence.’”

(Galtung 1990:293)

Monica McWilliams argued that the violence against women specially in the situations of conflict, exceed at higher degree. In order to present the more global picture of the violence against women, she focuses on the various forms of violence within the family. She noted that

“the appropriation of women’s bodies, for sexual gratification or as a symbol of ‘victorious conquest,’ is a common theme in the literature on violence against owmen in war or toher situations of conflict. Outside the home, gang rape, trafficking in women, and forced prostitution are aspects of the violations against women that have been accentuated in situations of conflict. Young women and girls have been enticed by promises of jobs to move to other areas, only to be forced to work in brothels near army encampments or large reconstruction sites.”

(McWilliams, 1998, 114)

Further she debated on the forms of violence within the family where often violence can be regarded as the attempt by men to control the reproductive rights of their female partners. She stated that

“the traditional forms of violence, such as these assaults on childless women, may be accentuated during conflict situations, whereas others simply continue as before. There is some evidence to suggest that even where the violen is related to a particular

cultural tradition, it can also be influenced by the national/civil strife within that region.”

(McWilliams, 1998, 120)

To control the rate of woman violence, there is great need to understand the specific cultural scenario on societal level. Family is major hindrance in controlling violence against women as they often show their lack of trust. They claim that police and other law enforcing agencies are working under the control of outside agenda and illegally provide shelter and safety to the victim (woman). Tahira S. Khan wrote in her book ‘Beyond Honour’ (2006),

“Women vs. family’ clash, the state often protects women through its legal and administrative institution such as courts, police, and state-run shelters. Families of women in such situations severely criticize the constitutional and legal provisions regarding women’s rights as equal citizens of Pakistan. This show the lack of trust in formal courts, judiciary, and police departments who are blamed for giving in to the pressure of ‘westernized, donor-funded women’s right NGOs.”

(Tahira, 2006:271)

Patel put forward some questions like why men are more violent than women? Is it biological? Is it the structure of the male physique or brain? Is it cultural? Is it traditions? is it just the stronger sex dominating the weaker one? Why are women considered as weaker sex? On the basis of these queries, she illustrated the gender inequality as well as talks about the empowerment of women in Pakistani society. She examine all kind of violence prevailed in Pakistani society and analyzed why this silence against the violence is? Why women do not speak for their rights? She stated:

“There are various reasons because of which many wives and victims of violence do not seek punishment for the perpetrators of these crimes, especially if they are close relatives. The dependent and inferior legal, social and economic status of women in law and

in practice is one major factor. Other reasons are: no access to conciliatory or legal services; double standards of morality and laws; in cases of wife burning, women dare not complain as it is feared that when the husband is put in jail there would be no one left to earn a livelihood; lack of social security; distorted interpretation of religion—women are indoctrinated to believe that it is a husband's right to beat his wife; deteriorating judicial system and delays in court; the general unwillingness of the police to act in cases of domestic violence; lack of confidence in the police; defective investigation by police; long delays in compiling medical reports; absence of a specific law against *karo kari*/honour killing; court rulings condoning *karo kari*; Zina Ordinance which discriminates against women; defective rape law—the law can be manipulated, and the facts confused, so that the complainant rape victim becomes an accused and is tried for prostitution, violence against women for revenge; forced intercourse within marriage (which was not rape before the amendment under the women protection act 2006).”

(Patel, 2010:23-24)

The major reason which causes violence against the women is gender inequality, which is the result of patriarchy in most societies. In order to eliminate the roots of patriarchy, one must have to experience gender equality. First of all, we have to understand what patriarchy is? In this regards Galtung work is considered more important, according to the author:

“An institutionalization of male dominance in vertical structures, with very high correlations between position and gender, legitimized by the culture and often emerging as direct violence with males as subjects and females as objects”

(Galtung, 1996:40)

All around the world, women build strategies to cope against the violence cases. Treating the subject of gender violence on international scale however, does certain challenges. Margaret Schuler in her book, *Freedom from Violence* argued that

“While domestic violence and rape have become recognized as almost universal forms of abuse, other categories and practices such as sati, bride burning, trafficking in women, female circumcision, female feticide, and infanticide remain associated with particular cultures or regions of the world.”

(Schuler, 1992:9)

Gender violence can be define as the act carried out with the intention or perceived intention of physically hurting another person. Because of being female women is subject to rape, female circumcision/genital mutilation, female infanticide, and sex related crimes. This reason relates to society's construction of female sexuality and its role in social hierarchy. Because of her relationship to man, a woman is vulnerable to domestic violence, dowry murder, sati. This reason relates to society concept of woman as a property and dependent on male protector, father, husband, son, etc. Because of social group to which she belongs, in times of war, riots, or ethnic, caste, or class violence, a woman may be raped and brutalized as a means of humiliating the community to which she belongs. This also relates to male perception of female sexuality and women as the property of men. (Schuler, 1992:10)

In patriarchy the females are treated as second being while male dominance in every field of life remains ultimate. If the culture do not provide support to patriarchy, it becomes next to impossible for the institution of patriarchy to strengthen its position. Galtung argued that the peaceful refusal to admit the patriarchal setup leads towards the gender equality. It can be said that unless gender equality is pursued, patriarchy will remain strong in society, which will obviously result in forms of male dominance and ensuing violence against women.

Sood talking about the current position of women in India and explains that every woman is suffering violence of anykind and they are being exploited in every shadow of their lives. She stated,

“Women at large are reduced to low status of drudging slaves, who are expected to remain behind the thick curtains, produce children, look after the household, cast their softer human desire and self-effacement, there is no woman who has not suffer at one time or another, the harassment, humiliation, exploitation and violence that shadows her sex. In daily life, women are routinely defined by sex and even if not all men are potential kidnapers, rapists, batterers and murderers of women, all women are potential victims.”

(Sood, 1990:7)

Violence against women is a crime but still it is consciously being committed against woman. Not only the poor and illiterate females living in villages or slums are victims of violence but the most educated and intellectual women are also become prey of domestic violence in some sense. Society normally perceives woman violence as a family and personal matter and no one bother to put his nose in this matter. Sometime the attitude and reaction of administrative powers like police create the situation which directly or indirectly supports the act of domestic violence. Rashmi Sharma wrote in her book ‘Women Development’ that,

“Violence against women is assuming serious proportion in our society. It occurs in many forms both inside and outside the home. The problem of domestic violence is more serious in nature. The agents of this violence may be in-laws or husband and sometimes even parents. It is not unusual that even highly educated and economically independent women become prey of domestic violence. We have said that this problem is more serious because it is socially sanctioned. So much so that even if the victim dares to go to police station and tries to launch a complaint, the first reaction of the police man is to ridicule complaint and sermonize her to go back home, make reconciliation, meaning thereby that she should surrender absolutely to the whims of her master.”

(Sharma 2009:121)

Sahgal demonstrate the reason in her article "Women in Police: A study of their Career, Aspiration and Motivation" that why women join traditionally male dominant professions like police. As a sample she took 235 policewomen of Delhi Police and explores their career aspirations and motivations and their present level of satisfaction of being in the service. She observes,

"The levels of satisfaction and motivation are likely to be affected adversely if one is forced to join the service because there is no other choice. On the other hand, those who enter the police force on their own initiative and if it was their first career choice, are likely to have a high level of motivation."

(Sahgal, 2007:415)

Further she explains the most important factor which influence the decision of women to join police is job security, as she expresses;

"The data indicate that 'Job security' is the most important factor, followed by 'Respect and Recognition'. 'Responsibility and Doing Something Worthwhile' have been mentioned as the most important factors. Similarly, the respect and recognition they presently enjoy has perhaps influenced the respondents to regard this aspect as a motivating factor for joining the police service. Though they were enjoying some fringe benefits as reported during the discussions, perhaps they were not even aware of these at the time of joining, as it was not mentioned as a motivating factor. "

(Sahgal, 2007:416-417)

Hina Jilani and Eman M. Ahmed debated on the issue of intensity of violence against women in Pakistan, where they feel that the injustice with women and gender based violence is quite high. Women in Pakistan are vulnerable to violation of their rights, liberty and security. The custom of *karo kari* , reports of men murdering their enemies and then killing a woman of their own family,

wata sata, and some form of domestic violence are culturally approved and being practiced on larger level. Talking about the domestic violence, they debated that

“Domestic violence includes stove deaths, marital rape, and incest which have already been discussed. There is in addition a high incidence of assault in domestic violence. Wife beating, acid throwing, and nose cutting are common forms of domestic violence.”

(Jilani & Ahmed, 2004:180)

Societies all over the world have line between what is personal and what is public. Domestic violence is regarded as private and domestic issue with cultural approval. Jilani and Eman Ahmed noted that

“Since it is considered an internal and private matter, friends, family and the law turn a blind eye to it, and the police refuse to register an FIR for assault and battery on the complaints of the wife. Society views it as a corrective measure and often dismisses it by saying ‘she must have done something to deserve it’. Because of its private nature the victims very rarely truant to the law. By doing so they would be turning a private matter into public knowledge.”

(Jilani & Ahmed, 2004:181)

Talking about the dowry as the form of domestic violence, writers both from outside the South Asia and within the Subcontinent, laid high emphasis on this subject. Jilani stated that,

“Domestic violence has taken the extreme form fo dowry death both in India and Pakistan. The increasing number of incidents involving the killing of young brides by husband or the marital family for inadequate dowries has evoked strong reaction from women’s groups in India. The pressure exerted by these groups on the Parliament resulted in an amendment of the Indian Penal Code.

The intended outcome of this amendment is that, if a women dies an unnatural death under suspicious circumstances within a certain period after marriage, the husband and his family will come under interrogation.”

(Jilani, 1992: 68)

Robert E. Worden and Alissa A. Pollitz presents the statistical analysis of women injuries in domestic violence and the efforts of police in handling these violence case, in the article “Police Arrests in Domestic Disturbance: A Further Look “ they stated:

“Since the victims of domestic violence are typically women, we suspected that the predictive power of injuries may have been diluted by including those incurred by the man. The woman alone was injured in 71 percent of the encounters in which one or both disputants were injured (or 14 percent of all encounters). Neither the main nor the interactive effect of this variable is, however, in the predicted direction or statistically significant.”

(Robert & Alissa, 1984:112)

As the research is focused about the domestic violence, and the roots of domestic violence often falls in aggression and hurting others. So, it becomes necessary to include the psychological analysis of aggression as learned behavior. Robert S. Feldman in his work ‘Social-Psychology: Theories, Research and Application’ focused that frustration-aggression theories suggest that there is the interplay between the internal motivation of aggressive drives and environmental cues that elicit aggression. In this regard the understandings of the social learning theory become very important. According to the social learning theory “the most basic mechanism for learning aggressive behaviors is through direct reinforcement and punishment. Children, for example, may learn that they can play with the best toys if they aggressively react to other children’s requests for sharing, and hit men know that they will get paid only if they successfully murder their victims.” (Feldman, 1985: 301)

The psychological explanations for the abuse or violence mainly revolve around the conception that humans like seeds, have tendency toward spontaneous growth and development. Seeds will grow into healthy, mature plants only when embedded in nutritious soil, and when nurtured by rain and sunshine. Analogously, human development will be inhibited, or violated, unless humans live in natural and social environments compatible with their developmental needs. Marla R. Brassard and Robert Germain stated that;

“The concept of violence refers to human-originated relations, processes, and conditions which obstruct both the free and spontaneous unfolding of innate physical, intellectual, and emotional potential of humans and the drive toward growth, development, and self-actualization, by interfering with the fulfillment of people’s inherent biological, psychological, and social needs.”

(Brassard and Germain, 1987: 160)

The output of women police and the significant changes they brought in women’s lives help many feminists and female activists to come on front and speak for the women rights with more confidence. Santos analyzes the dynamics of the relationships between policewomen and feminists from both a macro and micro perspective. In particular, he examine the processes in the city of Sao Paulo that led to the emergence of a feminist police in the 1980s; the coexistence of a masculinist and feminist women police in the early 1990s; and a feminist versus gendered police since the mid-1990s. He explains that:

“Despite their limitations, the women's police stations in Brazil have promoted significant changes in women's lives. They opened up a job market for women. They expanded victims' citizenship rights, allowing them to denounce a violence that not long ago was invisible and considered a private matter.”

(Santos, 2004:50)

Martin talks about the actual duties of the police and the general public image of policing, she posed her argument that policing is not all about the crime fighting and old serotype masculine behaviour, but it is more than that, she added;

“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.”

(Martin, 1999:15)

Further she clearly separates the gender role in policing as well talk about the emotional situation which the police officers often have to face, she stated:

“Effective officers of both genders are flexible, able to use both the crime-fighter script (associated with masculinity) and the service script (associated with femininity) to gain and maintain emotional control of situations and thereby physical control. By accurately reading the citizen's emotional state and responding to it, they use all the interpersonal resources available to them, actively seeking control by appealing both to gender-appropriate behavior and to the citizen's respect for the officer's authority. They use the citizen's expectations and values to their advantage, do gender so as to simultaneously diminish social distance and maintain control”

(Martin, 1999:120)

The legal response to domestic violence by the criminal justice actors like police officers, prosecutors, judges, and the probation officers at each point in the process can play the key role. Iovanni and Miller clearly noted that



"Historically, the criminal justice system treated domestic violence as a private issue, following a policy of nonintervention. Rather than respond to domestic violence as they would to other types of violence, police were encouraged to handle the situation as a civil matter, separating the parties or mediating the altercation. Until the mid-1980s, almost half of the states did not permit police to make arrests in domestic violence cases if there was no visible injury and if they had not witnessed the abuse. In the last 15 years, however great strides have been made to transform the beliefs and practices of criminal justice system regarding domestic violence, with initial efforts being focused on the police:"

(Iovanni and Miller, 2001: 304)

The authors further stated that,

"Despite the heightened awareness and legislative reform of the last two decades, judges have also been reluctant to treat domestic assault as seriously as they treat violence between strangers. One type of court option for domestic violence victims is the civil restraining order. Civil restraining orders, or orders of protection, were developed in response to the reluctance of the criminal justice system to handle effectively the criminal nature of domestic violence. Because arrest, prosecution, and sentencing were rare events..."

(Iovanni and Miller, 2001: 313)

2.2 Theoretical Framework

For the theoretical explanations, the concept of 'symbolic violence' presented by Bourdieu has been selected, which is important in two ways. First, Bourdieu's conception of symbolic violence is a vast term embodying all types of violence activities being presented in the society and secondly, it also encompasses the issue of gender and violence at macro level. Talking about the

symbolic violence is never mean about the social violence and taking out the emphasize out from the physical violence but Bourdieu clearly stated that;

“Taking ‘symbolic’ in one of its commonest senses, people sometimes assume that to emphasize symbolic violence is to minimize the role of physical violence, to forget (and make people forget) that there are battered, raped and exploited women, or worse, to seek to exculpate men from that form of violence—which is obviously not the case. Understanding ‘symbolic’ as the opposite of ‘real, actual’, people suppose that symbolic violence is a purely ‘spiritual’ violence which ultimately has no real effects. It is this naïve distinction, characteristic of crude materialism, that the materialist theory of the economy of symbolic goods, which has been trying to build up over many years, seeks to destroy, by giving its proper place in theory to the objectivity of the subjective experience of relations of domination.”

(Bourdieu, 1990:339)

Bourdieu correlated his theoretical approach of symbolic violence to the physical violence under the discourse of dominant and dominated, he noted that,

“symbolic violence is instituted through the adherence that the dominated cannot fail to grant to the dominant (and therefore to the domination) when, to shape her thought of him, and herself, or, rather her thought of her relation with him, she has only cognitive instruments that she shares with him and which, being no more than the embodied form of the relation of domination, cause that relation to appear as natural; or, in other words, when the schemes she applies in order to perceive and appreciate herself, or to perceive and appreciate the dominant (high/low, male/female, white/black, etc.), are the product of the embodiment of the –

thereby naturalized – classification of which her social being is the product.”

(Bourdieu, 1990:339-40)

For Bourdieu all humans are same, and there should be no segregation on the basis of sex, but differences on the basis of age and physical attributes (like height) can be observed within the society. This is the form of symbolic violence by men over women when they regard them as inferior to them. He stated that,

“desired, and also real, differences, can only arise and be fulfilled in the experience of their superiority of which age and height (justified as indices of maturity and guarantees of security) are the most indisputable and universally recognized signs”

(Bourdieu, 1990:340)

Pierre Bourdieu explains sexual division of labor while differentiating the socially defined vision of men and women. While describing his concept of habitus, he explains how the performatives become habituated through imitations of adult gestures, movements, and postures. Bourdieu observes;

"The awakening of consciousness of sexual identity and the incorporation of the dispositions associated with a determinate social definition of the social functions incumbent on men and women come hand in hand with the adoption of a socially defined vision of the sexual division of labour".

(Bourdieu, 1997:93)

He articulates that it is exactly by the process of gendering according to social definitions that women and men must come to understand their separate roles in society. He asserts that it is through "the seemingly most insignificant details of dress, bearing, physical and verbal manners" (Bourdieu 1997:94) that the content of the culture is maintained.

He concludes that the effect of symbolic domination (whether ethnic, gender, cultural or linguistic, etc.) is exerted not in the pure logic of knowing consciousnesses but through the schemes of perception, appreciation and action that are constitutive of habitus and which, below the level of the decisions of consciousness and the controls of the will, set up a cognitive relationship that is profoundly obscure to itself. Thus, the paradoxical logic of masculine domination and feminine submissiveness, which can, without contradiction, be described as both spontaneous and extorted, cannot be understood until one takes account of the durable effects that the social order exerted on women (and men), that is to say, the dispositions spontaneously attuned to that order which it imposes on them. (Bourdieu, 1990:341)

CHAPTER No. 3

AREA PROFILE

3.1 ISLAMABAD

During his dictatorial regime, President Ayub Khan took initial step on February, 24, 1960 by shifting the capital to Islamabad. Earlier, Karachi was the capital of the country, which was anonymously selected at the time of independence in 1947. The word 'Islamabad' the name of current capital of Pakistan is the mixture of two words, Islam and *abad*, the Urdu word implies the meaning of place where people can settle down. So, etymologically, the word 'Islamabad' stands for the place where people can settle down by practicing their Islamic values. It is the only city within the whole country where the best town planning and famous engineering technology has been used to build it in distinguished pattern. It is located amongst the Margalla Hills at the northern end of the Pothowar plateau. The capital is bounded by Haripur district of the KPK to the north and by Rawalpindi district of Punjab on all other sides. The city's highest point is 1600 meters above the sea level.

Islamabad city have healthy climate, pollution free atmosphere with many streams, recreation places and lush green area. The city was carefully planned and is full of natural terraces and meadows and the southern plain drained by the Kurang River with the Margalla Hills in the north east. The city is divided into five basic zones;

- Administrative
- Diplomatic Enclave
- Residential Areas
- Education Sectors,
- Industrial Sectors

Further the city is divided into five sectors from sector D to I with each sector covering an area of approximately 2km x 2km. Punjabis account for 65% of the population followed by the Muhajirs at 14% and then the Pashtun which account for somewhere between 10-20%.

3.1.1 Climate

As it is discussed before that the Islamabad city is situated at the edge of the Pothohar plateau, south of the Margalla hills. The Islamabad and the Rawalpindi stand side by side. The area's micro-climate is regulated by three man-made lakes: Rawal, Simli and Khanpur. The climate of the locale is same as the climate of the capital city Islamabad. It experiences four major seasons in the year that means it has the verity of season all the ear around. The city has hot summers with monsoon rains occurring during July and August. Even on the few winter days when pre-dawn temperatures fall below freezing, the afternoons are usually sunny and mild; in the coldest month, January, the average daily maximum temperature is 16°C (61°F). In the area of Islamabad, there are two important rainfall seasons, one start in the summer from July to September and the winter season from December to April. Monsoon which has primary importance in the region come mainly in July and August, with the monthly average of 267 and 309 millimetres respectively.

Talking about the flora of the area, mainly the cheel (*pinus logifolia*) and Koa (wild olive), Phulai (*Acacia modesia*), Sienetha (*Dodona-bura manniana*) are found on the Margallah hills. Shisham (*Dalbergia sissoo*), Toot (*Morus-alba*) and paper mulberry are also grown. A famous species of grass is Dab (*Amuricatus*). There are few foxes occasionally found here and there in the open fields, wild bores, foxes, rabbits and jackals are generally seem in fields and forests. Chakor and gray partridge are mostly seen while black partridge is rare and now about to extinct from the area. Geese are found in Soan valley, Quail come annually in enormous number in the spring and autumn. (Census Reporr, 1998, 16)

3.1.2 Government and Administration

For the administrative purposes, the Capital Development Authority (CDA) established in 1960 to undertake municipal functions through legislative amendments in 1966. Although, the old deputy commissioner system is still in practice in Islamabad, but most of the administrative tasks are being done by the CDA. The Capital Territory has estimated population of (901137) and is divided into two segments: Islamabad Urban area, including institutional and industrial area, and Islamabad rural area. The rural area of Islamabad encompasses 133 villages and administratively

consists of 12 Union Councils. Administratively Islamabad is divided into 3 subdivisions namely City, Sadar and Rural.

Map of Islamabad District

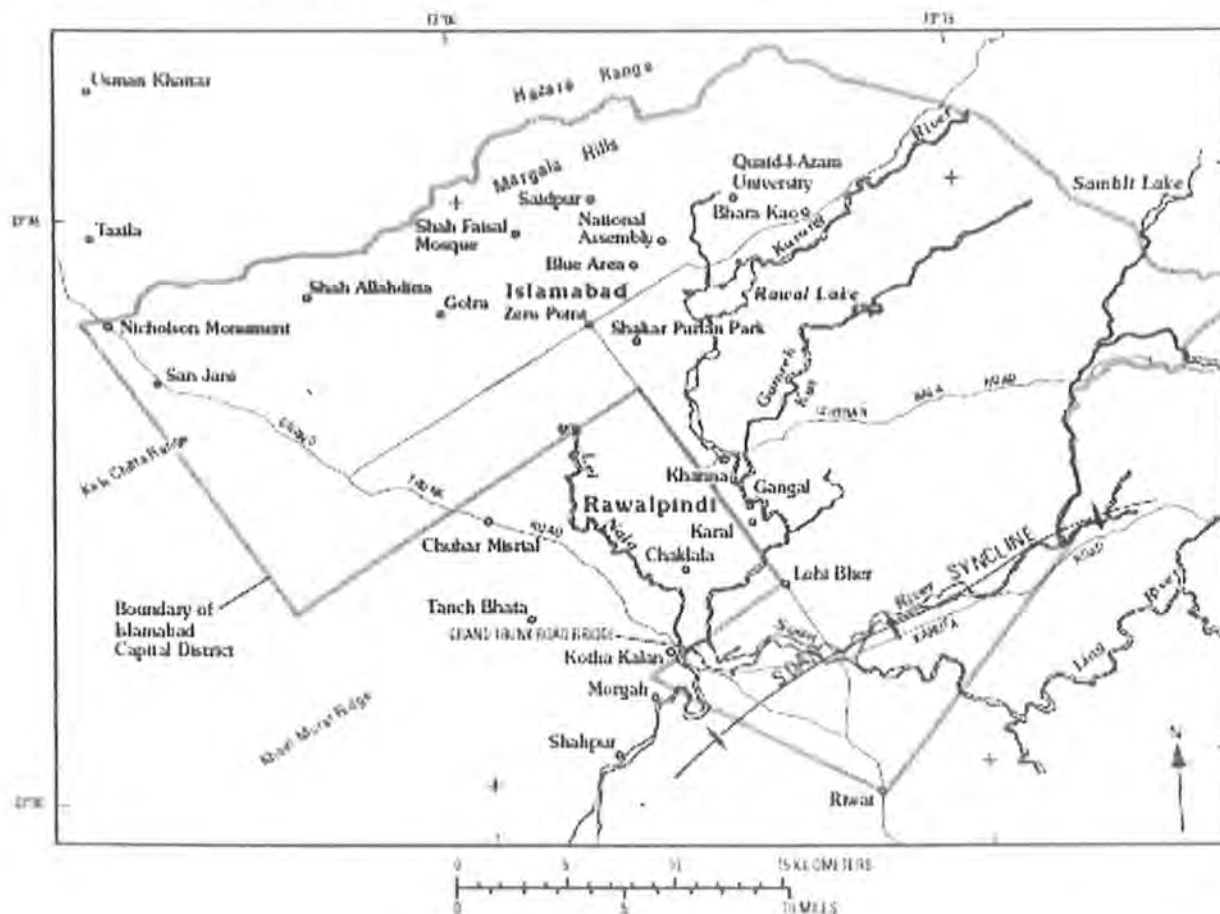


Figure 3.1: Location map of Islamabad District, Mountainous Areas are shaded

3.1.3 Union Council of Islamabad City

Islamabad city is divided into 12 union councils. Union council Koral is the biggest and the most developed union council of the city. While the other includes, Rawat, Sihala, Tarlai Kalam, Kirpa, Tuamir, Bhara Kau, Kuri, Sohan, Golar Sharief, Shah Allah Dita, Tarnol. In the table 3.1 the detail description of the all 12 union councils of Islamabad city is given.

TABLE 3.1, Detail Description of the 12 Union Council of Islamabad District

Sr. No.	Major Towns	Detailed Description of the Town
1	Rewat	Rewat, Bhangreel Kalan, BhangreelKhurd, Kortara, TakhtPari, ShadiDhamial, Mohra Amir, SoodGangal, MohriKhumbal, Sheikhpur, HoonDhamial, Chuchkal and BhimaKanait, KothaKalan and Naizian
2	Sihala	Sihala, Gagri,Pind, Mughal, ChakKamidar, Nara Sayedan, Sandu, Chitroh, Herdogher, Jabi Gakhran, Ladhiot, Kangota, Sayedan, Jandala and Kangota Gujran
3	Koral	Koral, Lohi Bher, Choocha, Rakh Lohi Bher, Pagh, Panwal, Bora Bangial, Bukher, Khathreel, Dhaliara, Pind Dia, Paija, Darwala, Sher Dhamial, Pindi Malkan, Pindori Hathial, Pindori Sayedan, Bhimber Trar, Gohra Mast, Sigga, Channi Mahsu and Khan
4	Tarlai Kalan	Tarlai Kalan, Chaper Mir-Khanal, Tramri, Tamma, Gohra Sardar, Chatha Bakhtawar and Khardapur
5	Kirpa	Kirpa, JhangSayedan, Partal, Saknal, Panjgran, AlipurFarash
6	Tumair	Tumair, Kijnah, Sihali, New Simbli, Jandala, Jandgran, Garathian, Darkalai, Rakh Tumair A, Rakh Tumair B, Dakhian
7	Bhara Kau	Kot Hathyal, Shahdara, Jhang Begial, Mandla, Subban,Mangial, MalPur, Rumali, Mohra Noor, Quaid-e- Azam University
8	Kuri	Kuri, Rehara, ChakShahzad, Malot, Majuhan, Mohrian, GohraBaz, Mohra Jijan, Jagiot and Nogazi
9	Sohan	Sohan, Kana Kak, Jaba Taili, New Shakrial, Pindori, Sihana, Lakhwal, Chak Bera Sing, Kartal, Bohan, Dhoke Sharaf, Ojri Kalan & Khurd and Poona

		Faqiran
10	Golra Sharif	Golra Sharif, Maira Bairi, Baker Akku, Dharek Mori, Maira Sumbal Aku, Maira Sumbal Jafer, Dharmian (F-11), E-10 (Sihala), Badia Rustam and Khan
11	Shah Allah Ditta	Shah Allah Ditta, Talhaar, Johri, Gokina and Saidpur
12	Tarnol	Bhadana Kalan, Tarnol, Pindi Parian, Naugazi, Dorey, Ahi Paswal, Sangjani and Bhadana Khurd

(Source: Census Report, 1998)

3.1.4 Races and Tribes

As it is stated, the capital is divided into two parts i.e. urban and rural. About the people belonging to all the different races and tribes in the Pakistan live there, while the people living in the rural areas, they are mostly Rajput. The important subdivision is Bhatti, Rawal, Janjua and Chohan. Besides, Gujar, Awan, Mughal, Qureshi, Syed and Satti are also living here (Census Report, 1998). Some of the other minor tribes includes the malyar, pathan, Khattar and some Jat are also living there.

3.2 Christen Community and Police Station

Christen community which is famous with the name of *shopper colony*, *kachi aabadi*, *Allama Iqbal Town* is situated near the Sitara Market, some 400 meters away in the south of G7 Markaz. The reason for selecting the christen community as the research locale is because of the influence of Women Police Station on it. Women Police Station in G7/2 is also located near this community, where the socio-economic status of local people is comparatively low. The direct influence of Women Police station on the inhabitants of Allama Iqbal Town can be observed very clearly. The usual problems local peoples (specially the women) face during their daily matters, the only complain centre is Women Police Station which is located about 50 meters

away in the east of residential area. The area which comes under the supervision of this Women Police Station is the complete capital territory, and also some nearby villages, but as for anthropological analysis, where the researcher have to conduct in-depth Interviews, observe participatory and for FGDs, a specific locale was needed where the influence of Women Police Station must be present. So, for this purpose, Allama Iqbal Town was the only best choice.



Snap 3.1: An open street of Allama Iqbal Town

3.2.1 The Migrants

Most of the people living in the area of '*kachi aabadi*' are migrated from Punjab and Sindh. The area which is now famous with the name of Allama Iqbal Town, was not officially developed by CDA, but the migrants which are 89.1% of the total population of the respective community, has captured the open land and settled illegally. The majority of migrants came from Punjab, while

others from Sindh, some people belonging to KPK also migrated-in from the last few years. There is no single case of migrants whose birth place is not reported.

Map of Complete Locale

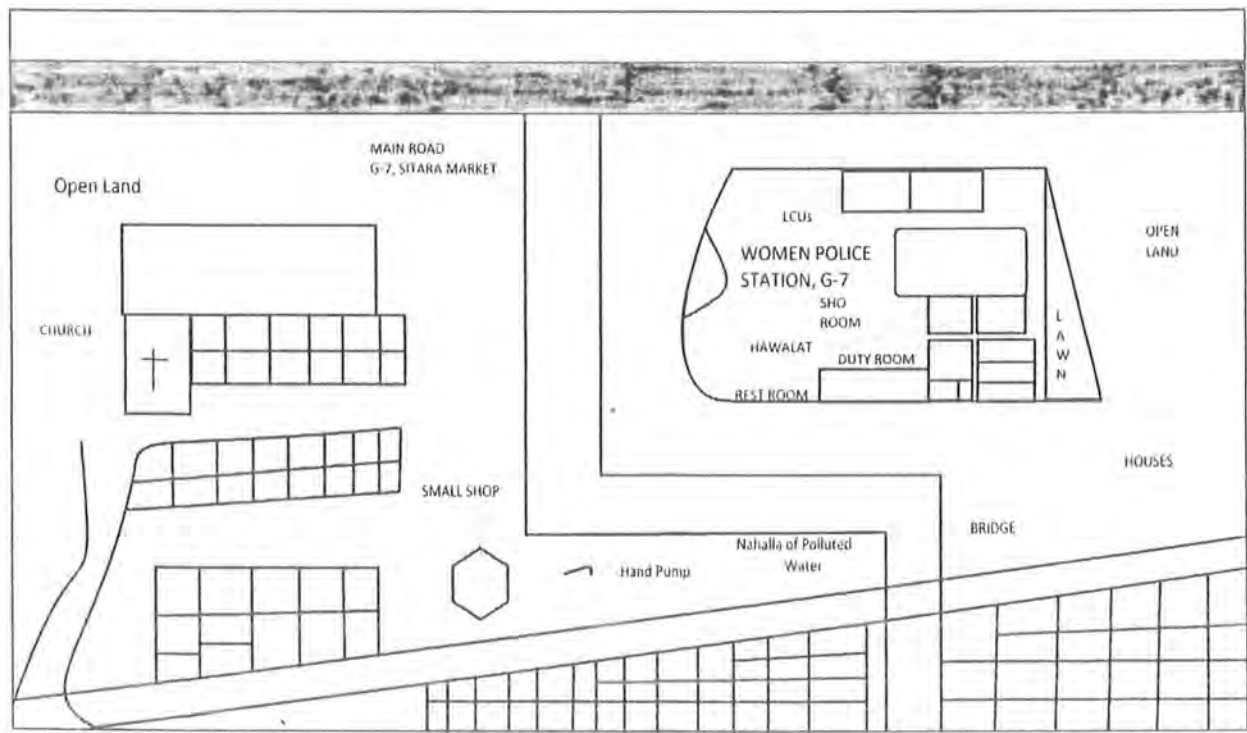
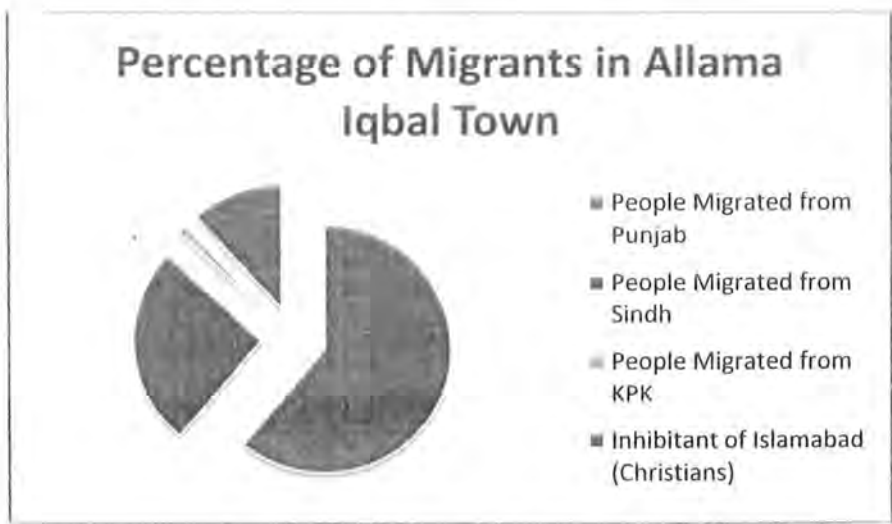


Figure No. 3.2: Complete Map of the Research Locale

3.2.2 Ethnicity, Caste and Identity

Most of the people living in the Allama Iqbal Town identify themselves not from the caste or their ethnic background but from their religion. As they are in minority, so all the Christians are a community (*Masseeh Biradiri*) and they work without any selfishness for their community members. Ethnically most of the people are migrated from Punjab so they consider themselves as Punjabi, while the second highest ethnic groups are Sindhis, and Pathan and Mohajirs comes respectively. The major dominant caste in the area is Bhatti, while the Gil, Ghuri and Mitto are other important castes in the area. The concept of caste which is, absolutely, more dominant in the rural areas of Pakistan have not got the significant importance for the members of Allama Iqbal town.

Chart No. 3.1: Percentage of Migrants in Allama Iqbal Town



3.2.3 Economy

People involved themselves in daily labour activities and some do the government job (i.e. sweeper in CDA) and there are also skilled workers in the area. Mostly the female adopts the role of housewives and not permitted by their male counterparts to involve themselves in the livelihood activities. Male is the earner while female play the key role of raising the children. Some females also run small utility stores in the area to earn their income. Those women who run the small shops are treated respectfully by other females and un-respectfully by males. Some females also work as house maids in the near areas of G-7 Markaz. Here some description of the occupational activities of the inhabitants of the Allama Iqbal Town is given in detail.

3.2.3.1 Sweeper

Almost 79.1 % of the total population including females are engaged into the sweeping occupation. They all work for Capital Development Authority (CDA). Most people are road cleaners and they collect garbage from the cities. On every Friday their duty is at motorway, where they are taken by bus, and they have to clean the large portion of road. These people can easily be distinguished as they are wearing a thick red colour jacket as their uniforms, when they remain on duty. This reddish colour was allocated to them by CDA, which was previously yellow.

3.2.3.2 Wage Labour

About 3.5 % of the people are wage labours and go on daily basis to different areas of capital for the search of daily labour. For it, mostly they select the 'F' and 'E' sector of the city, where according to them, they can receive enough wages for their work. Due to the close family system and unpredictable income, people of the Allama Iqbal Town did not often choose this mean of occupation for their daily livelihood.

3.2.3.3 Skilled Worker

There are some people enjoy the respectable profession like the barber, electrician, car mechanics and shopkeepers. They are considered most respectable, because through these kind of profession, people remain all day with their family members, chatting with their relatives. One skilled worker, Lyaqat who was electrician told the researcher that 'the best thing about this profession is that we at least remain close to our family members at the hour of need'. He said if I did not be in my shop, than people contact me on my mobile, 'they all have my contact number, because they all are my relatives, that's how we live'. Now the growing trend is to be the skilled worker not the sweeper, and for this purposes inhabitants of the Allama Iqbal Town are engaging their children in the small workshop area at the south-word of the community.

3.2.3.4 House Maids

Some women also go the houses of nearby areas for cleaning and washing dishes. The christen peoples living in Allama Iqbal Town are not against the female work due to the observance of *purdah* but strong patriarchal traditions they have adopted from the nearby community webbed it under the matter of honour. Another major thing they care is the family closeness, and accordgng to them if female will go to work, this will effect of the nature of relations between the spouses. Although, some females run small business like shopkeepers but most of them prefer to do work as house maids in the nearby colonies. Young girls also go and serve as house maids in nearby areas and averagely 2500/- monthly wages they take for this work.



Snap 3.2: A women sitting in her small shop at Allama Iqbal Town

3.2.3.5 Other Occupations

Some people are also work in other government institutions; some of them are drivers at some government organizations. Very few have their own Taxi car, and these are considered most wealthy of all. Some run vans in Rawalpindi and Islamabad, while some go to boys hostels and perform the duty of sweepers. Only 2 cases researcher found were the washer man (*dhobi*) and one case was of the tailor (*darzi*).

Table No. 3.2: Respect Level related to Different Professions

Sr. No.	Type of Profession	Total No. of People	Percentage of People Involved	Respect Level Related to the Profession
1.	Taxi Drivers	1	1.6 %	Highly Respected
2.	Skilled Workers	6	6.5 %	Highly Respected
3.	Shopkeepers	2	3.5 %	Respected
4.	Sweepers	34	79.1 %	Respected
5.	Wage Labours	2	3.5 %	Less Respected
6.	House Maids	5	5.8 %	Less Respected

3.2.4 Education

The level of formal education is very low among the residents of Allama Iqbal Town. Most the people preferred to send their children for skilled work, which may help them in their practical life. For the inhabitants of Allama Iqbal town, education is not very compulsory for them. Because of the growing trends of unemployment, it cannot help them to solve their economic problems. Second important reason for not enrolling their children to school is religious backgrounds. One informant told the researcher that ‘it becomes sometimes very difficult for a child to be treated badly, because he is a Christian’. But now a day, due to the strong government campaign of education, the impact can be seen on the residents of this colony people. People are realizing the need of secondary education for their children. But still the ration of children going to school is quite low comparatively to those who do go for daily labour. For the education, the Government Secondary school G-7 Markaz is selected.

3.2.5 Political Organization

The power holding authority in the community is often a group who is comprised of 10 elder individuals (ranging from 40-60 years of age). This is called committee and the functions of this committee is to settle the disputes (i.e. economic disputes, domestic disputes etc.), take important decision for the community (e.g. whom to vote in the elections) and work for the wellbeing of

the *Maseeh biradiri*. Often the cases of domestic violence, (which as the topic of this research), are referred to this committee, who solve this sensitive issue. Often the members of the committee are from within the society and headed by Bishop of Rawalpindi. Often the committee decide to vote Pakistan Muslim League 'N' (PMLN), but still this all based on the circumstances. One of my informant, who was also the member of committee told the researcher that 'through these kind of organization, which was purely based on religion, the authorizing normative structure can be maintained'.

3.2.6 Religious Activities

Generally speaking, the population of the district Islamabad is predominantly Muslims i.e. 95.5 per cent. The next higher percentage is the Christian with 4.1 points, followed by Ahmadi those are .3 per cent. Talking particularly about the Allama Iqbal town, most the people are Christians (98.2%) while only two families are of Muslims. Mostly the Muslims go to the nearby mosques for their religious prayers, while Christians use the nearby community Church (The Bible Fellowship Church of Pakistan, Allama Iqbal Town, G-7 Markaz) for Sunday prayers (See Sap 3.3). The church is run by the bishop of the district, who funds the church for the wellbeing of Christian community. The Pastor In-charge of the Church is Yousuf Masih Bhatti, who have is the most respected among the community members. The second important church is of Protestants which is about 550 meters away towards the east of the Bible Fellowship Church. The name of this Protestant's church is Anmanu Ayal Church. The in-charge of this church is Pastor Haroon Gul and the community in-charge of the church is Pastor Basharat Shareef Ghuri. The administrative in-charge of the church is Alder Javeed Mitto. For Christmas and Easter or for marriage ceremonies, the inhabitants of the Allama Iqbal Town go to the Church on the G-7/3, situated on the main road of Blue Area.

3.2.7 Social Organization

The social organization of the residents of Allama Iqbal Town mainly based on their family structure. Early marriage often preferred and commonly practiced form of marriage, and most of the families are endogamous. Family play the vital role in the whole process of social organization like during the course of child socialization, both parents and elders play their part.



Snap 3.3: Inside View of Bible Fellow Ship Church

Family Structure

Most of the families in the community are of nuclear type where father and mother play crucial role in the whole process of child socialization. One important reason for the large practice of nuclear family system in the area is due to migration. Most of the people are migrated from far areas, leaving their elders behind often result in the existence of nuclear family structure. Second reason is the people living in the Allama Iqbal town mostly belong to the lower socio-economic group in compare to the nearby colonies. So due to the shortage of resources, the practice of nuclear family is vital. Some other family structure are also prominent in the area such as extended family; where grandfather, father, and children live together and joint families where father brothers are also found living in same household by sharing the power over collective economic resources.

3.2.7.1 Early Marriages

As it is hypothetically perceived by many social scientists that the variable of early marriage is directly dependent on poverty, the situation in Allama Iqbal Town is about same. For the girls, the specific marriage age is 15 years and for man, it sometimes exceeds to 25 years. One of my informants Najmawere married at her 13 years of age. She told me that it comes under the responsibility of a girl to obey what her parents ask her to do. Due to the marriage at early ages, according to the local people, they can avoid different kind of social evils. One informant told researcher that 'due to early marriages, our children get young in our 30s, and they help us to grow the collective economic resources of the household'. Nowadays, the social pressure and normative behaviour all are cooperating to redefining and reinterpreting the institution of marriage on larger scale.

3.2.7.2 Child Socialization

For the informal process of child socialization parents and specially the mother play important role. In the nuclear family (which is the common and most practiced family type in the area) father go for the daily work, while mother raise the children. Due to the early marriages and strong catholic prohibitions over the family planning, the number of children often exceeds to seven. The average duration between the births of first child to second is about one year. In these circumstances, it becomes difficult for mothers to socialize the child. In the extended families, father's father plays the vital role for the process of child socialization. In joint families, the child socialization process goes side by side with their patrilateral cousins. Although for formal purposes, some families send their children to school, but his trend is very new. The literacy rate between the inhabitants is very low, and most of them prefer to send their children to motor workshop in order to learn important skills. Sending children to school for education is very rare.

3.2.7.3 Purdah

The observance of purdah among the females of the Allama Iqbal Town is absolutely absent. Due to the religious differences from nearby communities, the social norms are also different in this area. All the norms are not product of religion but some goes from generations to generations like hospitality. Christianity does not provide any remarkable account on the subject of hospitality, but being hospitable is their societal norm which they have adopted from cultural

practices. Tracing their origin, they have been converted to Christianity in second half of 18th century by British Missionaries, before this they belonged to *shodersjati* (Hindus). Due to their strong cultural roots, the observance of purdah is still unavailable in the area instead of their contact to Muslim communities from the last few years. The concept of honour is prevalent in the area, but this is not linked with the strong observance of purdah.

Female and male community members can go to anyone home without knocking their doors. In the street all women can walk easily without any kind of veil. Women are freely allowed to talk to any strangers or to take him in their house. No hesitation or restrictions are noticed during the research work. At day time when males were not at their homes, researcher feels no trouble while conducting interviews from the women of community about domestic violence.

3.2.8 Types of Houses

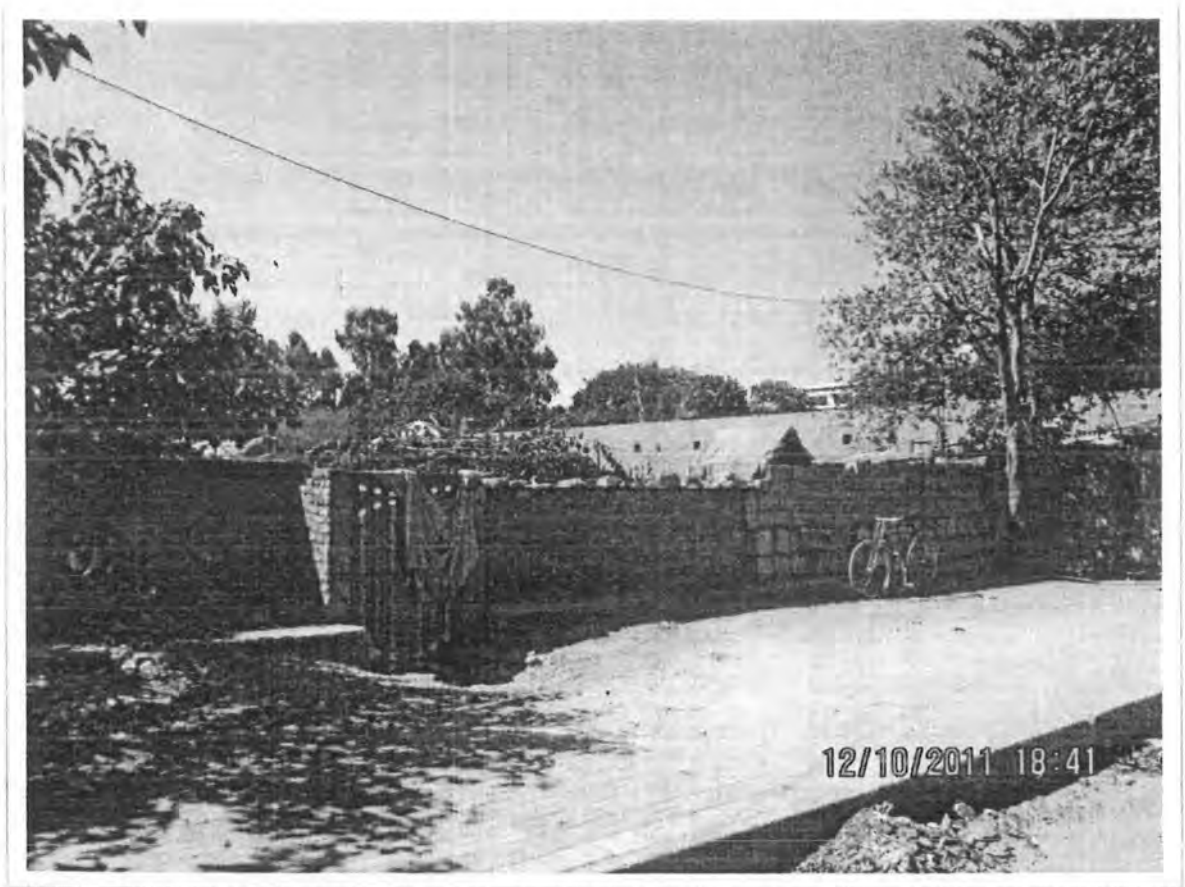
There are almost three types of houses structured being practiced in the community, *kacha*, *semi kacha* and *pakka*. In maximum cases, the most preferred category of the available house structure in the Allama Iqbal town is *semi kacha*, while the *kacha* is the house structure being practised by the families belonging to lower socio-economic group. The *Paka* house structure is in the practice of the families those belong to the high socioeconomic class. Often the type of house is symbol of the prestige and power in the area. Here some of the discussion about the *kacha*, *semi kach* and *paka* houses is given in detail.

3.2.8.1 Kacha Houses

About 15% of the houses in Allama Iqbal Town are *kacha*. Walls, courtyard and rooms are made of mud. People living in these houses are mostly poor and belong to very low socioeconomic group. People living in these houses are of the point that because of *kacha* house, they don't feel much heat during the summer and severe cold in winter. They say their house always remain a satisfied place for them. But now the modernity is replacing traditionality and preferences are being changed. People living in the *kacha* houses are now moving towards the *semi-kacha* house structure in order to meet the needs of modern time.

3.2.8.2 Semi Kacha Houses

The most prevailing household structure in the Allama Iqbal Town is the *semi-kacha* house. About 80 of the people living in this kind of houses. The walls are made of bricks while the courtyard are made of mud, the distinguishing factor about this household structure is the roof which is made of shopper. Shopper roofs are also the identification of the colony and people living in nearby areas call this colony '*the shopper colony*'. All household in the community did not have the shopper roofs but 50% of the semi-kacha houses have, while the others have the bricks roof.



Snap 3.4: An outside view of the Semi-Kacha House in Allama Iqbal Town

The most important thing about the semi-kacha household structure of the Allama Iqbal Town is the height of ceiling and house walls, which are exceedingly low. Standing straight in the average room is very difficult for normal person. The ceiling fans remain quite low, which can harm anyone at any time, but the risk is ignored due to the economic problems.

3.2.8.3 Pakka House

Only 5% of the house structures are *pakka*, while the growing trend may improve their numbers in near future. People living in these houses are considered to belonging from the very high socioeconomic class among these people. Most of these people have their own means of transport, or run small shops. Some of them also work in the government organization as drivers or cleaners. Some CDA sweepers are now living in the *pakka* house. The *paka* house is made of the bricks, while the courtyards, walls and ceilings all are plastered by cement. Some of the houses are coloured, and most preferred colour in this regard is light green, while light red is another dominant colour which is observed.



Snap 3.5: An overview of the Paka House with Shopper Roofs

3.2.9 Dress Patterns

In the area males generally wear *shalwar*, *kameez* and *chaddar*. The *chaddar* is the multipurpose dress, specific only for elder male members of the community. The general opinion of the

informants about the *chaddar* encompass that it is the most relaxing dress, and can be wear during the day and night. The colour of the man's dress is generally white, khaki or grey. In winter sometimes they wear long coats or blankets just to protect themselves from the effects of cold winter. While on the other hand, females generally wear coloured *shalwar*, long shirt and a *Dophtta* over their heads or on shoulders. They generally like ornaments, bangles, necklaces on occasion of festivals and marriages. The preferred form of jewellery is of silver, while the gold is very rare worn by the females. Male prefer to worn silver rings with stones in their hands, and most preferred stones are *neelam*, *aqeeq*, *feeroza*.

3.2.10 Food Patterns

Wheat and maize are the usually consumed food grains while *bajra* is also used to a lesser extent. Like the all city, the inhabitant of the G-7 preferred to use *roti* and *salan* than the rice. Kitchen occupy the small place in the corner of the house, and usually the food cooked by females within the house. Although the pork is not prohibited in Christianity, but the inhabitants of the Allam Iqbal Town strictly avoid it due to unavailability of pork and prohibition by nearby dominant Muslims on it. One informant told me that Alcohol is prohibited also in their religion, but some of the community members are involved in the dealing and using Alcoholic drinks. The community members mostly use vegetables with tandoori bread and sometimes also take meat. While the people of the upper socioeconomic group mostly take the balanced diet.

3.2.11 Mother Tongue

The mother tongue refers to the language used for communication between parents and their children in any household. The question was asked about the all individuals living in any household unit. Punjabi is the predominant language being spoken in the Allama Iqbal Town, while Sindhi, Pushto are very rare. Some Mohajirs also speak Urdu as the preferred mean of communication in their household. As the most people are the migrants from the Punjab, so they preferably speak Punjabi as their mother language. About 86.9 per cent of the people in the area speak Punjabi in their household as their mother tongue.

3.2.12 Sanitation

If the sewerage system is taken into consideration, there is no proper system of drainage. People have made proper bathrooms in their houses but the sewerage pipes run open into the street. The polluted water into the street cause different kind of illnesses in children and bad smell. Till now, no step has been taken to minimize this effect. In the area, different kind of diseases like allergy, diarrhoea, cholera etc. are common and mortality rate is exceedingly high as compare to the nearby colonies. Another important reason of the hygienic problems in the colony is due to the contaminated water backcrossing the colony (See Snap No. 7). During the season of monsoon, the heavy rainfall exceeds the quantity of contaminated water in the *nahala* towards the south of colony. The water, consequently, enter into the colony forcing residents of the area to leave their houses and move towards the high areas. One informant told me that ‘from the last two years, the water comes into our house, and we, forcefully move towards the high areas. We complain to CDA, but till now, government has not built the wall to avoid the water destruction in the colony during the rainy season of June-July’.



Snap 3.6: Showing the Sanitation problems of the colony, and Snap 3.7 showing the *Nahala* of Polluted water

3.2.13 Modern Amenities

The residents of Allama Iqbal Town are now replacing the traditional culture by the modern culture, which is significant in two ways. First, the influence of nearby areas (who are well developed) encourage them to have modern amenities of life and secondly, most of the residents of this colony are migrated from different areas, so the plural cultural background (Punjabi,

Sindhi, Puhstoo, Mohajirs) they all have motivate them to build a strong modern collective culture within the area. So, in this regards the people are now moving towards the modernity and detail description of is given below.

3.2.13.1 Health Facilities

There are six hospitals with 1,660 beds available to meet the growing health needs of the growing population of Islamabad Capital Territory. But in the Allama Iqbal Town, one primary health centre is available in the area, which provides the basic health facilities from the community welfare association (CWA). The health educational programs for women with the primary antenatal vaccination for family planning are available. For serious illness people move towards the Pakistan Institute of Medical Sciences (PIMS) in G-8 and to Polyclinic in G-6. But most preferably people go to PIMS (commonly known as Complex).



Snap 3.8: The out view of Primary Health Centre by Community Welfare Association



3.2.13.2 Water Supply

The residents of the area face many problems regarding water supply. CDA is not providing water connections to their houses. The only mean of clean water is through the water supply which comes at 12:30 at noon. Everyone (children and women) goes there to take water, some in their hand buckets and others in water containers. One hand pump is available in the colony which is provided by CDA (See Snap 3.9). This is the only water source which is available 24 hours in the community. About all the time, women with their children come and take water from the hand pump to their households. One informant told the researcher that ‘the hand pump provided by CDA has solved many of our problems. Before that we have to move to water supply at proper time, but now we can access clean water at any time’.



Snap 3.9: A woman is using hand pump (provided by CDA) for her household's water needs

3.2.13.3 Electricity

The people of the Allama Iqbal Colony are facing trouble due to the unavailability of electricity in most places, and where it is available, there is power shortage. Before 2007, the Massch Ithad Welfare Society was responsible to providing this facility in the colony by collecting Rs. 1000/- each household. But after 2007, government has taken steps to provide this facility to the residents of Allama Iqbal town. One informant told the researcher in their regards that when government provided them electricity, the problems of power shortage grows much higher.

3.2.13.4 Sui Gas

Most of the houses are having gas facility available. They often cook by using gas which was provided to this colony in 2005. The process of giving gas connections is still going on. Some people who are recently migrated are those who have very low socioeconomic status, have not gas connection but instead use the woods. Also there are few houses those are using the gas connection illegally in order to meet their needs.

3.2.13.5 Mass Media

Television is the major source used for the mass media activities in the town. The trend of radio is now decreasing but still the major portion of the residents of Allama Iqbal Town use it to have daily regional and national news. The influence of Hindi culture is quite evident which is according to the local people coming through the television. One informant told the researcher that 'almost 60% of the households have cable connections and their favourite channels are Hindi movies'.

3.2.13.6 Mobile Phones

Individual mobile phones are often kept by the male members of the area, ranging from 17-40 years. As the community is most of patriarchal type so the availability of mobile phones to women is considered bad. Male children below the age of 17 are not allowed to have their individual mobile phones, although they can use their father's or elder brother's phone in order to communicate with their friends.

CHAPTER No. 4

CONCEPTUALIZATION OF DOMESTIC VIOLENCE BY GENERAL PUBLIC

4.1 Introduction

In the previous chapter the research locale has been discussed with detail, by focusing on the economy, social organization, religious activities, political organization, intensity of ethnic identity, dominant language, the ratio of migration, education facilities and modern amenities in general. The purpose of the last chapter was to portray the holistic picture of the area and in the present chapter, the detail discussion of the conceptualization of the different forms of violence (especially the domestic violence) by the general public has been discussed.

Domestic violence, which is closely associated with the cultural norms and traditions, is now regarded as the family/personal matter. Dominating one's wife is regarded as the symbol of prestige and power in the area. In this chapter, the focus would be that what is the actual definition of domestic violence on societal grounds? What is the average ratio of domestic violence in our society? Is this is the personal matter or the victim may seek the legal justice? Who are the victims of domestic violence (wife, sister, daughter etc.)? What are the usual causes of domestic violence in our society? How society response towards the victim of violence? What hurdles victim face while responding the violence cases? Why people hate women police? Is the participation of women in police make the female empowered enough, so they can seek justice confidently? and so on.

The purpose of transferring the conceptualization of domestic violence by the local people is to portray the realistic picture of it, which has been affecting the women from its beginning. In order to empower the women (mentally, physically and emotionally), social scientists are trying to extract out the factors which are leading to the way of female subordination. On societal level, the actual definition of violence (by local people) can be proved as a first step in the way of understanding the factors of female subordination. Women police station would not be effective unless community females go to complain without any hesitation. So, before noticing and analyzing the view point of women police officers towards the domestic violence, an anthropologist must need to focus on the ground realities, and in this chapter these ground realities has been discussed in detail.

4.2 Defining Domestic Violence

In order to define the domestic violence in Allama Iqbal town researcher used different research technique like in-depth interviews, focus group discussion, unstructured questionnaire etc. The definition of domestic violence from the community people is important in two ways; first it can clear out the dichotomical confusion between the concepts of domestic violence and female suppression and secondly, defining domestic violence by local people can lead us to build the strong distinctions between the Muslims-Christian viewpoints.

Focusing on first point, what is domestic violence and what should be considered female suppression, community people are quite clear. Male members stated that although some kind of violence (wife beating) ought to be considered as the form of domestic violence but speaking harshly to one's wife or using abusive language should not be considered as any of the form of violence. Beating (with anything) is the form of violence which is tangible and can be observed by outsider easily. According to the local people there is no form of psychological violence or the emotional one, the only form of violence exists in the society is the physical one. Beating (one's wife or any other female member of the family) is the form of domestic violence and this should be discouraged, because it is bad. Women are considered sensitive bodies, who can get hurt with a slight form of violence, and excessive form of violence must be addressed to the Christen committee. But suppressing one's wife or any other female of the family is a very separate matter. For the local people, sometimes male needed to strengthen his power and authority over his females, so he can suppress them by using abusive and harsh language, and this is quite legal and approved. Using the abusive and harsh language must not be considered as a form of domestic violence, because it's after effects can be observed by the outsiders. So, the local perception and the definition of the domestic violence is limited to only physical one (beating), while the other aspects of violence (emotional and psychological) are considered as the helping tools used to strengthen male's dominancy and authority over women.

Turning towards the second major point that whether the definition of domestic violence by Christen of the area is different from those which is often given by Muslims. The research was focused on the Christen community, but few Muslims respondents were also interviewed to analyze the distinction between the Muslim-Christian view points on the issue of domestic violence. As discussed before, the general consensus of Christens was on the physical aspects,

where they regard beating as the form of violence and severe beating as a form of violence which is worthy to be complained to Christian committee, whereas Muslim respondents stated that threat is also the form of violence. For Muslims, threatening or beating one's female family member (wife, daughter, and sister) is the domestic violence, and in severe cases a women (wife) must seek separation (divorce). Norms are the usual reflection of the psyche of religion. Divorce, which is strictly permitted in Christianity (Catholic), so in the severe cases of wife beating, she may seek help from the Christian Committee (a union of 10 elder, respected males, often relatives) while on the other hand, severe form of wife beating can allow a female (in Muslims of Allama Iqbal Town) to seek the separation and sometimes divorce.

4.3 The Intensity of Domestic Violence

Although there are different forms of violence, but domestic violence happens very intensive. Researcher asked the respondents about the intensity of domestic violence and its impacts of their family future. One female respondent stated during her interview that domestic violence has long term effects, especially on children. "If a male child grows up, looking his father enjoying supreme power by beating his mother, he will do the same and beat her wife in the future".

According to the most of male respondents, sometimes slapping the wife remains quite effective, but in more cases severe domestic violence has been noted. One responded added that "slapping, which one can say a form of domestic violence, can lead towards the strong and severe cases of violence like beating with some other thing". The intensity of violence grows with time, and battered, in some cases, beat his daughters with his wife. The effects of intensive domestic violence may remain on more than one generation.

4.4 Victims of Domestic Violence

In most of the cases, wife remain the solo victim of the domestic violence, as she is been taken from another house. Some respondents stated that sometimes before marriage, batterers violence on their sisters, but this is very low. Daughters are the second largest victims of domestic violence after wife in Allama Iqbal Town. Some violence committers beat their daughters alone but in most of the cases they beat their daughters while beating their wife. One respondent told the researcher that "it is in the nature of the daughter to take the side of her mother, so when a man is beating his wife, and he see that his own daughter is taking the side of her mother, he will

definitely beat his daughter too.” The average age of daughters who gone through the act of violence by their father was between 11-17 years.

Wife is the potential victim of domestic violence in Allama Iqbal Town. Two reasons has been given by the local people to justified this act; one is because of nuclear family structure and second is that wife is the female which has been taken from another household. During the focus group discussion, it was debated that due to the excessive nuclear family structure in the Allama Iqbal Town, most husbands beat their wives. As there is no elder member in the house is present, so the wife cannot get anyone support, and husband when feel angry, can use his masculine power and beat his wife. The second argument about the wife beating is because she is taken from another household. One female respondent told during her interview that “most females suffer violence after marriage because they belong to the different family background than their husbands”.

4.5 Violence is a Personal Matter

The most debatable issue remain in the focus group discussions and during the in-depth interviews, that domestic violence is whether a personal matter and should be solved within the family or the victim can seek help through legal help (complaining in police). As it is discussed earlier that most of the victims of domestic violence in Allama Iqbal Town are wives, and in chapter three we see the concept of male honor is widely incorporated with one’s wife, sister or daughter. Many of the respondents were of the view that violence is the personal matter and should be solved within the family, because when a woman goes to complain the case of domestic violence to police, she is indirectly commercializing the family honor.

In the constant severe cases of violence, people agreed that a woman can tell the elders of the community (committee) so; they may involve and solve this problem. In Muslims household, both males and females agree that in the constant severe cases of violence, a wife can chose separation (divorce with the help of elder relatives). As it is discussed earlier that the concept of separation or divorce is strictly prohibited between the Christians so usually consult the elders of the family in the constant severe cases of domestic violence. One of respondent, Zubaida, a victim of constant severe domestic violence told that “a woman is not allowed to complain in women police station, because it is considered bad between the relatives”. She further said that

“if we (the wives) complain, police take our case very light, in order to protect us, they send us back with our husbands, and then he again beat us”. So another reason for not seeking the legal solution of the domestic violence is the reported laziness by women police station. It is commonly perceived (especially by females of the Allama Iqbal Town) that like male police, the women police only act if the victim provide them healthy bribe. One of female respondent added “once my husband beat me, and when I go to the women police station to complain this act, SHO (Sadaf) said me go to your home and solve this problem, this is not the police matter”. So the indifferent attitude from women police staff also restricts the victims of domestic violence to seek the legal help in this regard.

The major conception of local people is that the domestic form of violence is the personal matter, and complaining it can result further quarrels within the family. Male respondents, mostly agree during the focus group discussion that when a woman did not complain the violence act of his husband to anyone, the husband usually never beat his obedient wife again. They say “it is in the nature of man to be dominant over his wife, and when his wife starts to obey her with obedience, he often stops beating her”. So according to the community people (especially by the male respondents), in order to eliminate the severe forms of domestic violence, female (wife) must adopt the obedient position to her man (husband).

4.6 Christian Committee

The important probing question throughout the research remains on whom to address after domestic violence. This question was asked during the in-depth interviews and focus group discussions from both males and females. Most of the respondents said that domestic violence is an act of very personal nature, and the victim or close relatives must not address anyone. They say this is the matter of every household (*gher gher ki khani*). Involving police (women police) in solving the domestic violence problem is considered equivalent to commercializing one's personal matter. So, in order to handle the severe forms of constant violence cases (by a husband over his wife), community people both male and female generally consensus on the Allama Iqbal Towns Christian's Committee.

Committee is comprised over the ten persons, all Christians, of the age between 40-60 years. These members of committee work under the Bishop for the welfare and development of the



Massieh Biradiri. After every five years, committee members re-chosen with general consensus by the both male and female members of the Allama Iqbal town. These committee members are more respected, and during the very severe cases of domestic violence, people refer to them. When committee receives any case of severe domestic violence, it can solve it both; by using its authority verbally or applying some sanctions over the person who perform violent act. Committee also strictly adds some restrictions (like few days separation between the wife and husband) as a caution to restrict the future cases of domestic violence within the same household.

4.7 Causes of Domestic Violence

The usual causes of domestic violence and why this happens frequently in our society is an important issue. Respondents answers and analyze the social conditions of domestic violence by presenting the economic causes, giving the psychological explanations for the domestic violence, some focuses on the societal and traditional reasons while some summarize that effects of domestic violence is deeply bounded with particular religious traditions. Every reason and answers was widely probed during the research, so to understand the important objective. The most frequent reason for domestic violence remains the economic, after that comes the social causes of domestic violence. People stated that poverty is the major reason which can cause the domestic violence, but this was partly factual. Through the research techniques like participant observation, researcher noticed and analyzed that presence of domestic violence is not only embodied with the poverty but those families who have high socioeconomic status within the Allama Iqbal Town also goes through its effects. Here in detail, all the causes of domestic violence, noticed in the research area, has been presented.

4.7.1 Economic Causes

People most frequently provided the economic causes for the acts of domestic violence in Allama Iqbal Town. As most of the people of the area are migrants from the other places, and none of them has permanent sources of income, so people throughout their lives, struggle to achieve the better means of livelihood. Most of the residents are sweeper, and their montly incomce ranges from Rs. 5000-12000 (based on experience). The only person who works in the household is male, female often work as housemaids but this is not commonly by the male members of the community. Children (more than 13 years of age) also work in workshop and

other informal technical institutes, but he is often not paid (and called *Shagird*, 'pupil'). So, in this situation, where the trend of more children is present as social norms and the need of time, and the economic sources remain very limited, domestic violence often happens. The economic reasons of domestic violence often merged with the emotional and psychological reasons like frustration. One of my respondent stated that "the actual cause of domestic violence is money, when you have shortage of money, and have no other work to do, then you will beat your own family in frustration".

Shortage of money is regarded the mother of all evil in community. For local people the shortage of money and economic problems can lead one man to stealing, robbery, use of alcohol, domestic violence, murder and suicide. Domestic violence is often justified by presenting economic reasons as one respondent stated that "the needs are growing, prices are rising, income is low, so in this situation man is so frustrated (because he is the only earner) and sometimes he beats his wife".

Females have about the same view point than the males about the economic cause of domestic violence. They say when a male did not get any work to do then in frustration he beats his wife. They say that the only reason to eliminate the effects of domestic violence in Allama Iqbal Town is to provide them more jobs. One female respondent stated that "if there is no food in house, male will beat his wife, but never realize that he himself is the food provider". Female respondents stated that a women fears to his husband, and fear of husband is good thing, but this does not mean that women is not a human. Another female respondent stated that "my husband only give 50 rupees on one day, and I try to manage to cook two times, wash cloths, and do other necessary things within this amount. Whenever I don't meet the daily necessities within this amount, he beats me". Economic reason, according to the community peoples, both males and females are the only important cause of domestic violence.

4.7.2 Psychological Causes

Often it is considered some kind of mental illness by the community people to beating one's family members. People say that slight form of domestic violence is present in every household, but severe cases of domestic violence only happens in those household where the male is struggling with some kind of mental disease. They say that if one look at the personal life of the

people who usually beat their wife, the evidences of mental illness can easily be noticed. During the focus group discussion, talking about the causes of domestic violence, one man stated that “sometimes male feel relaxed after beating his wife or any other female of the household”. One woman also added in this regards the “*mard to mar ky maza ata hai*” (male enjoy after beating).

People say that this is the mental illness, when a husband beat his wife, because the reason is often nothing. Often family quarrel start with nothing, but shaped into large cases of domestic violence. Community people stated that, if one uses his mind rationally, then more than 60 per cent of the violence cases can be eliminated. Talking about the domestic violence particularly, one respondent added that “beating ones family members is not the symbol of masculinity but it is some kind of mental problem, and doctor should be consulted”.

Talking about domestic violence, many of the respondents stated that it is like the daily routine. Mentally ill people come with frustration in their house, take out all the frustration by beating his family members, and go to work again. So, the man who commits domestic violence must be taken to psychologist for proper treatment. The act of slapping, for the community people, is not reflects the mental illness of the actor, but this happens in every household. Domestic violence which can be observed by the outsiders easily (the extreme form of domestic violence) is the act which reflects the mental and masculine inferiority of the actor. Some female respondents stated that often males beat his wife to enhance his authority and fear over her. They stated that this is the male psyche that when his wife remain below to her in every ways, that would be better for him. Beating one’s wife to show the masculine power is one kind of mental illness, where male is trying to show his superiority over his wife, while wife only be treated as a commodity to him, and become the reason of his high prestige and status between other men of community. One female respondent, particularly, stated in this regard that “the concept of masculinity which remains quite dominant in our society, has taken greater place in male mind. Some males beat their wife only to show others that he has more power. This is a kind of mental illness”.

4.7.3 Religious Causes

In Christianity, there is restrictions over the alcohol, but not strictly forbidden according to the local people. If any Muslim go to buy bear, the supplier will hesitate, but providing the Christians is not restricted in the law and in the constitution. So, the use of alcohol by the

Christians of Allama Iqbal Town, although not frequent, but present. Community people stated that after drinking alcohol, often male beat his wife in the state of unconsciousness. One of my female respondent stated during her interview that “my husband come late night with alcohol, and after drinking it, he start beating me.” She said that this is his daily routine. She said that it is his habit to use the alcohol “when he feels any tension or anger”.

Comparing the domestic violence cases between the Christians of the Allama Iqbal Town and the Muslim families, Muslim often stated in religion there is restriction on beating the wife. If one man is angry with his wife, first he have to take separation, than if it goes, then he may raise voice but beating is the last option, when one feel that his wife is destroying his honor. But in actual cases, community people stated that Muslims also beat their wives, and this cannot be remain hidden as we live in one community. So, in Christianity most of the reason of domestic violence, which can be merged under the category of religion is the use of alcohol but in Muslim communities, where they portray they did not beat women of their families, after proper probing, people says that violence do exist between them.

4.7.4 Social Causes

Within the societal causes of domestic violence, the male ego plays a vital role. Many of the respondent were of the view the male often beat their wives to maintain or enhance their status in the community. The concept of masculinity ‘*asal mard*’ is attached with the authoritative power over the women of one’s family. So, to enhance his prestige within other men of the community, people often beat their family females. A man who have control over the females of her family is respected well and thought better than those who is did not beat his wife. Severe forms of beating can result in the decrease of this status, but still the control over one’s wife, becomes the reason of potential respect.

Another other reason of the domestic violence, which comes under the major category of the male ego, is lesser status of femaleness. Femininity, a concept which has different cultural connotations but in the major discourse it embody the meanings of *kam aqal* ‘using less brain’, *pao ki joti* ‘must be remain (kept) under the male’ etc. Male enjoy their supreme power over females because they regard it necessary, otherwise female may blunder the respect. It is in the traditions, that male must be dominant over his wife, and keep her to the household, so she may

not build illegal sexual relations to other men. In order to protect the honor and remind her that male is always superior, husband often beat his wife.

It was observed during the research work, that male often get informal training to practice domestic violence during their socialization process. When a husband beat his wife, the male child often gets negative impacts. When a male child go out of the household, the societal conditions socialize him informally that male must keep the female of his household under his control, otherwise this become the matter of family honor. So, when he grow up and marry, he use to keep his wife and other female of the family under his control, as he thought all this during his socialization process. And if the females of his family (wife, daughter, sister etc.) did not acknowledge his power over them, he (male and most of the time husband) use the physical power (domestic violence) over them.

Most of the female respondents added in this regards that “it remain the matter of honor for the males to treat their female family members equally, if he treat us equally, then he may not be treated with respect out of the household”. One female responded said that “male never accept his mistake, because of male ego which is deeply socialized within him throughout his socialization process, so he suppress the women of his family in order to realize them that he is right, and often for this purpose he take the help of domestic violence.” It is commonly perceived within the community that a ‘*asal mard*’ (male with masculine powers) will never bow to females. This all is deeply rooted in the traditions and cultures of Allama Iqbal Town.

Some of the cases of domestic violence are often the result of women mistake. According to the community people a women can play crucial role in eliminating the cases of violence, if she treat remain hones and polite. They say that it is in the nature of women to be humble and inferior to men. According to the male respondents of the area, women can handle the situation if she wants, but in many times she boost up the matter. If a female is obedient then many of the quarrels in the household may not happen, but she did not remain the obedient in many cases. According to the general perception by male members of the community is that God made the women very flexible, and if she adopts the position of strictness, which is absolutely against her nature, then most of the quarrels, happen in the household. Male is strict and he cannot be much flexible as like the females, so if he see that matter is not being solved out, he will definitely use the physical power and this all termed as domestic violence. If, only, female become much

flexible and understanding, then she can solve out and handle the matter as well as the anger of husband by her own.

In most the cases, according to the community people, woman did not give importance to matter but instead take it quite light. This all result in the household quarrel and male uses of violence over her. If a female remain conscious about the temper of her husband, then most of the violence cases can be eliminated. People regard that often the quarrels in the house happened due to the wrong decisions of women at wrong time. They say that women must needed to give respect to man, and this is important tool through which the violence cases can be minimized. They say it is in the nature of man to have respect from his family members, and a good woman give respect to her husband, because if she will respect him, others will do. But if a woman did not gave appropriate respect to her husband, and behave carelessly with his honor, then the quarrels in home happens. So, it remains often the women mistake which lead her to become a victim of domestic form of violence.

People also say that if a female is good and performing her household work with honesty, respecting her husband, and take care of his honor, then the domestic violence cases usually never happens. They say that a woman is the honor of her husband, and a man always need security to his honor. During the research work, many female respondents also regard that a good woman can minimize the effects of domestic violence, but according to them, a male (husband) must cooperate fully in this regard. Only a woman cannot minimize the effects of domestic violence unless she was not supported by her husband. If a husband treats her with care and respect, a woman never plays with his honor. A female respondent during her interview stated that "*aurat achi ho to mard kbhi hath nai uthata*" if a woman is good, then her husband will never slap her". So, for the community people, both for males and females respondents, a woman can play important role in order to minimize or maximize the future effects of domestic violence in our society.

4.8 Society Response Towards the Victims of Domestic Violence

The response of society towards the victims of domestic violence often remains very humiliating. People did not respect the woman who remains mostly the victim of domestic violence. It is commonly perceived that she may not be good in character, may not take care of her honor and

many of time beaten by her husband due to her own mistake. The women who goes to committee for complaining the case of violence, people regard her *be sharam* 'honor less'. People say that she goes to committee complaining about her own husband. The woman who goes to the women police station about complaining the violence cases, she is regarded much bad and 'be sharam' than to woman who go to committee. People say that when a woman goes out of her house, she carry the honor of her husband and that house, outside she can protect this honor or sell it. Complaining about the violence case to anyone is considered the publicizing the personal matter. To women police, it is considered bad in two ways, first complaining to women police about her husband can result in decrease of the honor of her husband and secondly, complaining to women police can result the legal procedure against her husband.

Taking the first point, it is commonly accepted that the honor of man is fabricated with the honor of her wife. The both, husband and wife are the companion of life. Wife can increase the honor of her husband or can decrease it to such an extent that it can lose its identity as a community member. When a woman complains the case of domestic violence (which is the personal and private matter) about her husband, she is actually destroying the honor of her husband and indirectly her own honor, because the honor of a woman is recognized with the honor of her husband on societal level. While focusing on the second point, if a woman complains to women police, this can result in the legal procedure against her own husband. According to the local peoples, the domestic quarrels and effects of domestic violence remains only for few days, but if she complain to women police and legal procedure started against her, then this can be proved bad for her own sake. So, society (due to the social norms) expect from the victim of violence not to complain the act of domestic violence.

People usually treat the victim of violence with hatred as they perceive that if a husband beat his wife, then there would be the mistake of her, otherwise no man like to harm his own wife. Due to the male dominant nature of society, and deep rooted impacts of patriarchy on local people, the victim of violence, specially the women itself regarded worthy to be punished. If a man is the constant and severe user of domestic violence over his wife, in this case most of the people remain confident that this is the daily matter and everything would be all right within few hours.

Not only society conceives negatively the victims of domestic violence, but her own children too. During the constant acts of domestic violence in any household, the male child did not take

the side of his mother, but this process of routinely domestic violence can make him a batterer in the future. Female child can get the negative impact and may start hating the man before their marriage. All the males are not batterer and all the females are not victims of domestic violence but if a child grow up in the household where domestic violence remain the routinely process, this can impact on the child very negatively.

The dominant society treatment to the victims of violence remains often quite harsh. People making the laughing stock of that woman who pass through the cases of domestic violence, talk on her character, her own children get the negative impact and most importantly this stigma reached to its peak whenever she try to seek the legal help.

4.9 Male Superiority

The domination of male members over the women of their family can be observed clearly. Male dominate females in most part of their daily activities. People regards that a male is better in every ways than the women because he have the ability to predict the future outcomes. Male superiority is not only based on ideological grounds but physical power plays very crucial role in it. As males have more physical strength than the females, so they have to lead the family. This is important in two ways, first; male, by using his physical power can control the females of her own household and also protect them from the outside dangers and secondly, by using the physical power more efficiently, males become able to become the reason of providing the livelihood necessities. But most of the time, physical domination is underneath by the ideological masculine domination. People perceive that if the male is provider of the economic resources to his household, then he must have to enjoy the superior status over other members of family, and as females only remain within the household and only perform domestic duties, so they must obey their (earner) husband.

Male is the protector of honor in every sense, and this is his fundamental duty to keep the females of his house away from other males of society. Keeping in view this conception, they sometime legitimately enjoy the physical power in the form of domestic violence over the females of their household. One male respondent stated that "If a man cannot save his honor (by keeping the females of his household away from other male of society), he should be addressed

as 'she'." So protecting the honor (woman) from the bad elements of society, is the chief responsibility of male.

Allama Iqbal Town is male dominant society, where the roots of patriarchy are deeply embodied with the cultural values. Not only males but the females also respect the masculine authority. During the interview, females (many of them were not the victims of domestic violence) expresses that "a sensible women will respect her husband in every sense and it is the symbol of sensible women that she will obey him at her best". But on the other hand, the women who have been gone through the severe cases of domestic violence argued that they respect their husband, but still he treat them very badly and beat them. One of them said that "woman is also a human but many of the males did not realize it". In the colony the domination of males is quite evident over the females, which is one of the culturally accepted value, and most people (including both, men and women) accept it without questioning their authority.

4.10 Male: a Protector or Batterer

The appropriate role of the man in Allama Iqbal town is protector. He should protect his wife, sister and daughter from the other male members of the area, to save their honor. Woman of any household symbolically considered as the embodiment of honor and male are regarded as the protector of the females. One male member during his interview told that "a good man take care the (sexual) needs of his wife, so to protect his honor." People say that sexual power of man is the key element through which a husband can take complete control over his wife, if he failed to satisfy her, he would definitely fail to protect her honor. According to the local conception, the very important thing a female being needed is sexual satisfaction from her husband. Another male responded stated that "*mard* (a potential male) always take care of his wife's sexual needs".

Male sometimes also remain batterer, but if he is intending to protect his honor (and beating his wife) then this role become appreciable otherwise very little stigma attached with it. A real man always try to keep the females of his family away in demolishing his honor, if she do so, he must needed to use the physical power over her. One respondent said in this regard that "if a male is not beating his wife when observing her illegal relations with someone else, then he is a coward". So, a male sometimes has to adopt the role of a batterer in order to revitalize his honor.

Wife beating is considered bad many times, but sometimes it become necessary for a man. Man has to act like a man and if he did not do so at the proper time, the society attaches different kind of stigmas with him. A regular wife beater is a form of man which is not accepted by local peoples and a man who equalizes his wife and other females of his family with him, this form is also not accepted. For the local people, a real man must adopt the midway between the protector and batterer and with the circumstances he may choose any extreme by using his common sense.

4.11 Case Study No. 4.1

She was 30 years old and her education was primary. She was married but say that his husband did not beat her but her mother-in-law. She says that her husband play the role of protector, but her mother-in-law is very cruel. She was Muslim and economically and socially dependent on her mother-in-law. Her mother tongue was Punjabi. She said that violence against women do exist in our society, and sometimes one very large level. She said that the definition of domestic violence may include any form of physical torture, did not providing the food to the victim and humiliation her without any reason. She said in most of the cases wife remain the only victim of domestic violence. She said the most effective violence controlling institution in any society is the extended family, if they do not perform their duties to control the extreme of violence than neighbors must interfere and protect the victim of domestic violence. She said that her husband is ill and her mother-in-law treat inhumanly, beat her and often restrict her to meet her own children. Her husband often protects her from the cruelty of her mother-in-law.

She said that husband is the protector of the honor of a woman. If he fails to perform this role then a woman not becomes able to protect her respect and honor. She said that her husband's brothers are working and protect the honor of their wives. Her mother-in-law never treats them with disrespect. She said that our society is very insensitive; people only laugh but not help the victim of violence. She said that woman is weaker than the man in our society and she may not be regarded equal to her. She said that she complains the insensitive behavior of her mother-in-law to her father, but he said that 'women suffer all this after marriage'.

She said that today I came here in Women Police station to complain against my mother-in-law. She said that my mother-in-law beat me with sticks and also take my children. She said that her mother-in-law said to her that we divorced you, go to your home. She said that today I came to

Women Police so that I may get justice (get my children back). She said that I don't want that my mother-in-law or my husband have punishment but all I want is my children and my home. She said I come to women police after 16 years to report the case of violence. She said that today my neighbor came with me, they helped me. According to her, sometimes society treats the victim of violence with humiliation but sometimes they help the victim. She said that a woman needs social security by the males of her family at every stage of life.

She said that a woman is physically, emotionally and mentally weaker than the man. She said police have to be involved in the cases of domestic violence, because most of the females do not complain due to the social restrictions. She said that if women police cooperate efficiently than they are the significant part of our society, but if they work honestly. According to her it is not bad for a woman to join this profession of women police. She said that this is the profession like all the other professions. She admitted that although it is true that violence cases can be controlled through the participation of women police but old women police officers were more effective. She said that the new women in police are not working effectively, they do not even realize the sensitivity of the matter. She said it is the first and foremost duty of the relatives to solve the cases of domestic violence.

4.12 Hurdles while Reporting the Violence Cases

The victims of domestic violence face some normative hurdles while reporting the cases of violence. People say it is against the societal norms to report the case of violence. Violence is somewhat personal matter and reporting it can cause disrespect. The concept of honor attached with femininity within the society often restricts female victims (most of the time wife) to go and report the case of domestic violence. One female respondent told the researcher that it is the matter of honor. When no one expects from a woman that she might go and report the case of violence, then if she does report the case of violence, stigma gets attached not only with her but with her family too. Not reporting the cases of violence and try to solve it within the family is the only remedy which can cure her honor.

Another hurdle which restricts the victim of domestic violence to report the case is somewhat religious. On societal level a committee has been formed, which is purely based on religion (Christianity), and have duties to perform like the betterment and welfare of the *Massieh*

Biradiri(Christian Community). If a victim is going through the severe cases of domestic violence regularly, then she has the only option to seek help from committee. The decision of committee can be biased and in the favor of victim's husband. If she wants to seek help in legal ways (reporting the case of violence to women police), then it is feel bad by whole community. For local peoples, the committee which is only problem solving (informal) institution available in the society, so the victim must address to it in the case of severe form of domestic violence. If a victim goes to Women Police, the risk of the societal neglect always remains there.

Third and most important reason for not reporting the domestic violence cases is to protect the honor of her husband. The society is patriarchal and authority of males over the women are conceives legal and logical. Most of the women (having patriarchal mind) foresee the outcomes of complain, which could be the punishment to their husband (who is also the only earner in the household). So it remains, most of the time, obvious for the community females to not report the violence case, so the male may not be caught and punished, because he is only earner and provider of daily livelihood necessities. Another important thing, which may come under this category, is the concept of honor which is fabricated with the presence of man. As there is no concept of divorce in catholic, and if a wife get his husband to have punishment, her honour can be challenged by the community peoples. One respondent in this regards argued that "if a male get punished, people say that his wife was bad, and if she did not complain to police about the daily cases of violence, people will again say that his wife is bad".

Fourthly, it is the common perception by the local people, especially from the females of the community, that women police did not help out to solve the cases of violence but instead like male police they need money (bribe) to get focused on someone's problem. It is perceived by the community people that if a woman go and complain the case of domestic violence, women police instead solving out her matter, would call her husband and may send her back to home. When she would come home, her husband (will) again beat her. So, at the time when women police instead helping the matter out and taking the matter seriously, enhances the intensity and volume of domestic violence, so it is much better to avoid complaining.

Lastly, for community people, it requires lot of courage to go to women police station alone. As there is no one other ready to go with her to complain the case, mostly women take out the idea (going to women police) from their mind. A victim needs the support of relatives or at least

neighbors to go to the police and may seek legal solution to the problem of domestic violence. So, these were some major problems, discussed by community peoples (both by males and females), which according to them can restrict any victim (especially a woman) to go and report the case of domestic violence at women police station.

4.13 Hatred towards Women Police

There are multiple reasons which cause the hatred towards the women police within the community. Both males and females consider women police as an institution which cannot solve the problem but enhances its intensity. People of the area have the view the women must not join police service, because it is not the respectful profession. Most of the people are of the view that women should not do any kind of work, but talking particularly about women police, most of the male members of the Allama Iqbal town attach lot of stigma with it. Another common factor which cause the hatred against the women police is bribe. People say that just like the male police, women police only need money. Both male and females members of the area are united on this stake that the whole institution of police (whether it is male or female) is corrupted. The last reason of common hatred towards the women police, which is often propagated by the members of colony, is the abusive language and the bad character of women police officers. They say that during the case proceedings and in normal routine, women in police does not act like the normal women of our community but they often use abusive language. The detail of the usual perception of the different level of hatred to women police by the local people is given below.

4.13.1 Policing is a Less-Respected Profession

For local people, an honorable never prefers to join the police service. For them, police is a stigmatized profession, full of corruption and bribery. A woman is a symbol of hope and purity, and she cannot choose male dominant profession. Compared to the profession of nursing, people reflect that a woman can chose to be a nurse or a teacher, but going to police is not a sensible act. Surprisingly, both the men and women in the area reflect about same thought in this regard.

One of my respondent told that policing is masculine profession, where one must know how to defend oneself at the hour of need. But if a woman goes to police, she may not defend herself, that's why most of the women police station are guarded by male police. For local people

women participation in police did not help the community women to speak with confidence about any problem. A man told during his interview that “once women police come to our colony, we all men get united and beat them and they ran away”. He concluded that “this is the honor of a woman who chooses to join police service”.

People say that society respect the women in any form i.e. mother, sister, wife and daughter but if she chooses this profession of women police, people not only stop respecting them but start hating them. It is publically perceived that the women join police service do not marry but build illegal relations with male police officers. One of the male respondents told the researcher that, “many of the women police officers do not marry and satisfy their sexual needs illegally with male police staff.” People say that for promotion or another activity, the high (male) officials use the females (in a sexual way). People say that another reason women police do not marry is because no one becomes ready to marry them. So, most dominantly it is perceived by the community people that the participation of women in police service not helpful for other women but bad for overall society, as police is a masculine profession.

4.13.2 Women Police is identical to Men Police

For the local people, women police is quite equivalent to male police as they carry the same normative structure. For them, the whole institution of policing (whether it is male police or women police) is filled with the evil of bribery and corruption. According to the local people, if anyone go and seek help from women police, they ask for money like the male police. Both male and female respondents give their consensus that women police treat the people inhumanly like the male police, never help anyone to have justice and need money (bribe) to help the victim.

According to the community people the attitude of women police towards the victim remains in most of the time inhuman. When someone goes to women police station they treat them disrespectfully. For the local people just like male police, women police is work less, they never help the victim to get the justice. Focusing the cases of domestic violence, many of the female respondents stated that women police always try to send the female complainer back with her violent husband. They never try to solve the problem or understand the problem as a female being, but try to sort out the shortcut which often remains harmful for the victim. In local

perception, all the policing culture, whether it remains the male police or female police, is completely useless for the betterment of our society.

For the local people, women police just like male police did not help the victim or any other complainer, unless he or she offers them a handsome amount of money as bribery. One of my respondent told that “If one wants to get his case solved in a very legal way, then he must wait more for a long period of time to have justice.” All the *thana* (police) culture is same, and in order to change one people, you have to change the whole system.

4.13.3 Attitude of Women Police

One of the important reasons which cause hatred among the community people towards the women police is the bad attitude. People say that women police did treat the female victim in a bad manner. Some of them are of the view that women police officer use the abusive language and also beat the victims. The attitude of women police with the victim symbolically stands for the important reasons through which people express their hatred to this institution.

The purpose to build the women police station in 1994 was to give rights to women, so they can (like men) go and report the injustice. The recruitment of females in police was meant to cease the usual hesitation shown by general public, especially by the women. But when those female (in the police) start acting and behaving like men in the police, then it becomes more difficult for a victim (of domestic violence or any other) to go and report her case confidently in police. One of respondent stated that “women police use the abusive language, also treat the women victims badly, then why any woman go and report her case to them”. According to the community people the attitude stands first, and when women police shows the typical (male) police attitude which may include laziness, ill-treatment, disrespect, bad-manners, abusive language, hatred etc. then it becomes very difficult to separate them from the overall policing culture in Pakistani society.

These were some of the important reason, which can cause severe form of hatred against women police in Allama Iqbal Town. People try to solve the matter at community level, and in very rare cases, a victim prefer to go to women police to seek out justice.

4.14 Women Police and Female Empowerment

Women police (keeping in view G-7 *markaz*) is not playing the vital role to empower the women physically, mentally or culturally. The purpose to build the institution of women police was to empower the women of Pakistani society at the extent that they may go confidently to report their cases, but unfortunately, this is not the actual picture on the ground. People of Allama Iqbal Town was selected due to two important reasons; a) because of low socioeconomic status in the society, it was perceived (before research) that the ratio of domestic violence may be high there and b) due to the availability of women police station at the door step, it was perceived (before research work) that the people may have better access to this institution. Taking the second point particularly here, the question that whether the availability of women police station to the residents of Allama Iqbal Town enhances their confidence level to go and address the cases of domestic violence easily or not would be discussed under this major heading.

The female inhabitants of Allama Iqbal Town stated that the women police is not helpful and in the conditions when social restrictions are so much strengthened and the bond around the lives of the females cannot provide them opportunity to escape, the women police must needed to be more lenient. When a woman go and try to report any case of violence against her, she needed help from her relatives or neighbors. Alone she may face more problems and probably the intensity of confusion remains high. So, a nice attitude from women police can encourage the women to go and complain about the incident of violence. But if the women police officers adopt the strict behavior and speak harshly to the victims then it becomes very difficult for a women to go and complain about it.

Women police can help the women of community to raise voices against the violence cases and they can empower the women emotionally and mentally, but for this they have to change their typical policing attitude. One female respondent said in this regard that “when a woman goes to women police station, the police officers must needed to treat her with respect and must note her all complain, this will make a woman confident and powerful both emotionally and mentally”.

At present, the presence of women police is actually not empowering the women of the community, so they may come and easily complain about any illegal act. But if the female police officers try to change this typical behavior and work for the betterment of the people, then it becomes possible for the people to come and complain out their case.

4.15 Conclusion

In this chapter, the researcher tried to provide the societal definition of domestic violence. It was discussed in the chapter that the general public has their own definition of domestic violence where they differentiate the concepts of physical violence to emotional one. People regard the physical violence 'a real form of violence' while emotional violence as 'not an important matter'. The intensity of domestic violence varies from society to society, while in Allama Iqbal town, the intensity of any domestic violence is measured from the different degrees of wife beating. People of the community regard the violence as one's personal matter, and there are different kinds of societal sanctions on women who try to seek legal justice after domestic violence. People have module different informal institutions (i.e. *Massieh Biradiri* Committee) to address in the case of sever domestic violence, but strictly permit to complain in police.

Within the different major causes of violence, the economic cause stands first then comes the psychological cause, where people of the community conceive that batterer is mentally ill and beating his family member is his daily routine. Afterwards, religious causes of domestic violence, the important role of male ego and women mistake comes respectively. The response of society towards the victim of violence often remains discouraging. Victim females stated during their interview that people only laugh at them and enjoy all this. Allama Iqbal Town is a traditional kind of patriarchal society, where the domination of man remains always obvious over their women, so male sometimes takes the role of protector and often the batterer.

Women of the society, especially the victims of violence face various kinds of hurdles while reporting the cases of violence. There has been different reason for the hatred of general public to women police like the attitude problems of women police. Some people say that a woman must not choose this stigmatized profession while the other majority regards that woman police is just like male police (do corruption, show laziness, take bribery etc.).

Women police can play a crucial role to empower the women but for this they have to build an acceptable image within the society. If the general public, specially the victims faces different kind of hurdles and hesitation till then the situation remain adverse. In order to break out the myths regarding the role of women police and explore the facts about their behavior to the general public, women police station were taken into the research. Researcher used different

qualitative techniques such as participant observation, focus group discussion, in-depth interviews etc. to minimize the matter of subjectivity and try to reach the actual picture. In the next chapter the detail discussion of women police officers, their attitude towards the victims of domestic violence, some legal procedures, case studies etc. has been provided to analytically explore this discourse.

CHAPTER No. 5

RESPONSE OF WOMEN POLICE TOWARDS DOMESTIC VIOLENCE

5.1 Introduction

In the last chapter, the detail discussion about the concept of domestic violence has been provided from the people point of view. How society and general public perceive the different contextualities of violence, and what possible causes mostly they relate to domestic violence were discussed in detail. In maximum cases man takes the role of batterer by labeling himself as a protector (of honor) and enjoys the predominant superior status over the females of his family, as they both live in a traditional patriarchal society. It was also focused in the previous chapter that what kind of usual hurdles a victim (of domestic violence) often face, when she intended to report the case to women police. The usual perception (in maximum cases it was negative) of society towards the women police were discussed in detail, by focusing different causes of it like the behavior problems of women police, the culture of bribery at this institution and stigmatized nature of profession (particularly for females) etc. At the end, it was also discussed how women police can play their important role in empowering the women of Pakistani society.

In this chapter, the focus will be on the response of women police towards the victims of domestic violence and how women police follow the legal procedure of reporting the violence cases would be noted clearly. The structure of police officials to the police department would be discussed in detail ranging from the recruitment process to police ranks and then emphasize would be made on the structure of women police station (the allocation of rooms, LCUs structure etc.). Women police usually define the concept of violence in different perspectives from those of general public, the different case procedure they follow and build unique strategies to control the violence cases.

Emphasizes would also be made on the comparison (both similarities and differences) of women police to the men police and discussion would be made on how women police is better in resolving the violence cases in compare to the male police. Different kind of critical issues women police usually face from the reporting process to the case handling, like some complainants take back the case because of personal problems, people submit fake cases to women police etc. The discussion would also be made, particularly emphasizing on the cases of

domestic violence and the procedure of women police when they handle it. The chapter would be concluded at the debate of the satisfaction level of women police staff i.e. how they feel they are adjusting in that environment? and what they think they should be doing instead? etc.

5.2 Structure of G-7 Women Police Station

Islamabad women police station is located at G-7/2, Sitara Market, Islamabad. This police station was inaugurated by former Prime Minister Benazir Bhutto, in 1994. This women police station occupies the area of about 6 canals approximately. There are nine major rooms within the women police station.

- a) Record Room
- b) Rest Room
- c) Investigation Room
- d) Arm Room
- e) Wireless Room
- f) SHO Room
- g) Officers Room
- h) LCU
- i) *Muherar* Office
- j) Complaint Room
- k) Waiting Room

Every room is differentiated on the basis of work being done within it and on the bases of officers who do routine work within it. Arm room contains the arms of different types, and it remains locked most of the time where no one is allow to go without permission. Record room contain all kind of files and the record of the cases which were registered in the past. Wireless room contains all the information regarding the police station. Two tables, one computer and one wireless set and telephone remain all the times here. With this wireless, women police handle the emergency cases as well as share the important information and quarries to all of the police stations within the city. In the complaint room, the *roznamchas* are prepared by two different police officials on weekly basis. The *roznamchas* and FIR are considered most secret and the information is not allowed to share with any stranger. In this police station, only three computers

are available, one for SHO, other is placed in the officers' room and the last one is in the wireless room. Except three female police officials, else did not know about the computer work, they use to do work manually. Two police vehicles and one motorcycle is available as the mean of transport. Daily 10 liters petrol is allowed to be consumed.



Snap 5.1: The Inner-view of SHO room in Women Police Station, G-7, Islamabad.

5.3 Violence against Women and Police

The growing rate of violence against women in the society at large is quite evident, and the campaigns of Police (especially the women police) are developed to minimize this effect. Although this is understood that the roots of violence against women lies in the cultural values, social actions and traditions, that's why the ill-treatment has been going on its peak with girls and women throughout the country, but no effective actions at the national level has been taken.

The purpose of women police was to provide the aid to women those are coping against the violence issues. Especially the victims of domestic violence—which is considered as the personal matter and strong social sanctions are there for the victims who tried to report the crime—never get proper access to justice. One women police officer stated that “We all know that the approved decisions of society like the violence against women and superiority of male over their women are actually creating problems”.

The ill-treatment with women within the police stations, especially with female victims is another significant issue. It was noticed during the research (by observation and interviews from the female prisoners) and stated by general public that women police is just like the men’s police who treat the (female) criminals with disgrace and disrespect. This is the important reason which causes lack of reporting on domestic violence and decreases the confidence level of general public at large.



Snap 5.2: The main view of women police station.

The expected duties of the police are to help the women victims to get justice and proper guide them throughout the legal processes. It is also expected from the women police is to respect those who came to seek help of any kind. Some important expectations from the women police is given below¹⁰;

- a) To give respect and security to those women who seek help from women police
- b) The violence victims must have easy and immediate access to women police
- c) General public (specially the women) must have confidence on women police, so if they need their help, they come without any hesitation
- d) Women Police must act duly to help those victims, who have gone through any kind of violence
- e) Women police must have cooperation of other institutions i.e. Judiciary, Hospitals, Social Welfare etc. so the victims of violence may get help easily
- f) Women police must cooperate with NGOs (those are working for the betterment and welfare of women)
- g) The Police Bureau must encourage researchers on national, provincial and district level in order to build the future policies for the help of the victims of violence
- h) Women Police must encourage the participation of elder males within the community development programs, so to reduce the effects of domestic violence on societal level
- i) Women police must do their best in all the ways to strengthen the women physically, emotionally and mentally

5.4 Definition of Violence according to Women Police

The definition of violence, and especially the domestic violence, varies between the general public and women police. For women police violence against women is a violent act, intentionally taken by males against the females to strengthen their superiority, and it can cause damage to women's physical, sexual, mental and emotional self. This vast definition also carries the verbal threat to victim, and cruel behavior within and outside the sphere of family. So, according to women police, the general structure of the definition of violence against women can be divided into two parts.

¹⁰ Manual of Women Police (*Police ka Zabta Ikhlaq*)

The first part carry the act of violence which is being practice over female being within the family, it may include the mental, emotional and physical forms of violence. Within the family—the ill-treatment with women, threat (of violence and divorce), her sexual assault, incest (within blood relatives), honor killing, other traditional acts of violence against women (i.e. marriage without consent, *vani*, *sawara*, *karokari*, *wata sata* etc.)—all may encompass towards the definition of domestic violence. If we compare the definition of domestic violence provided by community people and the its legal definition often mentioned by women police, we can see the huge gap of conceptualities within this particular discourse. The dominant cultural practices which are influencing the society structure are not fabricated with the perception of legal acts or institutions. In order to eliminate this influence, the domination of cultural contexts must be changed through proper interventions of legal knowledge into traditional societal structure.

The next part of this definition, which encompasses the vast subject of violence against women, includes the act of violence being practiced within the society and by the society over the subjects (women). It may include rapes, sexual assaults, sexual harassment, threat to life in different institutions, restrictions to education etc. Society structures the norms and values in order to maintain its superiority over the individuals. Societies have power and the application of power within the social structure becomes only possible by the traditional customs and traditions, which are regarded sacred within any society. Like here, if we say, society have the dominant concept of patriarchy, through which it control the whole mechanism of individuals including both males and females. Society will, through its traditional values and traditions, intervene with the individuals ‘the superiority of men over women’, and when this all get accepted, there remain the system of complete control of behaviors and vast solidarity. So, in order to strengthen its control over the individual, society often take help of the different pre-conceptions (like patriarchy) which are coming from generation to generation and old values and traditions add towards these pre-conceptions.

5.5 The Expected Duties of Women Police

There is vast difference between the expected duties, which ought to be performed by women police and existing (actual) duties which women police is performing in order to minimize the effect of violence against women. So, before discussing the actual picture of women police and

what are the duties they are performing in order to strengthen the women, we must include first the expected duties of women in police.

- a) Women police must help to the victims of violence without considering her caste, status, race, sect or religion
- b) Women police must provide help, respect and security to those women who come to seek justice
- c) Women police must need to take all the important steps to stop the traditional culture of violence against women
- d) Women police must adopt more lenient ways of investigation, so that victims of violence may have courage to speak against this evil with complete confidence
- e) In order to support the victims and increases her confidence, women police must need to act immediately
- f) Where it would be possible, only female police officer must investigate the women
- g) Women police must act well to stop the violence committers
- h) Women police must seek help from other institutions those are acting against the violence cases like NGOs, Government Organizations, Policy Makers, Donors, INGOs etc.
- i) Police Bureau must train and sensitize all women police staff to how they should act and treat violence victims
- j) Refresher Courses must be planned for all women police staff
- k) Women police should cooperate with men police to show the gender equality within policing as well as challenge the violence cases with their help
- l) Those police officers, who are not treating the victims of violence well, a disciplinary committee should take severe notice of their acts¹¹

These are some important expected duties which a member of women police must follow to strengthen the women of society and improve their confidence level. But, besides this large list of expected duties, the actual picture is very different, which was discovered during the research. Before providing the comparative analysis, some of the concepts needed clarification.

¹¹ Ibid.

5.6 The Procedure to Register the Cases of Domestic Violence

There is specific kind of procedure, which women police follow to register the cases of violence (domestic or any other). It may ranges from the respect of victim (in order to promote the confidence level in victim) to helping her at the extent that she may get justice. The ratio of trust on women police will grow accordingly to the ratio of success cases, that women police will handle every year. First of all, the positive attitude from the women police officials is very necessary, then reporting the crime become evident, after that medical becomes compulsory (if needed), then the procedure of FIR come which start the investigation process against that particular crime. For the detail discussion of the complete procedure of the registering the cases of domestic violence, the whole argument is divided into multiple sub-headings.

5.6.1 First Stage

The first and foremost duty of women police officer is to provide security and treat with respect to those victims who come to seek justice. Sometimes the victim does not come alone but also some of its relatives and family members come too, so lady constable must needed to treat them all with respect and immediately take them to ladies complaint unit. So, it becomes the basic duty of the women police officers to treat the victim and its relatives with respect and proper guide them throughout the process. If at the same time, other victim come, then another women constable may treat them likewise. This may create the environment of trust and hope within the women police station, which may inspire the thousands of victims, who usually do not complain the cases of violence due to hesitation. This high attitude from police also promotes confidence level of victim, and it may get easy for her to explain her point with full comfort and explanation.

5.6.2 Reporting Stage

In every women police station, there is a lady complaint unit (LCU), and in major of the cases it remains near the main gate. Not only in women police stations, the LCUs having important place, but they are the effective part of male police stations, where a lady constable is always available to help and provide security to women victims. In the LCU, the complete complaint process of all women victims noted carefully. The victims of domestic violence go and also report their cases in LCUs which are made as secure places, designed only to influence the female being. In some police station, there is not a separate Ladies Complaint Unit building but

due to the lack of free space within the police station or due to the lack of funds available, the LCU comprises on one of the old room. It is the most important duty of the women police officers on duty at the LCU to listen carefully and write down the complaint of the victim in complete separation, try to give her mental relaxation (like to tell her that, the complaint she report, will remain very confidential). If the LCU is given the separate building then it may comprises on three major rooms.

5.6.2.1 Waiting Room: This room is designed for the relatives of the victims, where they sit and wait during the whole process. When a victim goes to women police, she must sit with her relatives in the waiting room to wait for her turn. It is regarded as the primary responsibility of the women police staff to treat all the relatives of victim with respect. There should remain a lady constable in waiting room all the time to

1. Register the name of victim, date, address and time
2. Also register the type of crime and take appropriate information of it
3. To send the victims of domestic violence in the complaint room immediately. And should give more importance to the severe wounds of recent past.
4. Register all types of complaints, whether these are important or less important

5.6.2.2 Complaint Room: In the complaint room, one female ASI (assistant sub inspector), or SI (sub inspector) must sit to register the complaints and treat respectfully to the relatives of victim. If female ASI is not available in the case of male police station (where LCUs are also available) then a male ASI or SI must remain in the complaint room to register the case and treat respectfully to the relatives of victim. It is necessary for these police officials to have special kind of training courses which sensitize them to how they should treat and behave with the victim of violence.

5.6.2.3 Interview Room: There should be separate room for interview in the Ladies complaint Unit. A well trained investigating officer (preferably female) must remain all the time in the Interview room. Police Bureau has appointed two police officers who particularly deal the violence cases against women in every police station within the capital. It will remain the duty of SHO to head the LCU as well as make sure that the presence of police officers who will deal the cases of violence against women. If there is lack of place in Police station then the interview room will be used for investigation process. In the cases of female victim, the investigating officer will be ASI or of better rank.

In the case of female victims, there will be a separate room for interview, the investigating officers must be a woman, and in case, if male officer is investigating the women, then preferable a women constable must remain in the room throughout the process. The interview room must be separated from the all other police rooms, and there should be complete silence. No person can go or interrupt during the interview. The necessary furniture must be available, and the peaceful atmosphere must remain within the room. There no one take weapons, and interviewee must not use the cell phones or smoke during the whole process. It is said that for video recording there must be a camera available for further proceedings.

5.6.3 Medico-Legal

The victim of sexual violence or the victim of domestic violence in the case of wound or severe injury led towards the doctor for medico legal, in order to sort out the type and intensity of wound. As the topic of research was the domestic violence where medico legal, also, becomes necessary, so the special emphasize has been given to this particular topic. For this, a woman constable will take the victim to the hospital and duty officer provide the receipt for medico legal. The lady constable who go with the victim for medico legal, must not remain present during the medical and also do not ask the doctor about it. She cannot talk to any stranger about the incident but take care of complete confidentiality. The lady constable who go with the victim must take all the important signed documents from the doctor as well as other helping material and submit it to her concerned police department. So it will remain the responsibility of women constable to take all the reports and evidences to the police department. One copy of medico legal may remain in the police department and other evidences (if available) must be sent to forensic laboratory for further analysis. Laboratory cannot take time more than 10 days for analyzing all this important material and police department must remain in touch with them. One copy of medico legal should be provided to police as it is discussed in the Police Principles, 1934, Chapter 5.

5.6.4 First Investigation Report

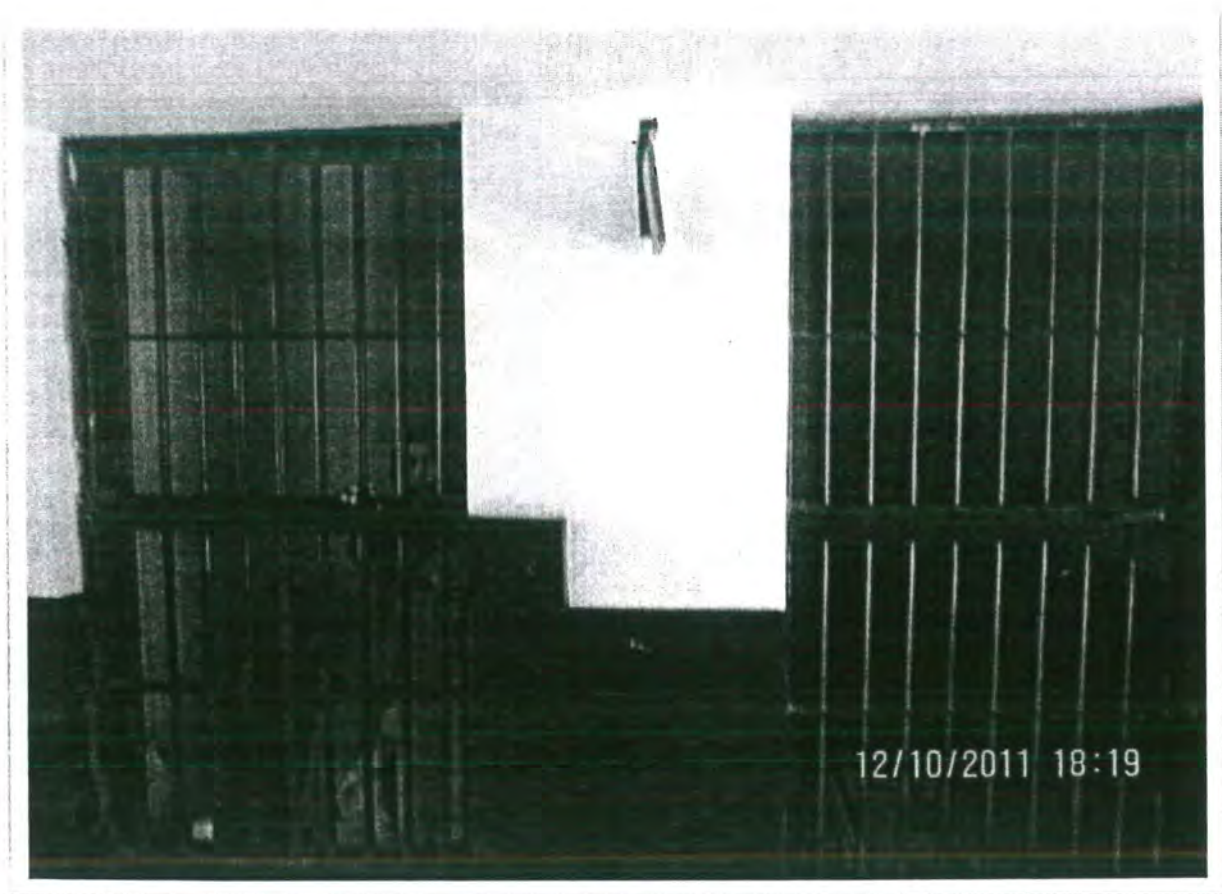
The First Investigation Report (FIR) must be registered of all the crimes against women including the act of domestic violence. In the case of domestic violence, female victim have complete right to ask the women police to register the FIR.

5.6.5 Investigation Stage

The investigation process must remain on two places, first within the police station and secondly, it may exceed to the place where the crime has been committed. So, underneath, these two places of investigation are discussed in detail.

5.6.5.1 Investigation within the Police Station

After the Fir, the duty officer informs the SHO (Station House Officer) in order to further discuss the case proceedings. It is the prime responsibility of duty officer to inform the SHO about all important cases, whether they are registered or not. In the *roznamcha* (a register different from FIR) all the cases are registered, and for immediate actions, ASP must be informed. If any victim report that she have life threat, then Police officers must help her to the best. It will remain the duty of SHO to allocate only those officers to investigate the cases of violence against women, those only has gone through the specific form of training. In the case of domestic violence, SHO appoint one investigating officer to collect all the evidences and witness (whether they are relatives, neighbors or children). In the case of domestic violence the Children also report their cases. If the important evidences are not possible to gather in the case of domestic violence, then it remain the duty of SHO to ask the relatives and elders of family to solve the matter within husband and wife, and also give responsibility to the elder of the family for the future protection of women. Solving the matter does not mean that victim is not given justice, if she is not willing to go, then SHO can change the decision. It becomes the duty of investigating officer to inform all the SHO about all the cases of domestic violence weekly, and SHO further provide the copy of these reports to the higher authorities.



Snap 5.3:*Hawalat* (prison) in women police station.

5.6.5.2 Investigation outside the Police Station

If the case is not being solved out within the police station, then the women police for further proceedings of the case go to the community. There they adopt complete confidentiality as well as the investigating officer (whether male or female) goes with one lady constable on the place where the crime has been done. Before going for investigation, the duty officer and investigating officer make it possible that they are fully equipped according to the nature of the case. During investigation, at every stage investigating must take care the needs of victim and also proceed with her consent. The interview of the victim's family members must be taken with complete respect. If, during the investigation, a female victim is not providing all the necessary information, the investigating officer must consider her mental state and advise her family members of a psychiatrist.



5.7 Responsibilities of Investigating Officer

The following are the standard instructions for the Police staff of Ladies complaint Unit for the investigation proceedings.

- a) Treat respectfully every female victim who may come to LCU, and take appropriate care of her specific needs
- b) Sure the victim that she will get the appropriate justice, and Police department will help her till the end
- c) First of all, ask normal questions (i.e. name, address, etc.) to make the victim feel comfortable
- d) Investigating officer must listen the victim's complaint with fully patience and concentration
- e) Investigating officer must not interrupt or add her feedback during the complaint process
- f) Investigating officer cannot offer advice in order to strengthen the case and he/she must have to take the objective position
- g) All the conversation must be recorded
- h) If the investigating officer feel the medical treatment is needed, then the victim with lady constable should be sent to doctor for medical certificate. After that, investigation must be started formally
- i) Never deal two cases at one time
- j) During investigation, avoid edibles and smoking
- k) During investigation, avoid using cell phones
- l) During investigation, try to avoid the professional (Police) language; instead use simple language
- m) Don't ask such question through which the desirable responses can be received

5.8 Rights of Victim

- a) There must be separate room for investigation to women
- b) Victim (women) must be immediately referred to complaint room
- c) Duty officer must listen to (women) victim, keep it confidential, and should take appropriate step toward the sexual assault and physical abuse happened over recent past
- d) Female police officer should provide against the investigation from women

- e) Investigating officer should be women, if in any case female police officer is not available, than male officer in the presence of a female police staff can investigate the victim

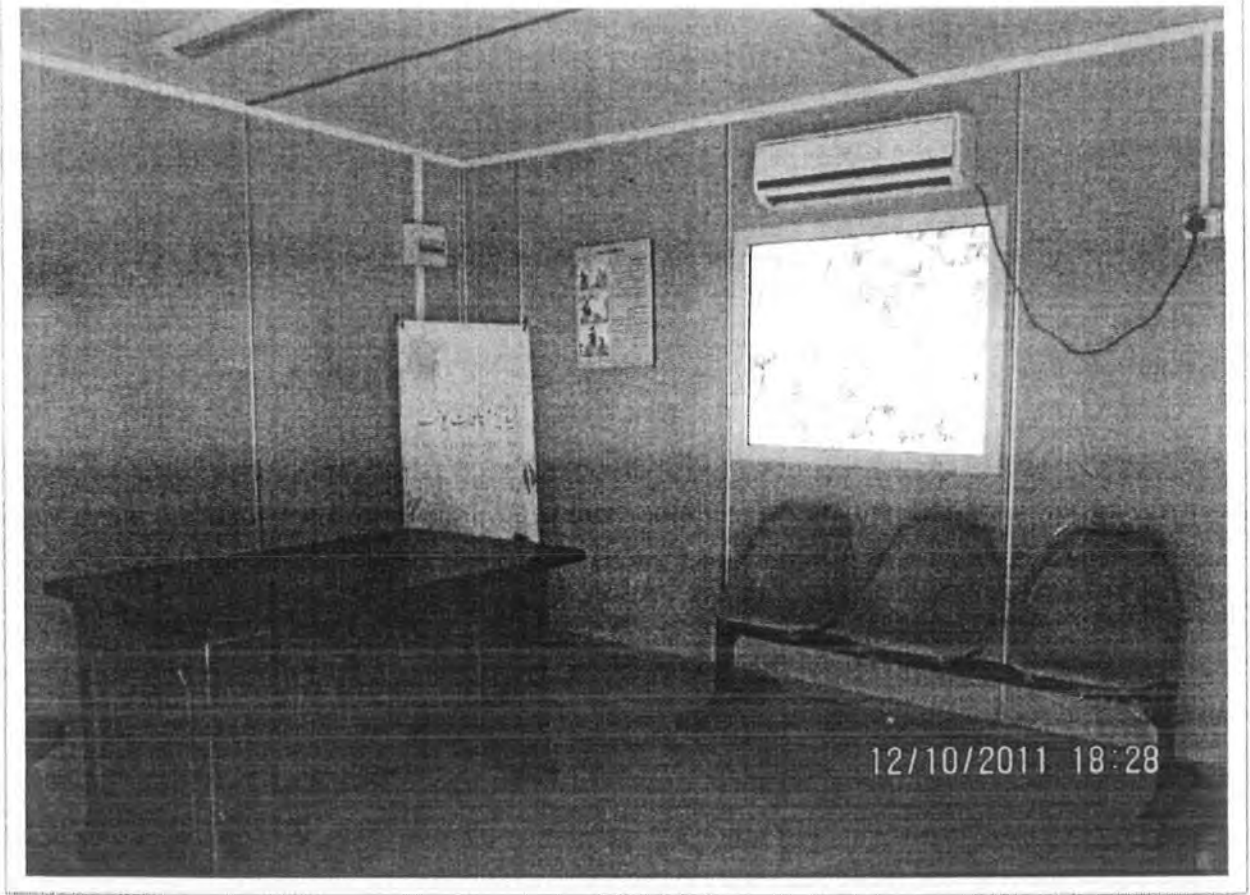


Snap 5.4: The out view of Ladies Complaint Unit (LCU).

5.9 Responsibilities of Duty Officer

- a) Provide safety, respect and proper guidance to women
- b) Help the victim in every way and fulfill her needs
- c) Note down all the complaints in the register
- d) The details provided by victim, investigating officer must note them down carefully in the register, after that, duty officer must revise that all to the victim and ask her if she want any appropriate addition or not?

- e) Victim can also write and submit the application, at the end the signature of the respondent is very important
- f) Reporting the crime is the right of women



Snap 5.5: The Inner-view of LCU.

5.10 Recruitment Process in Women Police

The recruitment in women police is done according to criteria set by higher authorities within Policing. On provincial level, the recruitment has also been done, but as the research was focused on G-7 Markaz women police station (which comes within the federal territory), so most of the discussion would be made on it. There are two types of major recruitment ranks; one is categorized junior ranks while other employs the senior ranks of police.

- a) Junior ranks include the Constable, Head Constable (HC), ASI (Assistant Sub-Inspector), SI (Sub-Inspector) and Inspector of Police (IP)
- b) Senior ranks include the DSP (Deputy Superintendent of Police), ASP (Assistant Superintendent of Police), SP (Superintendent of Police), SSP (Senior Superintendent of Police), DIG (Deputy Inspector General), Addl. DIG (Additional, Deputy Inspector General), IG (Inspector General of Police)

Since the constable is the most junior rank within the police, the recruitment process of it mostly depend on written test, physical measurement, medical examination, an interview and police verification.

The selection of the ASI is directly depended on the Public Service Commission (PSC). This further involves the passing of efficiency test (written examination) and physical test, and in order to check the mental ability, an interview is also taken. The commission prepares the list of appropriate candidates, keeping in mind the exact numbers of quota and sends it to the government.

At the early years, within the women police, there was the recruitment within women police only after matriculation (ten years of school education). No specific subject and knowledge was required for this. As the participation of women in the police was not approved by culture and in most the cases people prefer to involve their women in teaching and nursing. But with the passage of time, the stigma attached to this profession becomes low and people start taking interest to this profession. After 2005-07, the recruitment in women police (for the post of constable) remain B.A (14 years of formal education) with minimum second division, and criteria become more advanced by taking in account the physical and mental abilities also. For the age requirement, the candidates who are applying for constable and ASI must be within the 18 to 26 years of age. Some basic training courses are necessary for constables, and this may take six months or more periods, and this includes;

1. Character Development

- a) Islamic Ethics & Awareness
- b) Crime Preventive Preparation and Community
- c) Policing

2. Law
 - d) Pakistan Penal Code
 - e) *Shariah* Law
 - f) Criminal Procedure Code
3. Police Procedure
 - g) *Qanun-e-Shahadat*
 - h) Police Rules
 - i) Local & Special Laws
4. General Police Duties
5. Criminal Law and Investigation
6. Practical Police Work
 - j) Police Procedure
 - k) Physical Training

The training of Assistant Sub-inspector (ASI) is also conducted at the police trainings school and takes place over 48 weeks

- a) PPC & *Hudood* Laws
- b) CRPC
- c) *Qanun-e-Shahadat*
- d) Local and Special Laws
- e) Police Rules
- f) Police Public Relations
- g) Investigation
- h) Fingerprinting
- i) Medical Jurisprudence
- j) Plan Drawing
- k) Islamic Studies
- l) Criminology
- m) First Aid
- n) Security
- o) Scientific Aids

While on the other hand, for senior ranks, the major recruitment process held in ASP competitive exams, where B. A (or 14 years of education) is required. For the age requirement of ASP, about 21-28 years of female can apply. Those who are selected for ASPs go through the two years of training process, first year in Civil Services Academy in Lahore, then nine-months of long training in National Police Academy (NPA) in Islamabad. Some important subjects taught under this duration are;

- a) Techniques of Scientific Investigation
- b) VIP Security
- c) Dealing with Problems of Terrorism
- d) Detection and Disposal of Bombs/Explosives
- e) Computer Applications
- f) Management/Public Administration
- g) Forensic Science
- h) Dealing with Special Crimes, like those against women and children
- i) Drugs/Narcotics
- j) Training of Trainers
- k) Human Rights
- l) Radio Wireless
- m) Traffic
- n) Commando Training
- o) Intelligence
- p) Cyber Crimes
- q) Vigilance and Anti-corruption

5.11 Gender Crime Cell

The GCC has been established in National Police Bureau. The duty of cell is to gather and collect data the violence cases against women. Monitors selected cases of crime against women referred to it by the Ministry of Interior or civil society organizations, and assists policy makers in developing policies on gender-related crime. The Cell has developed and approved the gender sensitization programs as well as trains the police officers (both male and female) about the human rights at National Police Academy. Currently, the NPB is working on introducing a

curriculum to police training institutions regarding violence against women. In addition, a National Strategy on Gender Responsive Policy, a Standard Operating Procedure (SOP) about women's protection issues, and a National Police Image Performance Survey focusing on gender crime will be launched soon.¹²

5.12 The Importance of Women Police

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, but the situation changed in 1994 when former Prime Minister Benazir Bhutto established the first ever women-only police station in Rawalpindi. 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.

During the interview, women police officers stated that women can join police service because the society is changing. One police constable stated that "it is the need of the time that women must enter into different kind of professions. There is no space left for women only in traditional kinds of professions like nursing and teaching, but the modern day women are not only coming in police service but joining army, air force, engineering etc.". The inclusion of women within the police service is very important for most of the female police officials, because according to them, this help the female victims to come with confidence and report the crime.

Talking specifically about the domestic violence, the SHO, during her interview noted that we always try to help the victim, but often women victim take their case back when they see there is no other provider of economic resources then her husband. She said that the economic causes are most important in the violence cases then comes the important factor of male ego. For women

¹²Statement made by the Federal Minister of Interior, Mr Abdul Rehman Malik, in response to a question raised in the National Assembly; see National Assembly Secretariat, Unstarred Questions and their Replies For Thursday the 13th November, 2008 (8th Session), 13 November 2008 (Question No. 214): http://www.na.gov.pk/questions/session8/thursday131108_85.pdf as on 5 April 2010 at p. 38

police it is very difficult for a women to go and complain her violence case to men police, so the females participation in police also provide the emotional support to the general women of society.

5.13 Why Women Police is Better to Resolve Violence Cases

According to women police staff, only a women in police can understand the feeling and needs of female victim. If a female has been gone through any kind of violence by male members of society, it becomes very much difficult for her to trust on the (men) police and report her case. So, after the women participation in the police the ratio of the registration of violence cases has been increases to a greater extent. For women police the male dominant society put some psychological fears within a general women about the men, and whenever a women gone through the severe violence by men, she remain silent as she did not find anyone to complain about. Society humiliates the women whenever she goes to (men) police, because according to the general sense, it is functioned only for men. But on the other hand, the availability of women police make it possible for the women to go and report her case with full confidence, because women police take special care of the confidentiality matter and never disappoint the general women who has been gone through any kind of violence. For women police officials, women police is much better to resolve the violence cases of women, because it is functioned in that sense.

Another important factor which make the availability of women into police service quite handy is the level of emotional understanding in female being. As being women, females in police easily and instantly understand about the untold fears and problems of women victim. One women police during her interview stated that “women come in very bad condition to us, sometimes physically tortured and sometimes psychologically tortured. The fear within them grow at the extent that often it becomes very difficult for a victim of (domestic violence or sexual violence) to report the crime. At this time, women police official take the role of a friend (*saheeli*) and try to normal the victim. Male police officers cannot do all this”. So, in order to make the victim normal and confident, women police plays very important role.

5.14 Withdrawal of Domestic Violence Cases

The important problem faced by women police while dealing with the domestic violence cases is the exceeding ratio of withdrawal. This causes confusion not only between female police officials but also in the society peoples. For women police if they try to solve the problem by involving the elders of the family or give warning to male (not to beat her wife again), this cause distrust between the members of community. On the other hand, if they try to take out the case, the victim (who is also a wife), in many cases take her case back.

There are two important reasons noted for this act. First is that male is the provider of economic resources to women. When a male beat his wife severely and regularly, and when the female victims does not see any solution of it, she complain in women police. Women police take out the procedure and send women victim for medical, after medical when they register her case in the *roznamcha* and then register the FIR. With registering the FIR, women police start the investigation on both level, in police station and on the community level. As they become close to arrest the violence committer, his wife come forwards (who was also the victim) and say that she want to take this case back. This enhances the stigma already attached to them and they considered the sole reason of conflict between the husband and wife. One female police staff stated in this regard that “if we help the victim, we are considered bad in society and if we do not help her, we are considered bad too”. One member of women police stated that “in maximum cases it remain the mistake of women when her husband beat her. They elope with other men, and their husbands beat them, after that they come to women police. So, there are large number of fake cases, which we have to encounter daily.”

About solving the matter between husband and wife, a police official added in focus group discussion that “when police try to solve the quarrel, this all happen in women police station, where the victim, her husband and elders members of family remain present. The decision go with the consent of all.” She said that if a victim has threat after complaining to women police, then they refer her to *dar-ul-aman* (Crises Centre).

5.15 Case study No. 5.1

Saeedha lived in Allama Iqbal Town and she has five children. She was married seven years ago, when they migrated from Multan to this area. The place is provided to them by CDA (capital

development authority). She said that her husband is very cruel and he often beat her. Only after the six months after the marriage, he beat her. She stated that once he beat her with bricks and stones. That was very cruel, so she went to women police to report her complain. But women police officers did not cooperate with her, but sent her back to home. Then her husband again beat her, that why she went to women police station. She said after few months, her husband drink alcohol and beat her again, this time more severely than the last time. As she is living here alone, with four daughters and one son of 5 years, she again go to women police station in very disperse condition. But instead helping her, they call her husband (by asking his mobile number from her), and sent her back with him. Like usual, he again beat her that why she goes to women police station for complain against him.

Saeeda said that she got no trust on women police because they do not help the victim, but try to create more hurdles for her. She said that “women police officers are not human, they cannot feel the problem of any victim, and they often take the victim very light and this cause severe problem later for victim.” She further stated that “why they created women police, it would be better if I went to gent’s police”. She said that women police is not helpful, they even did not sent me for medical at any hospital. She said they only need money, and for money they work but not for people.

She said that violence against women did not remain the personal matter sometimes. She said there are different kind of factor which usually lead the man towards the domestic violence, and most importantly comes the economic problems of household then psychological and male ego comes respectively. She said the in our society women always been subordinated by men and often the female do not complain against the violence cases because women police do not help. She said that women must not join police service, because they are not contributing anything for other women of society. They are not helpful but if any women victim goes to male police, they sometimes help. She said that in our society, a women victim is very helpless and police or any other legal institution in our society did not do anything to help them. She said that I feel humiliation whenever my husband beat me, because all the people know this. She said that my neighbors told me to go to women police and they might help me, but they did not, and probably will not help any female victim of domestic violence.

5.16 Case Study No. 5.2

Naila Bibi lives in Allama Iqbal Town, she was 36 years old and at the age of 20 she got married. She has one son and five daughters. She and her husband were migrated from Sahiwal for better employment opportunities in Islamabad. She said that she know the art of stitching and embroidery. She said but she only do the usual home works and rare her children because her husband do not let her to work anywhere in order to contribute in family income. Her husband work as a mechanic at someone else shop on the basis of daily wages.

After the birth of the first female child the relations with her spouse are not going well. He wanted to become the father of male child but the birth of female child change her whole psyche. As she gave birth to the 4 more daughters, her husband started to dislike her. Doctor warn her not to gave birth another child, as it may cause severe risk to her life, but she say that she have no right to speak in her house as her husband beat her and ill-treat her daily. She said that her husband beat her very badly and in her neighbor take her to their home for safety.

She said that after the birth of her third daughter her husband beat her with stick with about 25 minutes and she even cannot move, but he remained severely beating her continuously. She said that at this time, her husband lock the door and no one come for her help. She said that her husband often beat her severely with the pipe of water, and whenever her children came forward for her help, he beat her daughters too.

She stated that she never complain to women police against her husband as she has lot of fears. She said that they often does not help but promote the ratio of domestic violence within any family. She said that she cannot complain against her husband, because he is only provider of recourses and also the father of her children. She said that by complaining she cannot take separation from her husband, as in their religions divorce is prohibited. So, in all these circumstances, she has to bear all this routinely acts of violence. She further stated that in police she have no trust because they never become able to provide us (women) security.

She is of the opinion that it is women who provide space to men to become a batterer. She said "if we, women, have enough economic sources and if we have capacity to fight for our rights then no man ever dare to touch our body in this way".

5.17 Case Study No. 5.3

Shakeela is 34 years old women and was married at the age of 17. She has three sons and two daughters. She said that they are migrated from Norowal, and now settled here in G-7, Allama Iqbal Town. She is working as house maid and living in a joint family system where the mother-in-law and sisters-in-law all are living combined. Although she has a separate kitchen but mostly share with her mother-in-law and with the families of her husband's brothers. She stated that large family size sometimes becomes the serious cause of dispute. She said that her mother in law always tortures her psychologically and emotionally by saying that she had illegal relations with other males. She said that her mother-in-law never accepted her as daughter-in-law and always tries to cause conflict between her and her husband. She said that I have five children and how can I afford such illegal claims as my children are growing up, what they will think about their mother. She said that her husband marries outside the family and this is the major reason which makes her mother-in-law to raise conflicts. She stated that once my mother-in-law complained my husband about the (so-called) my illegal acts, and my husband beat me with rope.

She said that once her husband beat her severely by binding her to the bed (*charpai*) with rope and beat her with stick. He also used his hands and abusive language in the presence of children. She said that this was very humiliating for her and she cries but no one came forward to help her at this situation. She said that response of the society (neighbors and relatives) remains supporting in many times but no one try to stop my husband, as this all is understood as private and personal matter. She said that once my brother tried to warn him to not beat me; but this remain useless, as he affirmed that he will leave me, and in this situation no one would adopt me and my children.

Then she complained to women police, they sent her for medico-legal and after that they call her husband and warn him not to beat her again. She said that this was injustice, they did not even try to help me but solved my matter lightly. She said that when my husband take me home back, he again beat me. She said that women police is useless; they only take promises and securities but not help the victim. She said that if victim try to seek help from women police at the hour of need, it means that she is the enemy of herself. She said that society also blame at this time and

conclude that this all is the mistake of women, “men always remain the batterer and most innocent in our patriarchal society”.

5.18 Case Study No. 5.4

Najma Khatoon is living in Alama Iqbal Town, G-7 Markaz, near the Sitara Market, Islamabad. Now she is 27 years old but when she was married she was only 17. She have three children, one daughter and two sons. Her husband works as carpenter in a private shop. She stated that he drinks alcohol regularly and often beat her. She said that alcohol is the important reason of her family’s poverty. What her husband earn out, he spent all this on alcohol in order to fulfill his useless desire. She stated that her husbands are living too far, and they are not able to support her socially or on economic basis. She said that her husband is well aware that she is depending on him in all ways and she stated that ‘he still did not consider me important’.

She further stated that after drinking, he abused me sexually and beat me very often. She said that once he beat me with the rods of iron. She said that he does not support her economically and she is quite helpless in the way to support her children and run the domestic expenses by her own. She said that “women in all cases have to sacrifice and why males are so free to do what they want do, and they got no obligations from the religion and society. No one in daily routine ask them about their activities, so they feel free to do anything by their own”.

She said domestic violence is considered very much personal matter, and no one come to help the victim. She said that when my husband beat me, I cries loudly, but no one come to help me, neither any relative nor any neighbor. She said that people does not care about the pains of others but only cares about them. She said that I am sweeper and sometimes I have to go for work when I have severe wounds. She said that I have to earn for my children so I cannot avoid working. She said that my in-laws know about all this, but they never try to help me.

She further stated that women police is not the solution of the violence problem. They never help but they only need money. She said that if I complain to women police they will do nothing but only to arrest him for some day (If I am so lucky). And when he will get back, he will continue to beat me. She said that by complaining to women police, her marital relations get only worse but not good. She said that our society is male dominant, and it is expected duties of a woman to obey her husband in every condition. She said that violence is considered as the personal and

family matter, and by complaining to women police, it is considered that, woman is publicizing the family matter. She said that it is not possible for her to complain against her husband as she has children and she cannot afford separation.

5.19 Men in Women Police

Within the women police station, there are five male members. Two male police official goes with the women police on raid to help and assist them. Two male police constables remain guard over the main gate. One male driver performs the duty to drive the police van and take the police officials on raid as well as in *Kachehri*.

One women police official stated that “if we go on raid then one male go with us, the presence of male make us confident and comfortable because there sometimes people of the community fight back.” In the case if male police officer is harassing then one women police officer said “we can complain to higher authorities, and severe action can be taken against him”.



Snap 5.6: Police Van used by Women Police.

5.20 Purdah at Women Police

There was about no women police member who veils her face in women police station, G-7 Sitara Market. Only few cases has been observed of those police officials, who entered within the women police station at their duty time, by wearing black gown to hide the police uniform. As the black is dominant color, so preferably it is worn by police members when they go outside the police station, as their duty timings ended. This black color gown is not wear by police members within the women police station or out (when they are on duty). This reflects the important concept of stigma attached to them within the society.

5.21 Satisfaction Level of Women Police Staff

During the interviews and focus group discussion, it is observed that satisfaction level of female police staff is quite low within the women police station, G-7 Markaz. The reasons are categorized under two important chunks, one is that Police is not facilitating them well enough, and second is based on societal stigma. Talking about the first, one women police officer stated that “our medical is not free”. This small sentence carries hundreds of problems faced by women police. Like other government workers, they are not provided medical, and this is not included within their monthly income. Some are of the view that although they have heavy salary (as women constable’s salary ranges from 30000-40000) but authority matters a lot. A SHO is sole dominant within one police department and asking other to do what she wanted them to do. So, the authority within the less competent hands is another important reason. One police official told the researcher that “our maternity leaves are only of three months”. Police is a profession with a very tight schedule, and it becomes very difficult for a women to take the maternity leaves of only three months and come back to work again. Another important reason if the dissatisfaction of women police is the tight duty routine. SHO, Parveen Fatime told the researcher that “the women who are working within the police department had to go with very tight duty schedule. When I took charge, I changed this system, and try to restrict only eight hours duty for women police officers with one holiday in the week. This was the great improvement and this facility was not available to women in police before this.”

The second thing which can cause the satisfaction level of women police near to ground is the stigmatize nature of this profession. The people of the society thought about it and perceived it in

a very negative sense. As in the previous chapter, it was discussed how society people thought about the women in policing and attach different kind of stigma to them, so it becomes clear that a woman in police have to cope with very hard circumstances. Society people conceive that the women in policing built illegal sexual ties to the males in police to get promotion. One male respondent during his interview stated that “women police officers do not marry, because they don’t need to...” The negative connotation and high level of stigma attached to this profession often cause hurdles for a women police officer, and make her to hate her profession at some extent.

5.22 Conclusion

The chapter was about the appropriate roles and duties of women in policing. The women police station which was first built by former Prime Minister Benazir Bhutto in 1994 was to help those women who do not report the crime due to psychological and emotional problems they face from males police members. A women police station is built in a way to help and protect the women victims and lead them to justice. Women police are working in very strict conditions where they have to cope with the less facilities, tight schedule, society hatred, etc.

Despite this, the women police is structured to help the victims and do not conceive the domestic cases of violence as personal matter but also deal it in the appropriate and legal way, but the community women and specially the victims of domestic violence have different view about it. Four case studies have been discussed within the chapter to illustrate the second picture of women police, which is portrayed by victims of domestic violence. The domestic violence which is the most legal issue (as discussed by law), but deal by women police very lightly and carelessly, without regarding the needs and protection of victim. On the other hand, if we see this from the women police point of view, they say that there are growing quantity of the withdrawal of domestic violence cases by the victim herself, as she do not want the legal procedure against her own husband.

The satisfaction level of women police officers also discussed at the end from the both perspectives; the less facilitation by police department and severe stigma attached to it. Police department has very tight schedule, it does not allow them to have well enough maternity leaves, it does not give them medical facilitates etc. are the common problem faced by a woman police

officer within the department, which when she goes out of police station, the usual stigma attached to this profession by society is also creating problems and lessen the interests of other women to join police service.

CHAPTER No. 6

DISCUSSION AND CONCLUSION

The research was about the growing ratio of domestic violence within Allma Iqbal Town where the efforts of women police in order to minimize the effects of this particular type of violence, were also noted. Not only in Pakistan, but all around the world, government on state and provincial level are trying to empower the women and provide the basic rights to them. Torture is the violation of women rights, and torture within the sphere of family (some time justified as 'personal matter' or 'private matter of husband and wife') has been widely debated and discussed by the feminist movements throughout the world. According to the UN convention on torture, any form of domestic violence which violates the basic rights of women, threat her physically or psychologically and harm her emotionally, mentally and physically is the violation of basic human rights and must come under the legal prosecution¹³.

Most of the causes of domestic violence can be seen within the dominant social structure of patriarchy. Patriarchy in general sense is the term used for the domination of man or 'rule of father', and consequently shape the social structure in such a manner that the rights of female beings are neglected everywhere. Within the feminists movement patriarchy has been widely used as a term where the totalities of oppressive and exploitive relations to women are justified on societal level. So in feminism patriarchy is usually taken to refer the systematic organization of male supremacy and female subordination. So, most feminists in order to cope with the violence against women adopts the radical approach (often hated by males as well as male dominant society), which not only influence the whole movement of feminism but proved first step in order to destabilize the domination of men over women. So, most of the radical feminist regards the dominant male discourse as abusive and are concerned that how women themselves define violence: 'domestic violence' is that which women define as domestic violence.

According to the majority of researches, the pattern of domestic violence usually occurs in cycles and involves three phases. The first phase is of tension building, where normal anger and conflict

¹³ The UN General Assembly passed resolution 48/104 on 20 December 1993.

take the shape of growing violence and then the matter enter into the second battering phase where the male (in majority of cases a husband) cause severe physical damage to victim. The act of violence usually followed by third important phase which can be considered as sympathetic phase in which the batterer regrets and become sorrowful (sometimes do promises never to do it again). The three cycle phase never ends but continues rapidly with increasing levels of violence.

The women police are functioned in order to strengthen the women and increase the confidence rate within them so they may have a place where they can complain about the societal injustice. The functions of women police is not to substitute the men but to have available in the force trained women to carry out those police duties for which a women is more appropriate than men. By developing the emotional feminine link to females victims, women police (is considered to) have more skills to understand the problems of victims and can provide them psychological assistance.

Most of the residents of the Allama Iqbal Town are Christian and the dominant occupation is sweeper¹⁴. Although people are now moving to skilled labor, but still the domination and preference of traditional occupation (sweeper) is heavy. Majority of the residents in the community are migrated from the different areas of Punjab (although the small quantity of the migrants from Sindh and KPK are also present) and formulate a multi-culture community. The early marriages and more than 3 (average) children is another characteristic of the locale. Even though, the community at first sight appears to be of secular nature, where the females are sitting at the street and on small shops, chatting with other males but after the six months of intensive qualitative research work (with the help of participant observation, in-depth interviews and Focus group discussion), the traditional male dominant nature of patriarchal society was another distinguishing of the area.

The definition of domestic violence often proposed by the community people do not encompass the wide area of psychological, sexual and emotional forms of violence, but according to the local people the domestic violence is, when a husband or male member of family severely beat his wife or women of his household. While when a man drinks the alcohol and sexually abuses

¹⁴ Most of the sweepers are employees of Capital Development Authority (CDA) and on Friday they usually sweep the motorways at the entrance of capital.

his wife, this is considered as the part of marital relation but not regarded as sexual form of domestic violence. The emotional and psychological aspects of violence which may include the humiliation, disgrace, abusive language, destructive comments by community, threat of divorce or life threat etc. are not categorized under the wide subject of domestic violence. According to the dominant perception, male members of the household can threat and disgrace the women of their household in order to sustain and strengthen their authority over them.

Usually the intensity of domestic violence varies from time to time. Local people do not include the emotional, sexual and psychological abusive of the women (wife) under the wider category of domestic violence, but they regard all this as routine matter. The enculturation of male child in the patriarchal environment influences their mental structure and very often the children of violent males become batterer by observing their father having supreme authority over the women of household. In many of the cases the wife remains the solo victim of domestic violence where she not only suffers the physical ill-treatment and mental and emotional disgrace by her husband but from her in-laws too.

The major discussion of the subject, which remains the focal during the whole research, was whether violence is personal matter or legal one? Can any violence victim seek legal justice or not? Whom to address after being abused domestically? Due to the patriarchal nature of community, it was considered bad to address someone or take someone help on the matter of domestic violence because it is perceived of very personal nature. When a husband beat his wife regularly and severely, only then a woman is allowed by society to involve her relatives, parents or neighbors, but not women police or any stranger in it. Going to women police for reporting the domestic violence cases not only cause disgrace between the men of community but also other women of the community (who have the patriarchal training throughout their lives) did not feel it appropriate.

The community people regard the severe and regular batterer with some serious psychological illness. While studies have showed that batterers come from all walks of life and every socioeconomic and ethnic group, and appear to be normal in every respect. But the dominant perception is that the man who beat his wife or any other female of his household may have some psychological problem. People say that batterer found relaxation in beating, and this is their routine work. There are no psychological characteristics that distinguish batterers from men

who do not batter. Often people outside of the relationship have trouble believing that such a seemingly normal person would be capable of such acts.

According to the local people if the woman is understanding and patient, the things will get better with the passage of time. One dominant perception is that a wife should be obedient and try to stabilize the situation by understanding the situation and temper of her husband. But this often does not help out. In Allama Iqbal Town many women tries to understand the temper of their husbands and hop everything will get better with the passage of time. However, waiting and hoping a batterer will change never actually work out but allow men (husband) to dominate the women (wife) more comprehensively.

The practice of early marriages, low socioeconomic group, and no separation after marriage (as Christianity offers strict restriction over divorce) are all strongly participate in the growing rates of domestic violence, but the majority of dominant causes remain behind this act are economic reasons and male ego. Sometimes people label it to women mistake and say that often the violence cases within the family occur when a woman do not obey his husband or build illicit sexual relations to other men. But still the economic factor within the household and most importantly the dominancy of males over the women is the important reason behind the domestic violence. The patriarchal nature of society, where a male is in every way superior and right over the female, is the major reason of domestic violence. Woman is considered as *kam aqal* (foolish) and *jazbati fitrat* (emotional nature), and her decisions are regarded less important while man perceived as wise and intelligent and he remain the decisions maker in most of the time.

Within the Allama Iqbal Town, the domestic violence is usually regarded as a one-time isolated occurrence, and battering is considered the right of husband over the wife (as part of normal routine). Sometimes it does not remain limited to only one physical attack but includes usually the repeated practices of the number of tactic often ranging from intimidation, threats, economic deprivation, and isolation from children to psychological and sexual abuse. The domestic violence typically involves humiliating, destructive comments by the community people that sometimes crush self-esteem and many of time the self-confidence.

The response of society towards the victim of violence remain sometimes cooperative but in majority of cases society people humiliate and disgrace the victim by perceiving that it would be

her fault. As male dominance within the Allama Iqbal town is eminent and when a man beats his wife, people apprehend that it would be the fault of his wife on which he beat him. If ever, victim complains to women police or any other about this act, this is also perceived as bad. People say that a wife is the protector of the honor of her husband, but whenever she goes for complaining, this means she is publicizing his honor. If a female victim complains to women police, this may result in the legal procedure against her own husband, and people say if he is being caught then who will arrange money to run the household? So, in all these circumstances, a woman (if she is the victim of domestic violence) should not complain to women police because it would not only be bad for her but can cause hurdles for her family too. Although society, neighbors in particular, also play a positive role to the victim of domestic violence by sympathizing her, protecting her and helping her to go to women police but these cases are very rare. In most of the occasions, neighbors and relatives considered domestic violence as a personal matter of husband and wife and try to not interfere (help the victim).

A victim of violence in Allama Iqbal Town found different types of hurdles when she tries to report the case to women police. The concept of family honor is an important reason which restricts a woman to go and complain about the violence case. The society pressure and the fear of male (husband) anger are also working together in order to destabilize the confidence of victim. As the society is patriarchal and the authority of husband over the wife is often justified and considered legal and logical, so it remains obvious for community females to not complain about the violence cases against their own husband. Another important reason which restricts the female victim of Allama Iqbal Town to go and report the cases of violence is the behavior of women police officers. It is often perceived by the women of community that women police are just like male police and did not help the victim. It is a common perception in the community that women police like the male police required money (bribe) to help someone. It is perceived that when a violence victim goes to women police, instead of solving the case and protecting the victim, the women police call the husband (batterer) and may force her to go with him back home. Another hurdle which women victims usually face is emotional support. A violence victim needed supporting hand of relatives or neighbors to go to women police and report her case, but it remains most of the time impossible as no one gets ready to help her. People say that this is the personal matter of husband and wife and no one should be involved in this matter.

Women police as an institution is often hated by local people (both male and females). People say that women police did solve the problem but enhances its intensity. Another reason of the hatred is the common perception that like men police the women police only work in Pakistani society when they are given heavy bribe. But the most dominant of all these is these is the notion that women must not join the police service. Policing is considered masculine nature profession and whenever a woman join police service, people attach negative connotation with it i.e. she may have illegal relations to high-rank officers. Within the area a woman is accepted and respected in every role like as a mother, sister, daughter and wife but as a police officer she is not accepted on societal ground. People of the community say that the many women police officers do not marry, because no man gets ready to marry them.

The definition of domestic violence by women police is quite different from the definition of domestic violence by community. For women police domestic violence can be understand as a violent act, intentionally taken by males against the females of their family to strengthen their superiority, and it can cause damage to women's physical, sexual, mental and emotional self. The inclusion of sexual, mental and emotional violence activities against the women not only wider the depth of subject but also helped women police officers to understand the problems of a victim holistically. The women police, a project initiated by former Prime Minister Benazir Bhutto in 1994 was to help those women who do not report the crime due to psychological and emotional problems they face from males police members. A women police station is built in a way to help and protect the women victims and lead them to justice. Women police are working in very strict conditions where they have to cope with the less facilities, tight schedule, society hatred, etc.

There is five step procedures to register the domestic violence case. First stage includes when a women come for complain, it is expected duty of female police officers to help (both emotionally and psychologically), guide and protect the victim. The second stage involves the reporting process, where women police officers take the victim of domestic violence to Ladies Complaint Unit (LCU) and report the complaint carefully. The third stage involves the medical of victim. If necessary then a woman constable goes alongside the victim of domestic violence to doctor and take back the file of medico-legal to SHO. A copy of medico-legal is also provided to women victim. The fourth stage is about the entry of FIR and the last stage encompasses the

investigation process, where the women police investigate at both; within and outside the police station.

Women police is playing an important role in empowering the women of community at their level, but most of the victims of domestic violence are not satisfied with their efforts. Many of the victims of domestic violence do not go to women police because of their bad attitude. They say that whenever some victim of violence goes to women police, they take it non-seriously and try to solve the (personal) problem immediately. They noted that this uncaring attitude of women police made a victim more vulnerable. While the women police respond to this issue that males are providers of economic resources to a woman, so whenever a victim of violence complains about her husband, after few days she withdraws the case from women police. So, women police try their best to solve the problem at the first level, because everything was going to be all right between husband and wife again.

Law are developed for the betterment of people and the domestic violence can be eliminated or possibility minimize through the proper application of law; the hypothesis which was developed at the initial stages of the research. Although the proper application of law can contribute to minimize the effects of domestic violence, but the major problem are the patriarchal roots of cultural system. Women police can help in empowering the women at some extent but in order to empower the women, culture must provide appropriate space. Women should be allowed to join the work force and they needed to be stable on economic grounds. The domestic problems of violence can only be minimized when women are given enough importance and respect on societal level.

BIBLIOGRAPHY

- Anderson, K. (1997). Gender, status, and domestic violence: An integration of feminist and family violence approaches. *Journal of Marriage and Family*, 59, 655-669.
- An-Na'im, A. (Ed.). (2002). *Islamic family law in a changing world: A global resource book*. London: Zed Books.
- Arias, I., & Beach, S. (1987). Validity of self-reports of marital violence. *Journal of Family Violence*, 2, 139-149.
- Asling-Monemi, K., Pena, R., Ellsberg, M. C., & Persson, A. L. (2003). Violence against women increases the risk of infant and child mortality: A case referent study in Nicaragua. *Bulletin of the World Health Organization*, 81, 10-18.
- Brassard, R. Marla & Germain, Robert (1987) *Psychological Maltreatment of Children and Youth*, Pergamon Press
- Blumberg, R. L. (1984). A general theory of gender stratification. *Sociological Theory*, 2, 23-101.
- Bourdieu, Pierre, (1977) "Outline of a theory of practice". Cambridge: Cambridge University Press
- Bourdieu, Pierre (1990), *The Logic of Practice*, Polity Press, Cambridge
- Bowker, L. (1983). *Beating: wife beating*. Lexington, MA: Lexington.
- Campbell, A. (1993). *Men, women, and aggression*. New York: Basic Books.
- Coker, A. L., & Richter, D. L. (1998). Violence against women in Sierra Leone: Frequency and correlates of intimate partner violence and forced sexual intercourse. *African Journal of Reproductive Health*, 2, 61-72.
- Connell, R. (1995). *Masculinities*. Berkeley: University of California Press.

Cuno, K. M. (2003, April). Divorce and the fate of the family in modern Egypt. Paper presented at the workshop on Institutions, Ideologies, and Agency: Changing Family Life in the Middle East, University Center for International Studies, University of North Carolina, Chapel Hill.

Dobash, E. R., & Dobash, R. P. (1979). Violence against wives: A case against the patriarchy. New York: The Free Press.

Dobash, R. P., Dobash, R. E., Wilson, M., & Daly, M. (1992). The myth of sexual symmetry in marital violence. *Social Problems*, 39, 71-91.

Dutton, D. G. (1988). The domestic assault of women. Psychological and criminal justice perspectives. Boston: Allyn & Bacon.

Dyson, T., & Moore, M. (1983). On kinship structure, female autonomy, and demographic behavior in India. *Population and Development Review*, 9, 35-60.

Encyclopedia of Britannica, 15th Edition, Vol. 14, (1943-73) William Benton Publisher

Ellsberg, M., Pena, R., Herrera, A., Liljestrand, J., & Winkvist, A. (1999). Wife abuse among women of childbearing age in Nicaragua. *American Journal of Public Health*, 89, 241-244.

Feldman, S. Robert, (1985), *Social-Psychology: Theories, Research and Application*, McGraw-Hill Book company, New York

Galtung, Johan (1996) "Peace by peaceful means: Peace and conflict, Development and Civilization". Oslo: International Peace Research Institute.

Galtung Johan (1990), 'Cultural Violence' *Journal of Peace Research*, Vol.27, no.3.

Gender, Violence and the Social Order, Jayne Mooney, 2000, Macmillan Press Ltd. London.

Gelles, R. J. (1974). The violent home: A study of physical aggression between husbands and wives. Beverly Hills, CA: Sage.

Gelles, R. J. (1976). Abused wives: Why do they stay? *Journal of Marriage and Family*, 38, 659-668.

Gelles, R. J. (1985). Family violence. *Annual Review of Sociology*, 11, 347-367.

Gelles, R. J., & Straus, M. A. (1988). *Intimate violence. The causes and consequences of abuse in the American family*. New York: Simon and Schuster.

Gondolf, E. W. (1985). *Men who batter: An integrated approach for stopping wife abuse*. Holmes Beach, FL: Learning Publications.

Goode, W. (1971). Force and violence in the family. *Journal of Marriage and Family*, 33, 624-636.

Hoffman, K. L., Demo, D. H., & Edwards, J. N. (1994). Physical wife abuse in a non-Western society: An integrated theoretical approach. *Journal of Marriage and Family*, 56, 131-146.

Holden, G. W. (2003). Children exposed to domestic violence and child abuse: Terminology and taxonomy. *Clinical Child and Family Psychology Review*, 6, 151-160.

Hamberger, L. K., & Hastings, J. E. (1986). Personality correlates of men who abuse their partners: A cross-validation study. *Journal of Family Violence*, 1, 323-346.

Iovanni, LeeAnn and Miller, L. Susan (2001), *Criminal Justice System: Responses to Domestic Violence*, In Renzetti M. Claire et al. (eds.) *Sourcebook on Violence against Women*, Sage Publications, London and New Dehli.

Jasinski, L. Jana (2001). *Theoretical Explanations for Violence against Women*. In Renzetti M. Claire et al. (eds.) *Sourcebook on Violence against Women*, Sage Publications, London and New Dehli.

Jejeebhoy, S. J., & Cook, R. J. (1997). State accountability for wifebeating: The Indian challenge. *Lancet*, 349, S110-S112

Jewkes, R., Penn-Kekana, L., Levin, J., Ratsaka, M., & Schrieber, M. (2001). Prevalence of emotional, physical, and sexual abuse of women in three South African provinces. *South African Medical Journal*, 91, 421-428.

Jilani (1992), *Whose Laws?: Human Rights and Violence Against Women in Pakistan*, In Margaret Schuler (eds.) *Freedom from Violence, Women's Strategies from Around the World*, Women, Laws and Development, OEF International, New York

- Jilani, Hina & Ahmed, M. Eman (2004), Violence against Women: The Legal system and Institutional Responses in Pakistan, In Savitri Goonesekere (eds.) Violence, Law and Women's Rights in South Asia, Sage Publication, London and New Delhi
- Kalmuss, D. S., & Straus, M. A. (1982). Wife's marital dependency and wife abuse. *Journal of Marriage and Family*, 44, 277-286.
- Khan S. Tahira, (2006) "Beyond Honour" Oxford University Press, Karachi
- Kim, K., & Cho, Y. (1992). Epidemiological survey of spousal abuse in Korea. In E. C. Viano (Ed.), *Intimate violence: Interdisciplinary perspectives*, (pp. 277-282). Washington, DC: Hemisphere.
- Kirkwood, C. (1993). *Leaving abusive partners: From the scars of survival to the wisdom for change*. Newbury Park, CA: Sage.
- Kishor, S., & Johnson, K. (2004). *Profiling domestic violence: A multi-country study*. Calverton, MD: ORC Macro.
- Koenig, M., Ahmed, S., Hossein, M., & Khorshed Alam Mozumder, A. (2003). Women's status and domestic violence in rural Bangladesh: Individual and community-level effects. *Demography*, 40, 269-288.
- Langhinrichsen-Rohling, J., Neidig, P., & Thorn, G. (1995). Violent marriages: Gender differences in levels of current violence and past abuse. *Journal of Family Violence*, 10, 159-172.
- Levinson, D. (1989). *Family violence in cross-cultural perspectives*. Newbury Park, CA: Sage.
- Lewis, D. Othow (2001) "The Gentler Sex and the Cycle of Violence", *Radcliffe Quarterly Inquiry*, Winter 2001, Radcliffe Institute
- Malik, Abdul Hakeem (1996) "Quranic Prism" Aamir Publications, Muzaffargarh, Pakistan
- Martin, Susan Ehrlich (1999) "Police Force or Police Service? Gender and Emotional Labour" *Annals of the American Academy of Political and Social Science*, Vol. 561, (Jan., 1999), pp. 111-126

McKenry, P. C., Julian, T. W., & Gavazzi, S. M. (1995). Toward a bio-psychosocial model of domestic violence. *Journal of Marriage and Family*, 57, 307-320.

McWilliams, Monica (1998), *Violence against Women in Societies Under Stress*, In R. Emerson Dobash and Russell P. Dobash (eds.) *Rethinking Violence against Women*, Sage Publications, London, New Delhi.

Mirowsky, J., & Ross, C. E. (1989). *Social causes of psychological distress*. New York: Aldine.

Mohanty, Bedabati (2005), *Violence against Women: an analysis of contemporary Realities*, Kanishka Publishers, New Delhi

Moors, A. (1995). *Women, property, and Islam: Palestinian experiences 1920-1990*. Cambridge, U.K.: Cambridge University Press.

Nelson, E., & Zimmerman, C. (1996). *Household survey on domestic violence in Cambodia. Phnom Penh, Cambodia: Ministry of Women's Affairs and the Project against Domestic Violence.*

Patel, Rashida (2010) *"Gender Equality and Women's Empowerment in Pakistan"* Oxford University Press, Karachi

Ptacek, J. (1988). Why do men batter their wives? In K. Yllo & M. Bograd (Eds.), *Feminist perspectives on wife abuse* (pp. 133-157). Newbury Park, CA: Sage.

Rao, V. (1997). Wifebeating in rural South India: A qualitative and econometric analysis. *Social Science and Medicine*, 44, 1169-1180.

Reiss, A. J., & Roth, J. A. (1993). *Understanding and preventing violence*. Washington, DC: National Academy Press.

Robert E. Worden and Alissa A. Pollitz (1984) "Police Arrests in Domestic Disturbances: A Further Look", *Law & Society Review*, Vol. 18, No. 1 (1984), pp. 105-120

Ross, C. E. (1991). Marriage and the sense of control. *Journal of Marriage and the Family*, 53, 831-838.

- Sahgal, Punam (2007), "Women in Police: A Study of Their Career Aspirations and Motivation" *Indian Journal of Industrial Relations*, Vol. 42, No. 3 (Jan., 2007), pp. 408-429
- Santos, M. Cecilia (2004) "En-Gendering the Police: Women's Police Stations and Feminism in São Paulo" *Latin American Research Review*, Vol. 39, No. 3 (2004), pp. 29-55
- Schuler, Margared (1992) *Freedom from Violence, Women's Strategies from Around the World, Women, Laws and Developmen*, OEF International, New York
- Schuler, S. R., Hashemi, S., & Badal, S. (1998). Men's violence against women in rural Bangladesh: Undermined or exacerbated by microcredit programmes? *Development in Practice*, 8, 148-156. Schuler,
- SharmaRashmi, (2009) "women development: new approaches and innovations", Regal Publications
- Smith, M. D. (1990a). Socio-demographic risk factors in wife abuse: Results from a survey of Toronto women. *Canadian Journal of Sociology*, 15, 39-58.
- Smith, M. (1990b). Patriarchal ideology and wife beating: A test of a feminist hypothesis. *Violence and Victims*, 5, 257-273.
- Sonkin, D. J., Martin, D., & Walker, L. E. A. (1985). *The male batterer: A treatment approach*. New York: Springer.
- Sood, Sushmaedt. (1990) "Violence against Women" Arihant Publishers, Jaipur (India)
- Subbamma, Malladi (1985) "Women: Tradition and Culture" Sterling Publishers pvt.Ltd.
- Symonides, Janusz&Volodin, Vladimir, (2002). "A guide to human rights: institutions, standards, procedures - Women and Human Rights". France:UNESCO publications.
- Stark, E., & Flitcraft, A. H. (1991). Spouse abuse. In M. L. Rosenberg & M. A. Fenley (Eds.), *Violence in America: A public health approach* (pp. 123-157). New York: Oxford University Press.
- Stets, J. E. (1988). *Domestic violence and control*. New York: Springer-Verlag.

- Stets, J. E. (1991). Cohabiting and marital aggression: The role of social isolation. *Journal of Marriage and the Family*, 53, 669-689.
- Straus, M. A., Gelles, R. J., & Steinmetz, S. K. (1980). *Behind closed doors: Violence in the American family*. Garden City, NY: Anchor.
- Straus, M. A., Gelles, R. J. (1986). Societal change and change in family violence from 1975 to 1985 as revealed by two national surveys. *Journal of Marriage and the Family*, 48, 465-479.
- Tjaden, P., & Thoennes, N. (1998, November). Prevalence, incidence, and consequences of violence against women: Findings from the National Violence against Women Survey (Research in Brief NCJ 172837). Washington, DC: U.S. Department of Justice, Bureau of Justice Statistics.
- Tomasevski, Katarina. (1993). "Women and Human Rights", London/Atlantic Highlands: Zed Books Ltd.
- Ulrich, P., & Huber, J. (1981). Observing parental violence: Distribution and effects. *Journal of Marriage and Family*, 43, 623-631.
- Walker, L. (1984). *The battered woman syndrome*. New York: Springer.
- Watts, C., & Zimmerman, C. (2002). Violence against women: Global scope and magnitude. *Lancet*, 359, 1232-1237.
- Weis, J. (1989). Family violence research methodology and design. In L. Ohlin & M. Tonry (Eds.), *Crime and justice: An annual review of research* (Vol. 11, pp. 117-162). Chicago: University of Chicago Press.
- Williams, K. R. (1992). Social sources of marital violence and deterrence: Testing an integrated theory of assaults between partners. *Journal of Marriage and Family*, 54, 620-629.

Appendices

Questionnaire for General Public

Name _____ Age _____

Sex: M / F Education {Completed Classes} _____

Marital Status _____ Occupation _____

Religion & Sect _____ Monthly Income _____ (Rs)

Family Members _____ Caste _____

Residential Place _____ Mother Tongue _____

- 1) Do you think that violence against woman exist in our society?
- 2) What is the definition of violence according to you?
- 3) What you think in which role women is being victim of violence?

(Wife, sister, mother, daughter, any other)

- 4) Do you think violence is personal or family matter?
- 5) What are the factors which lead towards the domestic violence?

(Economic, social, psychological, religious, any other)

6) In your view who is responsible for the act of violence?

(Society, Religion, Male ego, Women Mistake, any other)

7) What you think why women always be subordinate by men?

8) What you think why female do not complaint against violence cases?

9) Do you ever experience domestic violence either direct or indirect?

10) If you are a victim of violence, do you report your case to police?

11) What you think which factors make woman strong enough to stand against violence?

12) What you think how our society treat a woman who is victim of violence?

13) Do you think women need social security by males of her family at every stage of her life?

14) Do you agree that women are physically, emotionally and mentally weaker than man?

15) Do you think police have to be involved in the case of domestic violence against women?

16) What is your perception about police?

17) Do you feel women can join police force?

18) Do you think violence cases can be controlled through the participation of women police?

19) Do you feel women police can better solve or handle the cases of domestic violence?

20) What are the fears inside women which confine her to reporting the cases of violence?

21) Do you think women police do better job to stop violence cases in past few years?

22) What is the major hindrance for women police in resolving the case of domestic violence?

23) Do you think that police department have all types of safety measure?

24) Do you think controlling violence is merely the responsibility of police or other institutions of the society should be involved in it?

- 25) Do women police use abused language while dealing with the cases of violence?
- 26) At what age you were married?
- 27) How your marital life is going on?
- 28) How many children you have?
- 29) How is your relation with your parents after your marriage?
- 30) How your mother in law treats you?
- 31) How your sister in law treat you?
- 32) Did they cause any quarrel in the home?
- 33) Whether your husband takes the side of you, or his blood relatives?
- 34) Did he ever beat you?

(YES

NO)

- 35) When first time he beats you? (years after marriage)
- 36) What was reason for it?
- 37) What is your behaviour or reaction to your husband after his act of violence?
- 38) Do you feel humiliation after this act?
- 39) What you think what you can do against this act?
- 40) To whom you call for help, when your husband beats you?
- 41) What is the reaction of your parents after the act of violence?
- 42) Do you ever report in police?

(YES

NO)

- 43) If yes then how you get to know about reporting in police?
- 44) If no, then what are those causes which prevent a women to report in police after being victim of violence?

Thank you for your time and Support



Appendix No. 2

Q. No. -----

Questionnaire for Women Police

Name _____ Age _____

Sex: M / F Education {Completed Classes} _____

Marital Status _____ Rank _____

Religion & Sect _____ Monthly Income _____ (Rs)

Family members _____ Caste _____

Residential Place _____ Mother Tongue _____

- 1) Do you think that violence against woman exist in our society?
- 2) What is the definition of violence according to you?
- 3) What you think in which role women are mostly being victim of violence?

(Wife, sister, mother, daughter, any other)

- 4) Do you think violence is personal/family matter?
- 5) What are the factors which lead one towards the domestic violence?

(Economic, social, psychological, religious, any other)

6) In your view who is responsible for the act of violence?

(Society, Religion, Male ego, Women Mistake, any other)

7) What you think why women always be subordinate by men?

8) What you think why female do not complaint against violence cases?

9) Do you ever experience domestic violence either direct or indirect?

10) What you think which factors make woman strong enough to stand against violence?

11) What you think how our society treat a woman who is victim of violence?

12) Do you think women need social security by males of her family at every stage of her life?

13) Do you agree that women are physically, emotionally and mentally weaker than man?

14) Do you think police have to be involved in the case of domestic violence against women?

15) Do you believe women can join police force?

16) Do you think violence cases can be controlled through the participation of *women police*?

17) Do you feel women police can better solve or handle the cases of domestic violence than the male police?

18) What are the fears inside women which confine her to reporting the cases of violence?

19) Do you think women police do better job to stop violence cases in past few years?

20) What is the major hindrance for women police in resolving the case of domestic violence?

21) Do you feel victim herself willing to cooperate to the women police?

22) Do you think that police department have all types of safety measure?

23) Do you think controlling violence is merely the responsibility of police or other institutions of the society should equally contribute?

24) What are the usual perception of society about the women police?

- 25) How society behave with you, as you are the active part of Police department?
- 26) How you proceed the case of violence?
- 27) Which type of coordination you need from male police staff in handling violence cases?
- 28) What reaction you faced by victims when you contact them for case proceeding?
- 29) What is the procedure to register the case of violence?
- 30) Do you feel comfortable yourself in attending the cases of violence against woman?
- 31) What are the hindrances in dealing the violence cases?
- 32) How public behave with you when you investigate them for the case proceeding?
- 33) Do you think yourself an active part of police as male are, in resolving crime cases?
- 34) Does your police department provide any type of social and economic security to the women who are complaining against violence?
- 35) What you think what are the weak points of police in handling the violence cases?
- 36) Do you think your current status in police is enough capable to decrease the rate of domestic violence against women?
- 37) Do you think your presence in police make women confident to report their cases regarding violence?

If you are victim of violence then answers the below ones

- 38) At what age you were married?
- 39) How your marital life is going on?
- 40) How many children you have?
- 41) How is your relation with your parents after your marriage?
- 42) How your mother in law treats you?
- 43) How your sisters in law treat you?
- 44) Did they cause any quarrel in the home?
- 45) Whether your husband takes the side of you, or his blood relatives?
- 46) Did he ever beat you?

(Yes

No)

47) When first time he beats you? (years after marriage) _____

48) What was reason for it?

49) What is your behavior or reaction to your husband after his act of violence?

50) Do you feel humiliation after this act?

51) What you think what you can do against this act?

52) To whom you call for help, when your husband beats you?

53) What is the reaction of your parents after the act of violence?

54) Do you ever report in police?

(YES

NO)

55) If yes then how you get to know about reporting in police?

56) If no, then what are those causes which prevent a woman to report in police after being victim of violence?

57) Did you join women police after being victimize? Please explain?

Thank you for your time and Support



(Appendix No. 3) Socio-Economic Survey Form

Locale : _____

Date : _____

[illegible]

[illegible]