Chapter 2

Review of Literature
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The review of literature reveals that there has been no prior research directly on the “Functioning of All Women Police Stations in Tamil Nadu”. Contact was established with the one person Sri. M.K. Shukla who had done a dissertation on 'Women Police Station: Social Response', as part of his Master's Diploma in Public Administration at the Indian Institute of Public Administration. He has been kind enough to send a copy of his dissertation.

A review of the journals from 1989-90 onwards (depending on availability) also revealed no direct research on the topic but a number of articles that are related and may weigh on the study were read and noted. The contribution and references section available in these journal articles / books often helped in knowing names of resource persons which were followed up.

For eg.

<table>
<thead>
<tr>
<th>Book</th>
<th>Crime against women</th>
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<tr>
<td>Editor</td>
<td>O.C.Sharma</td>
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<tr>
<td>Published in</td>
<td>1994</td>
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<tr>
<td>Contributors</td>
<td>26</td>
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The addresses of these 26 contributing authors were given in the said book and so questionnaire/ letters were sent to all. Seven people responded.

From General Information System names of 70 Universities that offer M.A. Sociology in India were down loaded and contacted. Some of the Universities like
Delhi University, BHU, SNDT, Bombay etc. have suggested names of books and addresses for contacting. They also confirmed that till date there has been no research on the mentioned topic.

Google and Altavista search were also helpful as was the Insite and Emerald Library search of British Council Library, which allows one to search for articles and access them from any one of the world wide link of British Council Libraries.

Universities and Resource persons abroad have also been contacted but since they do not have the same kind of institutions for dealing with such problems, they have suggested names of books and other resource persons.

The books that the researcher has reviewed over the years are appended. While reviewing books the broader areas for focusing were: social control; role of police in society; women police and women studies.

Contact was established through letters and subsequent questionnaires with the other states that have All Women Police Stations in India. Besides Tamil Nadu - 15 other states and union territories have women police stations functioning for some time now. Kerala, Madhya Pradesh, Chandigarh, Maharashtra, Andhra Pradesh, Sikkim, Assam have promptly supplied the information sought.

The State Women's Commission was also contacted and five of them have written back – Kerala, Delhi, Orissa, Maharashtra and Tamil Nadu.
From the directory of women's studies in India letter and questionnaire were sent to 49 universities offering women's studies and six responded. From the same directory 50 women's studies organizations were also written to and five wrote back.

From the Internet (womenp1.txt pages 1-6), an address list of affiliate organizations of the International Association of Women Police was noted and letters sent.

The Bureau of Police Research and Development were kind enough to send an up-dated (18.02.98) list of addresses of DsGP/IsGP of STATES/UTs {total = 33}. Subsequently Questionnaires were sent to them to find out if their states had women police stations functioning therein and the role of this particular organization in their respective states. Besides books, journals, government records information was also sought from experts and experienced people in the field.

Since there was a lack of directly relevant literature, the researcher split the review of literature into sub – themes that would reflect on the need of such an organization, the basis for this need and the growth and sustenance of the organization and the personnel who keep this organization functional. With this view in mind review of literature focused on the following issues:

2.1. Status of Women

2.2. Police Women
2.1. STATUS OF WOMEN

This chapter focuses on the Indian Woman. She is both the dispenser/provider of services at the All Women Police Station (AWPS) - as well as the prime beneficiary/client. At times, she is also the one under investigation - 'other' party i.e., one against whom complaints are filed at the station. Before we move on to discuss how effectively or otherwise AWPS functions in Tamil Nadu, it merits a discussion on what it is that makes the Indian woman need an AWPS. The term 'police station' in the common perception conjures up an image of a place where crimes, mostly of a violent nature, are reported and dealt with. However in his study on police in Britain, Bayley mentions 'a clear preponderance of non-crime-related situations' (1985: 127) and goes on to say:

"Not only do intimate associations maintain discipline, but they also provide social services to their members. As informal relations erode, people must turn to the state for these services....... (thus) as societies become more industrial and urban and less agrarian and rural, police will deal with more service and fewer crime-related requests." (1985: 131).

A look at the duties assigned to the AWPS also reveals that it does not deal only with violent crimes. In fact, it is similar to the marriage counseling and later marital therapy in the U.S which did not arise from the development of theory and strategy by professionals but owed its existence to the public demand for help in coping with the problems of contemporary marriage. Groves (1940) located the origin of the demand for counseling services in the nature of modern life and the
environmental pressures on marriage and family living. Similarly the need for AWPS may have its basis in a weakening of informal social control and alienation from norms and values which were familiar as the individuals were growing up, leading to the need for a formal agency of social control to restore some order into the most basic of social groups – family. As there is a shift to secondary group relations and a weakening of informal social control, we find a greater reliance on formalized bodies to maintain cohesion and solidarity among the larger group.

The other reason we presume for the need of a police station to exclusively deal with problems faced by women may have its basis in the increasing incidents of violence involving women and high rates of crime against women. Then again, recommendations for a conscious shift in the role and functioning of police to an agency more oriented towards providing services than just enforcing law and order, have been made for long.

**Violence:** Violence is an oft heard term, hence before we progress any further, one question that needs to be discussed is: What is violence? How should it be conceptualised? The focus of those researching violence towards women has mainly been to describe the most obvious forms. However, feminists are extending both their empirical range and their conceptual framework to embrace activities and personnel not previously included in the literature of the subject. The term 'gender stratification' underlines the unequal power relationship between men and women in both the public and private spheres. The analysis of violence, including the threat and fear of violence, demonstrates some of the mechanisms through
which that domination and subordination is maintained and reproduced. Current feminist research reveals, therefore, the existence of a complex social structure where power, inequality and oppression operate along socially constructed gender lines. In 1978, Hanmer argued for the first time that not only should a definition of violence be based on the perspective of the victim, but that women’s definitions covered a wide spectrum of abuses:

“A sociological definition of violence needs to include both the use of force and its threat to both compel or constrain women to behave or not to behave in given ways.”

Although feminists implicitly took this on board in the range of harassments they began to investigate, it is only recently that the significance and consequences of being threatened with or fearing violence have been explored. As Kelly, Hudson, McNeill and Jill Radford say the fear of violence limits women’s freedom of movement. It constraints what they can do, where they can go and with whom they can go”. In other words, both the reality and the threat of violence act as a form of social control. Rustamjee mentions, “it is a fact that seems to be unknown to men that the dominant emotion in the lives of most women is fear”.

Although violence towards women, particularly rape and the sexual abuse of girls, is being given an increasingly high profile in the media, mainstream sociology has yet to address it as a central issue. The reason for this is due partly to the ways in which conventional sociological practices have tended to marginalise women and render them invisible in all but the most obvious areas of study, such
as the family. While questions of gender are now being raised in many areas of sociological research on topics as diverse as paid employment, education, popular culture and health, women's experience of violence is rarely submitted to scrutiny or analysis either as a topic in its own right or as a constituent feature of any of the sub-areas of the discipline. We hear little, for example, of sexual harassment as it may be experienced at work, school or college, nor is much attention paid to the ways in which women are forced to modify their behavior and activities through fear of attack.

Although a few sociological analyses of rape and domestic violence have appeared during recent years, these are not regarded as part of mainstream concerns. Furthermore, as Anne Edwards notes, the authors of this work have tended to ignore the significance of gender relations as a central factor in understanding violence towards women. They have avoided introducing the concept of male power either as a feature of all interpersonal male-female encounters or as a structural dimension of society. As a result, many studies have emphasized only victim precipitation and individual psychopathology as causative factors in male-female violence. It has been left to feminists to challenge such stereotypes and widen the contest within which violence to women must be discussed.

Feminist research currently focuses on theoretical discussion and the empirical base of our understanding of violence and gender. However, such work has not developed in a vacuum. Feminists have been grappling with the
phenomenon of violence for many years, both in their writing and in their political activity, so that there is now a considerable amount of feminist literature devoted to the subject. In her article Anne Edwards uses this literature to document the changes and developments in feminist views of male violence since the early 1970s. Edwards' thesis is that a significant shift has occurred in feminist thinking on violence. In the 1970s it was usual for analysis and activities to be organized around specific types of violence, which tended to be treated in a discrete fashion. Thus it was commonplace for studies and campaigns to focus on a particular form of violence – sometimes rape, sometimes domestic violence, sometimes incest, etc. Today male violence is more often treated as a 'unitary phenomenon', which is regarded by feminists as important, along with other forms of male power, in the reproduction and maintenance of male dominance and female subordination.

Edwards supports her claim for this shift in emphasis by looking at material from the 'early' and 'later' stages of second-wave feminism. Early classic texts saw force and violence as residual categories in man's domination of women, which was regarded as being maintained mainly through ideological devices. The active involvement of feminists in the 1970s with women who had been physically or sexually abused led to an increasing emphasis on the significance of male violence and to the development of concepts and a vocabulary through which it could be described and analyzed. Subsequently, this analysis has moved to a concern with heterosexuality as a system of social control of women. Edwards provides us with a perfect example of how theory develops as a response to
material conditions. She highlights how the present focus of the feminist approach to the study of violence towards women has developed.

Violence and its threat, in various forms, are common and inhibiting features of most women's lives. Jill Radford's piece, based on research conducted in the London borough of Wandsworth, is significant both for including non-white women in its respondents (a serious omission in so much of the literature) and for the coverage given to women's experiences of and feelings about the police response to violence against women. (Although the women involved in the Wandsworth survey reported a high incidence of male violence, they were very reticent of going to the police and critical of the latter's response when an incident was reported to them). Similarly, although the women in Liz Kelly's research were aware of the threat of violence and most had experienced forms of sexual harassment, they had learnt to 'cope' with this rather than feeling it could be dealt with directly.

The work of Jill Radford and Liz Kelly (1992) demonstrates some of the ways in which feminists have developed alternative research strategies for the study of violence against women. Both are concerned with what women themselves define as violence, rather than some objective measure of it; both are concerned to let women speak for themselves; both are concerned to extend the range of women included in gender and violence studies.

Diane Hudson extends our ideas on what may properly be labeled as violence. Her study of psychosurgery, which focuses on leucotomy, is concerned
with an area of physical intervention, which is normally characterized as medical treatment. Yet Hudson argues that many operations on the brain are more properly regarded as violence towards women. Her research shows that it is women who are the prime targets for such ‘treatment’ and that the surgery is performed with the expressed aim of modifying women’s behavior, particularly when they are defined as not being able to cope with the traditional aspects of their gender role. Furthermore, the operations do not appear to be ‘successful’, largely, Hudson argues, because many of the causative factors in a woman’s life, for example, the violence of a man, are ignored by the psychiatric profession. This is an extremely disturbing chapter and one, which raises many new questions about psychiatry’s attitude to and behavior towards women.

In the article by Caroline Ramazanoglu’s wherein she uses personal experiences and observations to study the sexual politics of academic life, she quotes the following definition of violence by Quaker Pinthus:

‘Violence should be understood as any action or structure that diminishes another human being’.

This seems to aptly summarize the nature of problems that are dealt with at the AWPS as these problems are often not physically violent in nature but are violent in as much as it stems from the fact that women experience these due to their particular positions affected by the triple yoke of class, caste and gender. The problems that are dealt with at the AWPS reflect the fact that they are in power
relationships even within the micro unit of society – the family and which are reflected in the larger fabric of society too.

In exploring the relationship between women’s oppression and the state, different analyses were developed, some stressing the class nature of the state and others stressing its gendered nature. The former was associated with Marxist-feminists and the latter with radical feminists. Marxist-feminists conceptualized the state as a class state upholding women’s oppression because it served the interests of capitalists. This was ensured by state support for a family form in which the main breadwinner (male) supported his dependent wife and children at home. His job was to create surplus value in the public world of production; hers was to create labor power in the private world of reproduction (Wilson, 1977). Thus women were oppressed by a capitalist state, not because that state was patriarchal but because women’s domestic labor within the family was the cheapest way of reproducing labor power. Women’s oppression was in the interests of the capitalist class (gender neutral) rather than men (McIntosh, 1978). This argument has been criticized for being too functionalist, for being ethnocentric, for conceptualizing the state as a monolithic entity and for ignoring the benefits men as men gain from a system, which ensures that they have many of their needs are met by the domestic labor of women (Walby, 1990; Sim, 1988).

A very different analysis emerged from radical feminism (Hanmer, 1977; 1978). The state was conceptualized as representing ‘the interests of the dominant group, i.e., men, rather than as representing class interests. Male control of
women (and hence male dominance) was dependent on force; the state therefore supported male violence against women (Hanmer, 1978: 227, 231). In this analysis the state is regarded as essentially patriarchal. It is a gendered state reinforcing heterosexual relations, which embody men’s power over women; male violence towards women is an expression of this power (MacKinnon, 1989).

Later analyses have accepted the radical feminist contention that the state is gendered but also attach importance to a variety of practices in its maintenance. Thus Walby argues for the existence of a patriarchal mode of production, which is located in the domestic sphere where the husband exploits the domestic labor of his wife. Patriarchal social relations are reinforced by practices at other levels of society such as in paid employment, in culture, by male violence and so on. Walby makes an important point about male violence towards women. Weber argued that one of the distinctive features of the state is its monopoly of the legitimate use of force. Walby suggests that this analysis is gender blind because it leaves out of account the violence perpetrated by men on women, often in the name of the state, which is legitimated by the state in so far as the state does nothing effective to end it (Walby, 1990).

In the British women’s movement of the seventies, radical feminists were instrumental in putting the issue of male violence against women onto the political agenda. Domestic violence was identified as one of the ways in which male dominance was maintained and the women’s liberation movement (WLM) collectively decided to do something practical to challenge this domination. This
resulted in the refuge movement. Feminists organized outside the state, providing refuge and support for women to enable them to escape domestic violence, and engaged with the state at both local and national level (Hanmer, 1977 and 1978; Weir, 1977).

The social and cultural construction of gender is institutionally and valuationally mediated. There is universality about such construction although there are variations in their manifestations and expressions. In ultimate analysis, women experience deprivation, powerlessness or inequality of opportunity and treatment compared to men. Even when she works more and her work brings greater economic value, the social structures and cultural patterns relegate her contributions to the background. In Africa, 70 per cent of agricultural production is in the hands of women. There are tribes in India where women work and men laze around. In upper classes, where wealthy women do not work and enjoy the luxuries provided by male family members, she is a loser on two accounts. Firstly, her creative potentials are curbed as her freedom gets repressed through male definition of her space of movement wherein her potential ‘contemporaries’ who are located in outer spaces, are not within the relational bounds. Her family kin network makes her ‘consciates’ who are part of her immediate interactional matrix. Secondly, she is denied power, which is largely in the public domain. The golden chain ties her down and she lives a life of luxurious-slavehood.

Even the development plans related to poverty alleviation do not take into consideration that in matters of food, health care and clothing, the woman is at a
disadvantage in poor families as well. The benefits of getting above poverty line accrue to men in real terms. Thus, the gender hierarchy cuts across classes, castes, races and nations. The intention of putting women at the centre of developmental efforts had very little to do with their own development. In population control programs, women in the Third World countries became the targets of coerced family planning drives.

Lippe loops came with PL-480 wheat in sixties and were inserted into thousands of poor rural women and subsequently forgotten. Women’s problems were defined in terms of the basic needs of family rather than their own unequal access to resources. It might have led to the better management of poverty but not empowerment and equalization of women. There is increase in maternal and infant mortality in some developing countries because of cutbacks in social services. There are invisible and visible inequalities within households. The point is that women and men may experience poverty unequally in different ways. A woman’s lack of nutrition could result in her death during childhood. The manner in which we choose to ‘know’ poverty, has important implications for how we deal with it.

Secondary Status: The women placed at the lower category of social stratum thus tend to experience and suffer the quality of lower placement as a gender category. They are part of generalized lower social category of class-rank hierarchy and being women suffer further as a gender category within the social stratum. Women’s reproductive function has meant that there has always been a school of
thought, which considered all sexual divisions to be naturally founded on biological facts. It is argued that because women bear children, it follows that they should also rear them and that their sphere of activity should be home-based. During the nineteenth century, the claims of women to higher education were denied on the basis that their reproductive systems would be irreparably harmed, their claim to the vote was rejected on grounds of biological inferiority and incapacity resulting from the need to attend to home duties, and their claim to equal job opportunities was declared incompatible with their primary role of motherhood. The tendency to tie the biological roles of child-rearing and home-making together as ‘natural’ finds constant expression from the earliest differential experiences of girls and boys in schools - divided into separate groups, and choosing between woodwork and domestic science - through to the anti-sex-discrimination legislation, with its ‘genuine occupational difference’

If the parents are not that cruel to kill a newly born female child, the cruelty becomes a long continuous process extending over the years to prevent the healthy growth and development of the female child maintain Rustamjee and Ghosh in their chapter on crime against women. They neglect her to grow uncared for without love and affection, without proper food and clothing and they are just tolerated without concealing the fact that they are unwanted and unwelcome addition to the family.

**Crimes against Women:** When we talk of crimes against women, crimes, which are committed taking advantage of the handicaps imposed by the sex, social
exploitation of women and the discrimination practiced against them for the prevention of which social sanctions in the form of punitive action have been provided for, are discussed here. (Normally, crimes against property and person equally affect men and women who live together in the society. For example, pickpockets, snatchers, swindlers, burglars or dacoits victimize both men and women irrespective of sex considerations). Similarly, murderers, kidnappers, terrorists and similar criminals make no distinction between a man and a woman while committing crime. So most of the ordinary forms of crime, which affect men and women, equally are left out of our consideration, as those are not crimes committed specifically against women as such.

Violence against women gets reflected in the crimes committed against them. This is seen in the available statistics of crime against women in India. It is known that there is under-reporting of these crimes due to a number of reasons. In addition to the possible desire of the police to show that the law and order situation as well within control, there is widespread hesitation among women and girls as also among their parents and guardians to lodge First Information Reports in cases of violence against women to avoid loss of prestige in society.

Singh mentions in his article (1996) that though there is a multiplicity of factors and forces which have led to a steep rise in the incidence of violence against women in Indian society, perhaps the root cause is the socio-cultural content of society since ages which has presented women as weaker and accorded social recognition to the continued dependence of women on men. A girl
according to cultural norms current in Hindu society is an object of gift to be given to the groom at the time of marriage. 'Kanya Daan' (gift of daughter) is one of the common rites performed at the time of the Hindu marriage. Child marriages, treatment of widows, preference for sons, discrimination against the girl child, the role given to sons in consigning the mortal remains of their parents to the fire, arose from the same cause.

The girl child in Hindu society is badly discriminated vis-à-vis the male child. There has been extensive female infanticide. Female foeticide has tended to increase, aided by developments in science and technology. Today the sex of the foetus can be determined with the help of technique of amniocentesis, and abortion can be done without serious complication.

India has ratified a number of international conventions deprecating violence against women. The Constitution of India guarantees equality to women, prohibits all sorts of discrimination towards women, prescribes special measures for maternity and childcare, and provides for reservations in Panchayati Raj and Nagar Palikas. A number of laws aimed at protecting and promoting the interests of women have been enacted from time to time. A large number of programs and schemes having the objective of development and empowerment of women have been launched. Despite all this, women continue to remain weak and vulnerable, being subjected to various kinds of violence.
Special forms of crimes committed against women because of their sex, their limited capacity to resist due to weakness and their economic dependence on men and due to the prevalence of unfair customs and practices of the society for the exploitation of women are generally categorized as crime against women. Cases of rape, molestation, eve-teasing, female foeticide and infanticide, dowry atrocities, wife battering, immoral traffic in women and girls, etc. falls clearly in the category of crime against women. The test to find out if a crime should be treated as a crime against women or not is to find an answer to the question. "Has the crime been committed because the victim happens to be a woman?" If the answer is in the affirmative, there is no doubt that the crime in question is a crime against woman.

Crime against Women can be broadly classified under two categories:

I. Crime Under the Indian Penal Code (IPC)

(i) Rape - Section 376 IPC

(ii) Kidnapping and Abduction (for different purposes) - Section 363 – 373 IPC

(iii) Torture (both mental and physical) - Section 498A, IPC

(iv) Molestation - Section 354 IPC

(v) Eve-teasing - Section 509 IPC
(vi) Infanticide or attempts – act done with intent to prevent child being born alive or to cause it to die after birth, causing death of quick unborn child by act amounting to culpable homicide, expose and abandonment of child under twelve years, by parents or persons having care of it, concealment of birth by secret disposal of dead body – Section 315 to 318 IPC.

II. Crimes under the Local and Special Laws

With regard to specific social problems existing in the country some special laws have been enacted, primarily with a view, to safeguard the women. The laws falling under this category are:

(i) Dowry Prohibition Act 1961

(ii) Immoral Traffic (Prevention) Act 1978

(iii) Indecent Representation of Women (Prevention) Act, 1986

(iv) Commission of Sati (Prevention) Act, 1987
**Indian Renaissance:** Using historical images and references to help emancipate and empower women in India, often we find reference to a bygone era where women held a high position socially, one where she was provided with choices and had options she could choose to exercise. Historians mention a steady decline in the position of women in India and link it as an impact of continuous foreign invasions. It is only from stray references in various works, sculptures, paintings and archival records of the 17th and 18th centuries that we can form an idea of the position of women during the medieval period. Often there are only passing references and not any detailed account about their rights, status, conditions, and life in general. We have also to take into account various differentiating factors, which affected their life and conditions such as social and economic class to which they belonged, their religion, occupational group, regional and cultural differences etc. In view of these factors, it becomes very difficult to generalize about women in medieval India. In the face of such pronounced variations and differences, one way-out is to take up some of the prominent aspects related to women avoiding any pretense of presenting a complete or comprehensive picture of the condition of the fair sex, which on a rough calculation formed nearly half of India’s population during the medieval period.

The vibrant movement for social reform in the nineteenth century forms a significant historical process in the reconstitution and redefinition of Indian femininity. Conceived in the ideological context of the cultural encounter between the British rulers and their subjects, the movement was the first all India response to the
challenges posed by the colonial assertions of moral and cultural superiority. Denial of a civilized history to the colonized, coupled with an unabashed indictment of the hideous state of Hindu religion and society, requiring British intervention, were key components in the colonial discourse formulated and propagated by a section of English writers comprising Anglicists, Utilitarians and Christian Evangelicals. English Utilitarians like James Mill, Abbe Dubois, Macaulay and Bentinck, and Christian Evangelicals, particularly Duff, sought to perpetuate the stereotypes of a barbaric, weak, effete and cowardly race in their representation of the Hindus. While the former used it as a reason for continued British rule in India, the latter exploited this image for justifying conversion to Christianity. Visibly low status of Indian women and the barbaric practices associated with them were central to the moral challenge of the colonial rule.

Severe onslaughts on Hindu religion were countered by an array of quick responses from middle class Indian intelligentsia comprising social reformers, writers and Sanskrit scholars who indulged in the reconstruction of past to counteract the negative image imputed by a section of the British. Veneration of past, through a critical examination of the ancient scriptures, at once assumed a utilitarian and strategic purpose with the exponents of India renaissance, who sought to undo the negative perception of the contemporary degeneration in Hindu society, through the formulation of a theory of Hindu golden age. Integral to this assertion of a new cultural identity was the construction of an alternative model of womanhood. Through a retrieval of the glorious images of women from the ancient
scriptures, the native intelligentsia conjured up an almost idealized portrayal of women in the past, especially the Vedic age. Women's question, thus occupied a focal position in the articulation of indigenous response to the colonial challenge. The exponents of renaissance undertook a large-scale reinterpretation of Indian Shastric tradition to impart legitimacy to their reformist endeavors. Raja Ram Mohan Roy pioneered the use of scriptural texts, as a legitimizing device in his well-known campaign against sati in which he relied on Manu Smriti and other texts to justify his contention that sati did not form a part of the pristine tradition of Hinduism. Roy undertook a more comprehensive reconstruction of the past while reformulating the authentic tradition of Hinduism as opposed to its contemporary degenerate and ritualistic form. Ishvar Chandra Vidyasagar, justified his recourse to Shastric authority in the preface to his book, “Marriage of Hindu Widows” thus: “I have been influenced more by compassion towards the unfortunate widows of my country than by a firm belief in their remarriage being consonant to the Shastras ....... I may be permitted to state that I did not take up my pen before I was fully convinced that Shastras explicitly sanction their remarriage.....For it will not be admitted by our countrymen that mere reasoning is applicable to such subjects. The custom must have the sanction of Shastras for in matters like this, Shastras are the paramount authority”.

Satyarth Prakash (Light of Truth) published in 1875 was Dayanand’s first attempt at systematic presentation of his views on social, religious and theological issues, wherein his conceptualization of women is dealt with comprehensively.
Hence forward, in his later publications, lectures and correspondence, Dayanand relentlessly strove for elaboration of his views on the woman's question and displayed remarkable consistency and clarity in articulation of his vision of a regenerated womanhood. Intrinsically linked to his larger concern for the propagation of a healthy Aryan race, Dayanand’s program for raising women’s status stood out for its significant deviations from the predominant reformist discourse on women’s issues. His eloquence on the centrality of women’s roles as mothers, a fresh approach towards the institutions of caste and marriage, concept of (niyoga) as the solution to the widow problem and a comprehensive scheme of education for the upliftment of Hindu society were features that imparted distinctness to Dayanand’s concept of womanhood.

**Emancipation and Empowerment:** Time and again, women expressed their dissatisfaction with decorative and subordinate roles. They did not conceal their deep disappointment on being manipulated by the Congress organization, where they were relegated to being instruments in the hands of Congress leadership and became secondary in the entire process of decision-making. However, these voices of resentment have not founded adequate expression in historical writings, which have provided very sketchy accounts of women’s activism during this crucial phase of Indian history. The emergence of women’s studies has impressed upon historians the need to revitalize the writings on national movement with women’s perspective. Feminist viewpoints have generated transformation in women’s image from silent and meek actors within the boundaries laid down by men to
assertive individuals who often trespassed inhibitions and strove for performing
courageous and decisive roles in the freedom struggle.

Retrieval of these submerged images has been rendered urgent not only for
contesting the phenomenon of women’s invisibility, but also, for a balanced and
holistic understanding of the Indian freedom struggle. Women’s struggle for
broader roles, and their involvement at all levels of the national movement has
been recorded in history as the space granted to them by benevolent politicians
and leaders. This distorted image of women’s political activism certainly needs a
historical reassessment to reformulate the traditional image of women as
dependent and passive into agents of history-active and assertive. Viewed from the
perspective of women’s participation, the freedom struggle crystallized into a
tremendous confidence-building process, which radicalized women’s own
perception of their roles and self-image. Women’s involvement in the political
process of the larger national liberation movement not only generated amongst
them the consciousness and the confidence to lead their own struggle against
patriarchal domination but it also symbolized a significant breakthrough in the
entire public/private debate by producing social sanction for new roles.

The growth of a vibrant movement for women’s emancipation—social,
political and economic—constitutes perhaps the most significant sociological
development in the history of mankind in the twentieth century. As a sensitive
scholar has observed, when later historians review and reflect upon the twentieth
century, “they well may conclude that the most profound social movement then
underway was the change in women’s roles”. Indeed, it would be no overstatement to assert that civilizations progress could be measured in terms of the position and status of women in different social systems. Not surprisingly, Jawaharlal Nehru, one of the keenest observers of modern times, was acutely conscious of the centrality of the women’s quest for liberation in the general course of human evolution in the twentieth century: “We talk of revolutions, political and economic, and yet the greatest revolution in a country is the one that affects the status and living conditions of its women. It is in as our revolution has affected our women that it is basic”.

As an energetic and uncompromising champion of their cause, women’s active participation in and significant contribution to the freedom struggle as also to the movement for their own emancipation was viewed by Nehru as a landmark achievement. The progressive Nehru was enthused and excited by women’s prominent role in the nationalist endeavor and he unabashedly records the thrill and pride which he felt at women’s intimate and intense involvement with the anti-colonial movement: “Most of us men folk were in prison. And then a remarkable thing happened. Out women came to the front and took charge of the struggle. Women had always been there of course, but now there was an avalanche of them, which took not only the British government but also their own men folk by surprise. Here were these women, women of the upper or middle classes, leading sheltered lives in their homes---peasant women, working-class women, rich women---pouring out in tens of thousands in defiance of government order and
Police lathi. It was not only that display of courage and daring, but what was more surprising was the organizational power they showed. Similarly, recalling the civil disobedience era, Nehru observes in his *Autobiography*: "Many strange things happened in those days, but undoubtedly the most striking was the part of the women in the national struggle. They came out in large numbers from the seclusion of their homes and, though unused to public activity, threw themselves into the heart of the struggle. The picketing of foreign cloth and liquor shops they made their preserve. Enormous processions consisting of women alone were taken out in all the cities, and generally the attitude of the women was more unyielding than that of the men." Nehru was almost choked with emotion by the remarkable association of women with the nationalist cause: "Never can I forget the thrill that came to us in Naini prison when news of this reached us, the enormous pride in the women of India that filled us. We could hardly talk about all this among ourselves, for our hearts were full and our eyes were dim with tears."

It must, however, be emphasized that though Nehru was appreciative of and realized the vitality of women's involvement in the political quest, he never lost sight of the need for women to organize and struggle for their own emancipation. While he was aware of the fact that the national movement and the women's movement were largely complementary processes, yet he was acutely conscious of and constantly highlighted the fundamental truth that women's participation in the freedom struggle would not automatically also lead to a general social acceptability of women's equality. He had no illusions that the equality of the
sexes would be conceded by society as a simplistic, linear consequence of women’s active role in the conflict with the Raj. Hence, Nehru consistently exhorted women to fight simultaneously a second battle---against resistance from tradition and their own men folk---in order to liberate themselves from their gender-specific oppression.

Furthermore, Nehru was emphatic in his insistence on the necessity of women’s economic independence. In an address to women in 1936, Nehru had commented: “Freedom depends on economic conditions even more than political, and if woman is not economically free and self-earning, she will have to depend on her husband or someone else, and dependents are not free”. Nehru’s stress on raising women’s economic status reflects not only his socialist sentiments but also the fact that he looked upon economic liberation as almost a panacea for resolving the entire women’s question: “Ultimately the thing that will count is the economic freedom of women, women ultimately rise when they are not economically dependent on others and that will solve the problem completely.”

Legislations for Women: Social legislation as a means for effecting an improvement in women’s position, removing their legal disabilities and ensuring a parity of status and equality of rights had for long been an accepted norm for Indian reformers, nationalists and activists of women’s organizations. The specific demand for a Hindu Code reforming areas of personal law (such as marriage and inheritance) appears to have been articulated from the closing years of the third decade of the present century. The efforts of a small but distinguished group of
liberal reformers such as H.S. Gour, H.B. Sarda and C.D. Deshmukh in the Legislative Assembly and eminent members of the legal profession such as V.V. Joshi—a High Court pleader from Baroda—appear to have initiated the process concerning reform of women’s legal incapacity which ultimately culminated in the demand for a Hindu Code that would improve women’s rights in marriage and inheritance. Women’s organizations were, of course, enthusiastic and strong supporters of social legislation for enhancing women’s status, and as early as 1934 the All India Women’s Conference had passed a resolution for enactment of a Hindu Code ensuring a variety of reforms. Also in 1939-40, the Congress had appointed a National Planning Committee, under the formal direction of Nehru, and one of the 29 sub-committees established was on “Women’s Role in Planned Economy”. Nehru appears to have taken keen personal interest in the deliberations and report-formulation of this sub-committee which ultimately made several recommendations concerning personal law reform regarding disabilities that women faced in Hindu Law and even “called for a uniform civil code, optional during a transition period, to replace the separate personal laws of the various religions”.

The participation of women in national problems on such a large scale was no doubt a novel and unique phenomenon in the history of the country. During the movement, they did not remain passive onlookers but actively participated in it and made important contributions. Gandhi laid foundations of a new tradition, which enabled the Indian women to play a significant role in the social and political life of
the country. He was an acknowledged saint and the purity of his character added
a magic to his personality. People of the country had reposed great faith in his
leadership. "The menfolk knew that the honour of their women was safe in a non-
violent struggle guided by Gandhiji. They, therefore, had no hesitation in allowing
their women to participate in the freedom fight". Gandhi had great respect for
women and was, in return, greatly respected by them. It was only this mutual faith
in each other and respect for each other that made possible this active participation
of women in the freedom movement at the national level.

Women's participation in the Gandhian movement was a catalytic process
that brought forth women from the confines of the zanana (women's quarters) to
the vanguard of nationalist politics. Significantly, Gandhi's emergence on the Indian
political scene revolutionized and intensified women's commitment to the freedom
struggle. Viewed from the perspective of women's participation, the freedom
struggle crystallized into a tremendous confidence building process, which altered
women's own perception of their self-image. Participation in the larger liberation
struggle not only generated amongst them the confidence to lead their own
struggle against patriarchal domination but it also symbolized a significant
breakthrough in the entire public/private debate by producing social sanction for
new extra-familial roles.

Even though Gandhi's views on women's emancipation were largely based
on the Indian tradition in accordance with the Shastras (scriptures), his initiatives
towards women's participation in the freedom struggle has a profound impact, both
on the national movement as well as on women’s situation. By ensuring societal acceptance and legitimacy for more comprehensive roles for women and by transforming women’s own self-definition, Gandhi had, in a subtle but significant manner, fashioned a new identity for Indian women.

‘Veerangana’ Paradigm: Although it is undeniable that it was only through the idealized vision of ahimsa, (non-violence) selflessness and voluntary self-sacrifice that Gandhi was able to mobilize large numbers of Indian women for the nationalist cause, yet it is equally true that several women did not quite fit into the non-violent ‘Sita model’. On the contrary, these remarkable women, who bear a broad resemblance to the valourous (Veerangana) paradigm, espoused the cause of a radical, and possibly violent, revolution and took active part in militant, even subversive, political activity and accomplished daring feats of bravery. In particular, from about the time of the Swadeshi Movement launched in the wake of the partition of Bengal in 1905, an ever-increasing number of Indian women not only realized that their cause of societal emancipation as an exploited gender was intimately inter-meshed with the wider political struggle against colonial exploitation but also were distinctly identified as members of the radical/revolutionary groups who advocated the need for active, militant resistance against the forces of colonial subjection and imperial tyranny.

It seems inescapable that Indian women are inheritors of a very complex pattern of social models and cultural ideals. The Veerangana represents a major paradigm and it is vital to cognize that it constitutes an ideal type of considerable
prevalence, prestige and popularity whereby individual Veeranganas deserve to be located in a larger matrix and wider perspective instead of being treated as anomalous exceptions. Given the plethora of feminine images in the subcontinent, it would not be impertinent to suggest that we need to identify not only the cultural traditions that have bound and continue to bind Indian women but also those traditions that provide support and sustenance to women’s independence and activation. As such, for protagonists of the Women’s movement in India it is crucial. Perhaps even essential, to reinterpret and adapt indigenous cultural traditions to suit their contemporary requirements rather than indulging in wholesale repudiation of the same from an elitist, western/modernist viewpoint that espouses fashionable, feminist posturing. The tenacity and persistence of the Veerangana paradigm reflects the enormous potential and potency of indigenous cultural traditions and what is urgently needed is a creative reinterpretation of the rich heritage of the subcontinent. It is only through such an undertaking that Indian women are likely to realize their most cherished dream: the dream of functional autonomy and effective independence within an ambience of cultural validity and societal respectability.

The real strength of Indian Society lies in its flexibility and adaptability. For any cultural tradition to be viable and valuable there is an essential need for constant invigoration and recreation of the same.

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The
Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women.

**Policies and Planning:** Within the framework of a democratic polity, our laws, development policies, Plans and programmers have aimed at women's advancement in different spheres. From the Fifth Five Year Plan (1974-78) onwards has been a marked shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission for Women was set up by an Act of Parliament in 1990 to safeguard the rights and legal entitlements of women. The 73rd and 74th Amendments (1993) to the Constitution of India have provided for reservation of seats in the local bodies of Panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local levels. India has also ratified various international conventions and human rights instruments committing to secure equal rights of women. Key among them is the ratification of the Convention on Elimination of All Forms of Discrimination Against Women (CEDAW) in 1993. The Mexico Plan of Action (1975), the Nairobi Forward Looking Strategies (1985), the Beijing Declaration as well as the Platform for Action (1995) and the Outcome Document adopted by the UNGA Session on Gender Equality and Development & Peace for the 21st century, titled "Further actions and initiatives to implement the Beijing Declaration and the Platform for Action" have been unreservedly endorsed by India for appropriate follow up.
The Policy also takes note of the commitments of the Ninth Five Year Plan and the other Sectoral Policies relating to empowerment of Women. The women's movement and a wide-spread network of Non-Government Organisations which have strong grass-roots presence and deep insight into women's concerns have contributed in inspiring initiatives for the empowerment of women. However, there still exists a wide gap between the goal enunciated in the Constitution, legislation, policies, plans, programmes, and related mechanisms on the one hand and the situational reality of the status of women in India, on the other. This has been analyzed extensively in the Report of the Committee on the Status of Women in India, "Towards Equality", 1974 and highlighted in the National Perspective Plan for Women, 1988-2000, the Shramshakti Report, 1988 and the Platform for Action, Five Years After- An assessment". Gender disparity manifests itself in various forms, the most obvious being the trend of continuously declining female ratio in the population in the last few decades. Social stereotyping and violence at the domestic and societal levels are some of the other manifestations. Discrimination against girl children, adolescent girls and women persists in parts of the country. The underlying causes of gender inequality are related to social and economic structure, which is based on informal and formal norms, and practices. Consequently, the access of women particularly those belonging to weaker section including Scheduled Castes/ Scheduled Tribes/ Other backward Classes and minorities, majority of whom are in the rural areas and in the informal, unorganized sector -to education, health and productive resources, among others, is
Therefore, they remain largely marginalized, poor and socially excluded.

Judicial Legal Systems: The National Policy for the Empowerment of Women (2000) proposes to bring about the advancement, development and empowerment of women in India through making the Judicial Legal Systems more responsive and gender sensitive to women's needs. The aim will be to encourage changes in personal laws such as those related to marriage, divorce, maintenance and guardianship so as to eliminate discrimination against women and evolution of property rights.

Economic Empowerment of women is another aspect that the policy will address, through steps to alleviate poverty. Efforts to mobilize poor women and convergence of services, by offering them a range of economic and social options, along with necessary support measures to enhance their capabilities will be attempted. One such attempt will be through the easy availability of Micro Credit.

Women's perspectives will be included in designing and implementing macro-economic and social policies by institutionalizing their participation in such processes. Their contribution to socio-economic development as producers and workers will be recognized in the formal and informal sectors (including home based workers) and appropriate policies relating to employment and to her working conditions will be drawn up.
Globalization

Strategies will be designed to enhance the capacity of women and empower them to meet the negative social and economic impacts, which may flow from the globalization process.

Women and Agriculture

In view of the critical role of women in the agriculture and allied sectors, as producers, concentrated efforts will be made to ensure that benefits of training, extension and various programmes will reach them in proportion to their numbers. The programmes for training women in soil conservation, social forestry, dairy development and other occupations allied to agriculture like horticulture, livestock including small animal husbandry, poultry, fisheries etc. will be expanded to benefit women workers in the agriculture sector.

Women and industry

The important role played by women in electronics, information technology and food processing and agro industry and textiles has been crucial to the development of these sectors. They would be given comprehensive support in terms of labour legislation, social security and other support services to participate in various industrial sectors.

Women at present cannot work in night shift in factories even if they wish to. Suitable measures will be taken to enable women to work on the night shift in
factories. This will be accompanied with support services for security, transportation etc.

Support services

The provision of support services for women, like the child care facilities, including crèches at work places and educational institutions, homes for the aged and the disabled will be expanded and improved to create an enabling environment and to ensure their full cooperation in social, political and economic life. Women friendly personnel policies will also be drawn up to encourage women to participate effectively in the developmental process.

Social Empowerment of Women will be attempted through providing opportunity for education, access to health and nutrition, provision of housing and shelter. Considering the impact of environmental factors on their livelihood, women's participation will be ensured in the conservation of the environment and control of environmental degradation. Conscious measures to motivate girls to take up science and technology for higher education and ensure that development project with scientific and technical inputs involve women fully. Programmes will be undertaken to provide them with special assistance. These groups include women in extreme poverty, destitute women, women in conflict situation, women affected by natural calamities, women in less developed regions, the disabled widows, elderly women, single women in difficult circumstances, women heading households, those displaced from employment, migrants, women who are victims
of marital violence deserted women and commercial sex workers. All forms of violence against women, physical and mental, whether at domestic or societal levels, including those arising from customs, traditions or accepted practices shall be dealt with effectively with a view to eliminate its incidence. Media will be used to portray images consistent with human dignity of girls and women. Reformed legislations and gender sensitization are other aims of this policy which has set for itself the above mentioned goals to be achieved by 2010.

2.2. POLICE WOMEN

The Origins of the Police

The year 1829 is regarded as a key, the key date, in Anglo-American police history. In this year Robert Peel introduced the Metropolitan Police Act in the British Parliament, and in September the first recruits began walking their beats in London. By 1830, the London force numbered 3,300 men, and with various changes, by 1839 boundaries had been set which were to last it for a century. Until 1857 New York Police were armed only with truncheons like their colleagues in London.

India’s police system is basically British, specifically Irish Constabulary model, superimposed on indigenous Mughal administrative functional mould with invisible remnants of Hindu policy. According to Napier’s system which “was based on two principles – the police must be completely separated from the military, and they must be an entirely independent body there to assist the collectors in
discharging their responsibility for law and order, but under their own officers.” (Griffith, 1971).

Structure of Police in India

The uprising of 1857 against the British brought the administration altogether to a new focus. Company rule came to an end and the British Crown assumed direct responsibility. A Police Commission was appointed in 1859. On the basis of the Commission’s report, a Bill was moved in British Parliament and Police Act V came into existence in 1861. Simultaneously, the Code of Criminal Procedure was put into effect. The Police Act of 1861 laid down an elaborate structure of police organization which remains in force till today in India. In every province the police was headed by an Inspector General who was assisted by a Deputy Inspector General. The district police was headed by Superintendent of Police assisted by Assistant and Deputy Superintendents of Police. The District Superintendent of Police was subordinate to Deputy Inspector General of Police. He was also put under the general control of the District Magistrate. Inspector and Sub-Inspector who were locally called Daroghas or Thanedars ran police stations or Thanas. There were trained constables and Head Constables under the Sub-Inspectors. Watchmen continued to be responsible to the Darogha, the officer in charge of a police station. The Police Act V of 1861 introduced a uniform system of police in British India.
The Police Act of 1861 laid down the structure and style of police in India. Police of today continued to be based on the Police Act of 1861 with timely modifications, alterations, and expansions but with no substantial change. Structural, functional, and legal changes were rarely made, but administrative and operational efficiency of police was maintained by making suitable adjustments organizationally.

**Policing 'Masculine' / 'Feminine'**

Policing as a profession has oft been regarded as 'masculine' just as nursing is considered to be 'feminine'. One of the reasons for this common perception of policing as masculine may have its basis in what Heidensohn states in her book:

"Coercion is the common theme of a wide range of studies which seek to show what police officers do, what they wish to do, what the public, the authors, or their superiors expect them to do, and even what some of their critics would like them to cease to do. The importance of this debate for the theme of this chapter lies in the conclusion that is frequently made: coercion requires force, which implies physique and hence policing by men."

Two topics stand out from police research as highly relevant and as having a direct bearing on women's position in policing the nature of policing and the occupational culture. Debates and conclusions about both are highly relevant to our purposes; after all, what police officers are supposed to do, what they actually do, and how they do it are highly germane to questions about whether women are
proper persons to be police officers, while notions about the macho occupational culture of policing are crucial to problems of harassment, obstruction, and the progress of women in policing as well as to the experiences that women, and others, have as victims of crime or otherwise as the ‘consumers’ of the criminal-justice system.

A former U.S. Police chief, James F. Ahern, was one of many practitioners to address what he called ‘three important myths’ in public understanding of the police mandate and police activity. ‘Myth number one is- that the police devote the preponderance of their time and resources to combating serious crime’ (Ahern 1972: 141). The other two were that crime was fixed and measurable and that the police alone could lower crime rates. More recently, senior police officials have sought to challenge popular misconceptions about their role, to redefine it, or to argue that police capacities were ineffectual without the co-operation of the public or other agencies. In Britain, Bayley found a different position, ‘a clear preponderance of non-crime-related situations’ (1985: 127).

How much work of a service nature police undertakes is not easy to estimate. Research points out that a majority of the calls for help from the police stations may be classified as 'service' type. This would suggest (and American evidence reinforce the belief) that the service demands on police are far greater than those for law enforcement. The Punch and Naylor research also provides an excellent indication of tasks falling to the police, which go far beyond any statutory demands placed upon them. Of especial relevance is the fact that they found a
preference to seek police help amongst the public even when specific statutory agencies exited; the authors stressed that this partly came about from ignorance, but that frequently the police were chosen because of a greater confidence in them as opposed to a skepticism and mistrust of social workers.

WOMEN POLICE: a global view

**Worldwide** - The idea of utilizing women in Police work was experimented first in 1845 in New York City (USA) where women were appointed as “Police Matrons” for handling women and children held in Police custody. The International Association of Chief of Police adopted a resolution in 1922 to the effect that policewomen were essential to modern policing in dealing with women and children where the same were either the offenders or the victims. England recruited women in the Police Force only from 1907 onwards. Heidensohn (1992-1998) notes that the increase in female recruitment in the U.S.A. was more likely due to legal pressures, whereas concern about the police’s relation with the public was more instrumental in the emphasis on the women’s presence in British policing. In her article ‘European Police Women; A Comparative Research Perspective’, Jennifer Brown mentions the four comparative themes developed by Heidensohn (1992-1998) with regard to the admission of women into the police. These four themes are: 1. Unsuitable Job for women, 2. Equal Opportunities, 3. The Gentle Touch, 4. The Desperate Remedy.
First Women Police

USA: The American Female Society appointed the first two women police as early as 1845.
In 1880 the movement for policewomen promulgated by various national bodies.
In 1906 a regular women police force was established. America has 5617 women police currently.

U.K: The women police force was formed in 1919. There are 4300 policewomen in Britain. Women do patrolling on motorcycles and Fraud Squad duties.

Japan: The first body of women police was appointed in the Metropolitan Police Department, Tokyo, 1946.

India: Women first entered the police force in India in 1938.

Women Police have a great potential to cool, defuse and de-escalate many situations. In non-combative roles requiring restraint, patience and endurance, they can be employed with advantage.

The deployment of women in law enforcement has been a controversial issue. Even in a country like United Kingdom, which was pioneer in this area, in 1820 policewomen were described as ‘extravagant eccentricity’. But by 1885 much awareness had grown about women police, as is evident from the writing of Miss Louisa Twining, guardian of the poor who wrote in Evening Standard, a national daily in U.K “although women in custody may not be numerous there is no one of their sex in the building. Though female searchers are provided by day in the police station, women frequently pass the night in the lock ups and are then under the care of male policemen alone".
The idea that women should enter male dominated areas seemed quite impossible to some but with the turn of the century, the movement of policewomen was sponsored by the National League of Women Voters and other Women’s Social groups in the United States of America and International Council of Women.

Traditionally, law enforcement has been preserved as a field exercise involving substantial physical prowess and therefore has tended to remain mostly a masculine job. The possibility of women functioning as full members of a police force and playing a role for achieving its objective was not well perceived, in the early years of evolution of police system. However, changes in the social situation with increased association of woman in the performance of field duties in several branches of administration and the problems arising from increased juvenile delinquency and involvement of women in crimes, either as victims or accused, progressively necessitated the employment of women police officers as such, in a variety of police tasks. Women police have now become an integral part of the police force in almost all countries of the world.

Policing by Women Police in other Countries

The employment of policewomen in most countries progressed in slow stages. It started with the tentative employment of a few women. Then followed the general acceptance of women as full members of the police organization, in recognition of their value in dealing with women and children. Thereafter, policewomen were listed, duly trained and clothed with necessary powers for the
performance of their tasks. In most countries of the world, women police do not constitute a separate female unit of police but are mixed with the general police units. In France and Finland there are special units exclusively made up of policewomen for handling exclusively, investigation pertaining to women and children.

Women police officers are generally employed to carry out all police duties, but in a few countries some restrictions, have been imposed on the police jobs that are assignable to women police. In Australia, Tasmania, Japan, Malawi and Seychelles, the restrictions have been imposed on the employment of policewomen at night. It is also seen that only male police officers perform motorcycle patrol duties and search and resume duty. Police-women in Italy have very limited policing powers in connection with crime investigation, in comparison with male officers, and the women police do not perform law and order duties. In France and Brazil also, women police officers are never called upon to participate in operation conducted for the purpose of maintaining order. However the broad level duties which women police perform in different countries of the world can be thus enumerated:

- Searching of women.
- Guarding women prisoners.
- Participating in the investigation of sex offences against women, or minor females.
- Law and order duties against female agitators.
Great Britain

The role of women in the Metropolitan Police dates from the First World War. Early in the war woman's voluntary organization formed patrols to tackle the interests of women and girls and in 1919 some of these were absorbed into the Force as the first world metropolitan Police officers. Initially their appointments were temporary and they were not allowed to work as constables indeed. In 1922 economy measures included the disbandment of the patrols but there was such a storm of protest that the Home Secretary agreed that a small number be retained under their own superintendent. They were given full support from constables. Women Officers received training with their male counterparts and patrolled. But much of their time was spent in dealing with women and children who were victims of offences or in moral danger.

In 1933, Children and Young Persons Act was passed which increased the scope of their duties and they became specialists in juvenile problems. The Second World War gave the women police the chance to show that they were capable of performing every type of duty. The numbers of women police was strictly contracted, each stations having its allocation, and promotion was only possible within their own rule structure. A separate Branch at New Scotland Yard under a woman Superintendent administered them.

In 1973, the Commissioner, Sir Robert Marls introduced a policy of integration under which the separate women's wing was abolished and a unified
Counsel created. Now regardless of sex, all officers are free to compete equally for promotion and may hold any post in the Force. The fixed upper limit on the numbers of women has been withdrawn and now women officers hold senior roles in a variety of uniforms and C.I.D. posts in both operational and administrative roles. In September 1955 this policy of equal opportunity was taken a step further with the introduction of girl cadets. These girls undergo the same training as the boys and the same academic and sporting opportunities. Both leave the cadets to join the force, men and women.

United States of America

New York was the first city in the United States to adopt female police, as far back as 1840 when the first female matron was appointed. In 1888 it was made mandatory to appoint female matrons in New York and Massachusetts. In 1893, the city of Chicago appointed women - 'patrol' women, who served for 30 years. In 1910, Los Angeles Police Department appointed the first police woman with full police powers and by 1916 police women were appointed in 25 cites, and since then women police have not looked back. President Jamsan appointed Presidents Commission on few Experiment and Administration of justice. It laid down that qualified women should be utilised in such important staff service units as planning and research, training, intelligence, inspection, public information, community relations, and as legal advisor. They should also serve regularly in patrol, vice and investigating division more and more qualified women enter the service, they could assure administrative responsibilities.
Canada

Females had always been part and parcel of the force. Females were employed during the Gold rush in 1896. In October 1973, it was observed that police women were particularly effective in dealing with certain specialised areas of law enforcement work. It is recognised that they have a significant role to play in those areas. The principle that there is room for female police officers, we have yet to define the specific role to be played and the particular career path that might be offered, becoming mind that not all police functions may be handled by women."

Some of the basic functions of candidates of women police have been thus enumerated:

1. Search of female suspects.
2. Escort female prisoners, local and out of town.
3. Escort of female mental patients to institutions.
4. Investigation of crimes committed by juveniles, delinquency control, inspection and supervision of premises which may tend to contribute to the delinquency of females, e.g. dance halls, restaurants, pools, plazas, breaches, hotels, lanterns, bar, rooming, houses.
5. Location of missing persons.
6. Investigation of complaints involving women and children who are ill, injured, destitute, abandoned neglected or sexually assaulted.
7. Liaisons work with juvenile and family courts and social agencies.
8. Investigation of certain crimes committed by or against women, that is thefts, abortions, fraud, and sexual assaults.

9. Execution of outstanding warrants, and service of summons for females.

10. Undercons work in offences which liquor, gaming, betting, varsities, prostitution, and other offence of immoral nature.

11. Surveillance of known criminals and their movements and “decoy” assignments in certain criminal investigations.

12. Public relations and crime prevention programmes, extra curriculum in schools, service, herivers, cultural organisations and participation in community projects and traffic safety measures.

13. Traffic direction, enforcement of traffic laws and by laws, beat patrol and car patrol.

**Japan**

In Asia, the appearance of women police was later than Western countries, and gender difference remains to a greater extent. In Japan, the first body of women police officers was appointed at the Metropolitan Police Department, Tokyo, on March 18, 1946 when 63 women officers donned their uniforms. The induction of women into the force was widely acclaimed. On May 1, 1947, "Regulation for women police officers uniform" were officially adopted and enforced throughout the country by imperial Ordinance No. 183. By October 1947, total strength of women police officers in active service in Japan was 1,173 spread over 31 Prefecture including Metropolitan Police Department Tokyo. Their duties today
include police administration, criminal investigation, crime prevention and safety traffic control, patrol and others.

In March 1948, certain reforms were made to the Japan Police System, when police forces were divided into the “National Rural Police” (N.R.P.) and Municipal Police on a national basis. But in 1954, the Japan Police was again reorganized as “National Police Agency”.

The same ranks as men are open to female officers, and in principle there is no difference in the rank that can be reached by female officers. They receive equal salary with their male counterparts and the powers exercised are the same as policemen. However, as a rule, it is prohibited for female officers to work at night particularly between 22:00 and 5:00 hours.

In Malaysia, the terms of service for female officers are the same as male officers save that they are required to resign upon marriage and may be re-engaged as auxiliary police on a month-to-month basis. The duties of women police include cyber clerks, beat duty interrogators, charge-room duties, traffic control, signal operators, court prosecutors and the CID aides. The strength of women police is held against vacancies in the male police establishment.

There are certain evidence of gender division of labor within the police in the advanced countries, but it appears more so in Asian countries. Duties of women police are more closely related with clerical jobs and those dealing with women and children. For example, in Indonesia, the primary function of the women police is to
deal with all cases in which women and children are involved, either as offenders or victims. It includes tracing, suppression and prevention of crime by and against women and children, control and suppression of prostitution and related offences, control and protection of women and child workers in factories, and taking care of the uncared. In Nigeria also, policewomen's greatest contributions have been in the fields of juvenile delinquency, dealing with destitute women and children and operating against teenage crime gangs.

Rise of Women Police and International Criminal Police Organisation Interpol

The question of "Women Police" was discussed at the international level as early as 1976. The III session of the General Assembly of the International Criminal Police Commission (I.C.P.C.) held at Britain from 27th to 30th September, 1976 recommended, this question needs to be brought to the attention of all government and police administration as it considers collaboration of women in different activities appropriate for public welfare". At its IV Session of the General Assembly of the I.C.P.C. held at Amsterdam, Netherlands, passed following resolution.

The I.C.P.C. is of the opinion that women are of great use in the practical care of children, girls and young women in moral danger and that women have for same considerable time worked with the police in this way with good results.
India: Historical References

Though Women Police deployment has been recent phenomena in the modern world, but the earliest introduction of women police in Europe was in 1820. In ancient India during Ashoka period they were being used as 'Prativedikas' for assisting women, poor, destitute and people of low origin to be escorted before 'Ashoka the Great' even if he was in the interiors of court. Early history of policing by women is available in Ramayana, Mahabharata 'Arthasastra' of Kautilya and Ashokan edicts. Ramayana gives vivid description how Sita was put under the surveillance of Policewomen who carried all round vigil. Likewise Ashoka edicts frequently speak about Prativedikas who protected the Royal Chambers from intruders and kept the king informed about day to day happenings and often escorted important cellars.

Women first entered the police force in India as early as 1938. This came about due to the realization of the need for women in the police force following a peculiar situation during a labor strike in Kanpur in which a large number of obstructing women workers had to be lifted physically. A few other states followed suit and employed women in police even prior to Independence, a few states had employed women in the police force, but they were the exception rather than the rule: Travancore and Greater Bombay in 1939; and Kerala in 1943. Compared to developed countries, the entry of women in policing in India was very late.
Even after Independence (1947) the recruitment of women into the police force was need based (Heidensohns - desperate remedy). Union of Delhi inducted women into police only when it was faced by communal problems. After Independence, a few other states including Gujarat and Punjab also employed women police in the years 1948-49. The need for women police was felt strong as the increased law and order problems after the partition of the country involved a large number of women victims. During the communal riots, the protection of the honor and safety of women became a serious problem. There were also large-scale kidnappings and abductions of women. The heavy influx of refugee women created special problems for the Delhi administration, and to tackle them the Delhi police recruited a few women constables and a sub-inspector. But, on the whole, the number of women in policing remained negligible until 1960, even though a few states including Hyderabad, Bihar, Madhya Pradesh and Rajasthan made appointments of some women police in the fifties. It was much later in the 1960's that Assam, Karnataka and Andhra Pradesh recruited women into the police force. In the 1970's - 80's more states recruited women into their police force. In 1972 the Indian Police Service also threw open its portals to women and Ms. Kiran Bedi went on to become the first I.P.S. recruited woman officer.
Table 2.1

Year of initial recruitment of police in different states

<table>
<thead>
<tr>
<th>Name of the State</th>
<th>Year of initial recruitment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andhra Pradesh</td>
<td>1952</td>
</tr>
<tr>
<td>Assam</td>
<td>1969</td>
</tr>
<tr>
<td>Arunachal Pradesh</td>
<td>1977</td>
</tr>
<tr>
<td>Delhi</td>
<td>1948</td>
</tr>
<tr>
<td>Himachal Pradesh</td>
<td>1975</td>
</tr>
<tr>
<td>Karnataka</td>
<td>1960</td>
</tr>
<tr>
<td>Kerala</td>
<td>1943</td>
</tr>
<tr>
<td>Mizoram</td>
<td>1987</td>
</tr>
<tr>
<td>Meghalaya</td>
<td>1976</td>
</tr>
<tr>
<td>Sikkim</td>
<td>1970</td>
</tr>
<tr>
<td>Tamil Nadu</td>
<td>1970</td>
</tr>
</tbody>
</table>


Till 1968, only married women were admitted in the police but after the Commission's report women began to be admitted even before marriage. Thus since 1969 the women constables, ASIs and SIs have continued to join the police service.
She was only 22 when the police first used her as a decoy. A gang of abductors was reported to be operating from a well-known city restaurant. Laden with jewelry, she waited to be approached. But it seemed the plain-clothes men hovering around were not unobtrusive enough and no one was nabbed that night. Other such exploits have turned out more favorably for the law, and Shanti Parwane has been involved in several exciting cases in her long career with the Women's Police Wing, Bombay. Now an inspector with the Vigilance Branch, she feels that the main attraction of this profession is the adventure it offers, though she grants that she has never been in any real danger, and many women in the lower ranks (those who are constables) looked upon this job as just one way of making a living.

Though women entered the police service early in India but inspite of a period of 50 years, they did not receive their due share in the police department.

In its 64th Report (March 1975) on the Suppression of Immoral Traffic in Women and Girls Act 1956 and 84th Report (April 1980) on Rape and Allied Offenses, the Law Commission of India emphasized the need for strengthening women police force in tackling the problems of immoral traffic, investigation of several offenses and interrogation of female victims.

The National Police Commission (NPC) headed by Shri Dharma Vira was also of the view that more and more women must be recruited and utilized in the police force for various tasks and functions. The NPC was convinced that women
police had already proved themselves to be useful in dealing with women and children, in Juvenile and Police Units (JAPU) and other units of police wherever in the country, as and when the need arose. The NPC recommended strengthening the number of women in the police force especially in recruiting more women police in the ranks of ASI/SI. These women should be graduates and preferably with diploma in Social work. The NPC insisted for greater, involvement of women police in police administration and provision of equal opportunity of growth in the various areas of police work. However, the NPC did not favour the present practice of constituting a separate women police wing or branch and confining recruitment and promotion in it to women in that branch only. According to the commission apart from its being an exclusive branch excluded from the general police station, promotion prospects in a small branch will remain limited and restricted.

But it is confirmed that by the time the National Police Commission submitted its fifth report, the total number of women in the police force all over India was a little over 3,000 which was hardly 0.4 percent of the entire police force of the country (5th report of the National Police Commission, Government of India, p.76). Table 1 gives a few examples of the size of women police in some states of India. Some women's cells deal with special cases relating to women, like dowry deaths and harassment. These police stations and protection cells have been able to play a crucial role in protecting the rights of oppressed women.
Table 2.2
Sanctioned and actual strength of women police in Indian states & Union Territories

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>State / U.T.</th>
<th>Sanctioned</th>
<th>Actual</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Andhra Pradesh</td>
<td>562</td>
<td>402</td>
</tr>
<tr>
<td>2</td>
<td>Arunachal Pradesh</td>
<td>65</td>
<td>61</td>
</tr>
<tr>
<td>3</td>
<td>Assam</td>
<td>223</td>
<td>218</td>
</tr>
<tr>
<td>4</td>
<td>Bihar</td>
<td>293</td>
<td>286</td>
</tr>
<tr>
<td>5</td>
<td>Goa</td>
<td>167</td>
<td>189</td>
</tr>
<tr>
<td>6</td>
<td>Gujarat</td>
<td>749</td>
<td>679</td>
</tr>
<tr>
<td>7</td>
<td>Haryana</td>
<td>188</td>
<td>188</td>
</tr>
<tr>
<td>8</td>
<td>Himachal Pradesh</td>
<td>45</td>
<td>196</td>
</tr>
<tr>
<td>9</td>
<td>Jammu &amp; Kashmir</td>
<td>175</td>
<td>94</td>
</tr>
<tr>
<td>11</td>
<td>Kerala</td>
<td>492</td>
<td>473</td>
</tr>
<tr>
<td>12</td>
<td>Madhya Pradesh</td>
<td>1053</td>
<td>1053</td>
</tr>
<tr>
<td>13</td>
<td>Maharashtra</td>
<td>1840</td>
<td>1840</td>
</tr>
<tr>
<td>14</td>
<td>Manipur</td>
<td>244</td>
<td>244</td>
</tr>
<tr>
<td>15</td>
<td>Meghalaya</td>
<td>44</td>
<td>119</td>
</tr>
<tr>
<td>16</td>
<td>Mizoram</td>
<td>0</td>
<td>78</td>
</tr>
<tr>
<td>17</td>
<td>Nagaland</td>
<td>37</td>
<td>31</td>
</tr>
<tr>
<td>18</td>
<td>Orissa</td>
<td>229</td>
<td>224</td>
</tr>
<tr>
<td>19</td>
<td>Punjab</td>
<td>375</td>
<td>451</td>
</tr>
<tr>
<td>20</td>
<td>Rajasthan</td>
<td>509</td>
<td>509</td>
</tr>
<tr>
<td>21</td>
<td>Sikkim</td>
<td>22</td>
<td>23</td>
</tr>
<tr>
<td>22</td>
<td>Tamilnadu</td>
<td>1256</td>
<td>772</td>
</tr>
<tr>
<td>23</td>
<td>Tirupura</td>
<td>197</td>
<td>198</td>
</tr>
<tr>
<td>24</td>
<td>Uttar Pradesh</td>
<td>1143</td>
<td>1512</td>
</tr>
<tr>
<td>25</td>
<td>West Bengal</td>
<td>436</td>
<td>303</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>10976</td>
<td>10473</td>
</tr>
<tr>
<td>1</td>
<td>A &amp; N Islands</td>
<td>47</td>
<td>47</td>
</tr>
<tr>
<td>2</td>
<td>Chandigarh</td>
<td>24</td>
<td>98</td>
</tr>
<tr>
<td>3</td>
<td>D &amp; N Haveli</td>
<td>0</td>
<td>12</td>
</tr>
<tr>
<td>4</td>
<td>Daman &amp; Diu</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>5</td>
<td>Delhi</td>
<td>1196</td>
<td>849</td>
</tr>
<tr>
<td>6</td>
<td>Lakshadweep</td>
<td>8</td>
<td>7</td>
</tr>
<tr>
<td>7</td>
<td>Pondicherry</td>
<td>14</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1289</td>
<td>1027</td>
</tr>
<tr>
<td></td>
<td>Total (All India)</td>
<td>12265</td>
<td>11500</td>
</tr>
</tbody>
</table>

Source: Bureau Of Police Research And Development, New Delhi, 1998
Although numerically the strength of women in the police force has increased, they still constitute only about 1% of the entire Police force whereas the NPC had recommended at least 3% for the same.

Training of Police Women

There have been many studies that have recommended that the training of women police ought to be different than the males as the very purpose of inducting women into the police force is defeated if qualities for which (the gentle touch) women were brought in are lost through emphasis on physical endurance and law and order maintenance aspects during training. All over the world training received by women has some distinction to that offered to men.

The physical standards for women are slightly relaxed in U.K. The basic training given to female members of police is practically identified with that given to the male personnel, except for the training given to women for searches and dealing with the cases of women prisoners. In Japan, the training is different for both. There is more emphasis on cultural training in respect of women. In Italy, both male and female police recruits attend the senior police training courses for different periods. The men are given training that is focused more on law and order, while the women are given more detailed courses on psychology and allied subjects. In Australia Northern territory Police and Metropolitan Toronto Police, physical training for women is less extensive that it is for men. Training of women police in Great Britain is that all recruits of the force, men and women, receive the
same 15 week training course at the training centre. There they are posted to a Police Station to learn the practical side of police work and complete their two years probationary period. Of course, women receive the same pay as men. Towards the end of this period, officers take a final examination and then an officer may, if he or she wishes, apply for specialist duty. This could include duty in the Mounted Branch, C.I.D. the Dog Sections the Traffic Division on the special Patrol Groups. As a general rule officers may sit for promotion to Sergeant after two years. The majority of officers prefer to remain at a Police Station dealing with the enormous variety of work, which makes up the life of any police officer.

The qualification for women police in the early days was not the same as that for male police. For instance, the U.K. police required the minimum height of 5 feet 8 inches for men and 5 feet 4 inches for women; and the maximum age of 35 for women and 30 for men. While men and women are trained together in the same 15-week police academy, women are given additional training in work connected with juveniles. Until February 1973, there was a separate selection for women within the department and the women had their own rank structure within this section. Since January 1974, they have equalized women's pay with the men. Now, regardless of sex, all officers are free to compete equally for promotion and may hold any post in the Metropolitan police as well as in other police forces. In U.S.A. also there are no longer any requirements for height for candidates desiring to join the police service. All candidates, male and female, compete in the same written examinations, qualify in identical physical fitness and ability tests, meet
identical medical requirements and are appointed from a unified eligible's list. Male and female police officers compete in the unisex promotional examination system, for which a single promotion list is announced and the eligible are appointed in the order of merit, regardless of sex. Policewomen have been merged into the unisex title, police officer. Though in recruitment and promotion in the police sex has become less a critical factor in many advanced countries, in Canada while women police are otherwise engaged as regular members and receive equal pay and benefits, marriage makes some difference for women police. In such places as Montreal and Toronto, men and women are hired as a man/wife team; and the married persons are not permitted to work in the same division. Vancouver Police Department permits marriages, but if either partner accepts a promotion to supervisory rank, the service of the other is terminated or the former must revert in rank. And until the 1970's, a policewoman could not be promoted above the rank of her serving husband.

In India, in the Delhi Police force the ASI's and SI's have to undergo an elaborate training program of two years. In the first year, they are trained in the Delhi School of Social Work. They study juvenile delinquency, child psychology, general social problems and correctional services. In the second year, six months are spent in P.T., Parade, revolver firing and Judo. The next six months are devoted to learning law. For practical training, the girls are sent to various police stations. During training, the policewomen are expected to run at least half a mile but they are not taught to ride jeeps or horses.
In Tamil Nadu training for women police in the SI and constable level includes a study of the following:

**Training abstract (Government of Tamil Nadu)**

**Sub-Inspector**

The basic course of training for the Sub-Inspector will be for a period of one year (280 days)

**A. Indoor Subjects**

ii. Indian Penal Code.
iii. Criminal Procedure Code.
iv. Indian Evidence Act.
vi. Police Administration.
vii. Police Duties.
viii. Forensic Science.
ix. Forensic Medicine.
x. Criminology.
xii. Psychology.

**B. Outdoor Subjects**

i. Physical Fitness and toughening
ii. Drill
iii. Weapon training including Field Craft
iv. Crowd Control
v. Motor Cycle mechanism and Driving.
vi. Games and Athletics.
Police Constables : Training of newly recruited Police Constables Grade II

Training Period: Six months

I. Indoor Subjects
1. Modern India and the Role of Police.
4. Police Administration.
5. Police Duties.

II. Outdoor Subjects
1. Physical Fitness and toughening

No distinction will be made between Men Constables and Women Constables in outdoor except for the following changes.

The following will not be taught for women.

   a. Obstacle and Cross country race.
   b. Field Craft.

In their place, all the women will be taught YOGA lessons with the help of a trained teacher. Every one will be taught 10 Yogas and SuryaNamaskar. They will also be put through a programme of Lazeem. Mass P.T. March Past, skipping and physical fitness exercises.

1. Drill
2. Weapon Training
3. Crowd Control
4. Traffic Control.
5. Field Craft.
6. Unarmed combat and Karate (Swimming/ Karate)
7. Games and Athletics.
NEED FOR WOMEN POLICE IN INDIA

A growing need to recruit and increase the strength of women police is increasingly felt in India today. Government of India has issued instructions from time to time regarding search and arrest of women. In this respect, Ministry of Home Affairs has drawn the attention of policemen towards following basic principles:

Section 51(2) and 100(3) of C.P.C. make it obligatory that a woman should be searched by another woman and with strict regard to decency.

According to Section 46 (1), C.P.C. a police officer making arrest required to actually touch or confine the body of the person to be arrested but in case of a woman their submission to the custody should be prevented unless proved otherwise and there should be no occasion for a police officer making arrest of a woman to touch her person. In bailable cases, bail should be granted without delay.

Females should be specifically locked in female lock ups and a female guard be kept besides permitting a male or female relative of the arrested women.

Female witnesses should not be called in the police station, instead, they should be called in courts.

All offences against women be treated as ‘Special Report Cases’ and under no circumstances such cases should hangover beyond 90 days. There should be speedy disposal at the level of courts as well.
The policewoman is now being increasingly used for various functions, which were formerly stronghold of men. The National Police Commissions have recommended more active and direct involvement women police in the investigational work in specific crimes. They can be and should be entrusted with investigation of crimes relating to women and children and can also be employed on intelligence work connected with such crimes. “We recommend that women police should be an integral part of the police force with a special role in juvenile crime squads, specially in urban areas”, as recommended in paragraph 28,39 of the Fourth Report. “Women Police should be trained and employed to handle investigational work in a much greater measure than at present”.

The number of girls involved in crime has always been and still is much smaller than the number of boys but in recent years the rate of increase of crime in the case of girls is more than double than that in the case of the boys. Delinquency among girls is a more serious problem than delinquency among boys, since girls are potential mothers and a mother plays vital role in bringing up the children. Though delinquent girls and boys get same protection under the Immoral Traffic Act, 1956 and Children Act but this protection cannot be enforced till women police is specifically deployed for the purpose.

Besides these statutory provisions there are other reasons too that necessitate the presence of women in the police force. They may be summed up as follows:
I Women Police and Law and Order Duties

Women Police can also be successfully employed in law and order duties doing VIP duties, Fairs and Festivals, Demonstrations, University demonstration and other labor strikes. Of late, the demonstrators place women and children demonstrations in the forefront and as a cover for more aggressive agitation’s to follow. Another important role for the women police is in dealing with the women agitators. An awareness of rights, education and modernization has contributed in making women perceive themselves as a cohesive group, faced with similar dilemmas and situations in their life. So in a show of solidarity women take to protest marches and agitate whenever there is a commonly perceived crime, which could be a threat to their status, e.g., increased dowry deaths feticide, sex-determination tests. For dealing with such rallies and demonstrations by women, a sizeable contingent of women police would need to be deployed. The women police require to be fully trained and well-equipped to deal with such agitations.

II Rape and need for Women Police Officers

The women police have definitely an important role to play. In crimes against the person like rape, molestation eve teasing, the victim will definitely be more comfortable, if the inquiry is initially conducted by or in the presence of another woman. The presence of women police would be helpful in investigating serious offences like rape. For successful investigation, the officers investigating rape cases must try to establish proper rapport with the rape victims and help the
latter to overcome their feelings of shame, nervousness and reluctance in sexual assault cases. The female victims feel shy and embarrassed to answer properly the delicate question posed by the male investigating officers. These probing questions, though delicate, are relevant to the case. And this failure of the male investigating officer to get detailed information from the reluctant victims ultimately weakens the case at the investigation stage and subsequently is losing effect at the trial stage. It will be useful, if the women police records statements of rape victims. But, unfortunately, the number of women police available is scanty in this country. In U.S.A. and other western countries there are ‘Rape crisis assistance Centers’ to help rape victims. Some of the centers maintain ‘Sexual Assault Evidence Kits’.

III Patrolling and Surveillance

Women police can effectively undertake day time patrolling in slums, labor colonies, railway stations, bus stands, hospitals and other places. Their presence in such places may work as a check in itself, instilling some confidence among the female population and at least a degree of hesitation in the minds of molesters and other trouble makers.

IV Work at the Police Station

Women police have a greater potential to cool down and de-escalate many situation and, therefore, greater use should be made of them. In non-combating roles requiring restraint, patience and endurance, they can be employed wit
advantage. Many women victims of crime are usually deterred from going to police stations to make a complaint because of lack of confidence in having a sympathetic and patient hearing at the police station.

V Custodial Violence

Crimes of various types against women have gone up at an alarming pace. And the most shocking part of this dismal story is that very often policemen, instead of helping a woman in distress, have exploited her helplessness in ways that are now well known. It may be true that only a handful of cops indulge in condemnable behavior. But even a few deplorable incidents involving cops are sufficient to give a bad name to the entire police force. That is why many aggrieved women prefer not to go to the police with their problems for they knew not whether their plea would be heard. The added fear is that instead of getting justice they might be shabbily treated. It is not only the victims of crime who need police women to help them, but also the women offenders. The tables (1.1-1.4) show the reported violence against women by the police from 1992 to 1995 in Tamil Nadu only. Incidents of misbehavior, molestation, illegal detention, rape are known to have been perpetrated by the protectors themselves.

Presence of women police at the station will succeed in giving confidence to the women to approach the police station freely. Currently the number of women police is not sufficient enough to deal with the increasing requirements.
Keeping this in view only, one of the duties assigned to the All Women Police Station is to detain if any women as to be detained for the night, in the other stations in the City/ District Headquarters under unavoidable circumstances, they should be kept only in the All Women Police Station seems in keeping with the above information and once again the role of women police cannot be highlighted enough.

The presence of Police Women in crimes related to minors and rehabilitation of juvenile delinquents has already proved to be successful in Delhi and calls for emulation elsewhere too.

VI Women Police and Protection of the Rights of People

In order to make police role more effective, woman police has to be developed. Unshaken, the police woman carries out her duty in the prevention of crime or the bringing of justice of the criminal and in this the police duties merge in welfare work such as the protection and rescue of the young women, the exploited and the experienced, within a few hours of dealing with some appalling case. The police women may be back on her beat, trim out, serene and ready for whatever is to be next job on the beat.
Table 2.3
Violence Against Women By Police – 1992

<table>
<thead>
<tr>
<th>Place and District</th>
<th>Nature of violence</th>
<th>Details of Criminal Action Departmental Proceedings</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salem Town District</td>
<td>Rape</td>
<td>Crl. Prosecution &amp; Departmental action initiated.</td>
<td></td>
</tr>
<tr>
<td>Vacheathi Village, Dharmapurai Dist.</td>
<td>Rape, Molestation</td>
<td></td>
<td>CBI has registered a case and taken up investigation.</td>
</tr>
<tr>
<td>Annamalai Nagar South Arcot Vallalar Dist.</td>
<td>Rape/outraging the modesty.</td>
<td>Crl. Prosecution initiated and is in progress against 6 Police Personnel.</td>
<td>Compensation of Rs.1 lakh paid to Tmt. Padmini. Palaniappan Commission of Enquiry appointed and it held outraging of modesty proved.</td>
</tr>
<tr>
<td>Erwadi Ramnad Dist.</td>
<td>Attempt to molest.</td>
<td>Dept. action initiated</td>
<td></td>
</tr>
<tr>
<td>Thanjavur, Thanjavur District.</td>
<td>Misbehaviour.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aranthangi Pudukottai Dist.</td>
<td>Assault</td>
<td>Dept. action initiated against 3 Police Personnel.</td>
<td>Reduction in pay awarded to Two. One pending.</td>
</tr>
</tbody>
</table>
Table 2.4
Violence Against Women By Police – 1993

<table>
<thead>
<tr>
<th>Place and District</th>
<th>Nature of violence</th>
<th>Details of Criminal Action Departmental Proceedings</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thiruvannamalai Town TVMS Dist.</td>
<td>Torture</td>
<td>Deptl. action initiated against I Inspr. and five Police Constable.</td>
<td></td>
</tr>
<tr>
<td>Trichy Town, Trichy Dist.</td>
<td>Misbehavior</td>
<td>Deptl. action initiated against one Gr.I PC</td>
<td></td>
</tr>
<tr>
<td>Ulagampatti, P.M.T. District.</td>
<td>Rape</td>
<td>Crl.Prosecution / Deptl. action initiated against two Pcs and one Private individual</td>
<td>Compensation of Rs. 1 lakh sanctioned.</td>
</tr>
<tr>
<td>Dindigul Anna District.</td>
<td>Attempt to rape</td>
<td>Deptl. Action / Crl. Prosecution initiated against one police constable</td>
<td></td>
</tr>
</tbody>
</table>
### Table 2.5

**Violence Against Women By Police – 1994**

<table>
<thead>
<tr>
<th>Place and District</th>
<th>Nature of violence</th>
<th>Details of Criminal Action Departmental Proceedings</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madurai City</td>
<td>Rape</td>
<td>Crl. Prosecution and Depl. action initiated against one Head Constable and one PC</td>
<td></td>
</tr>
<tr>
<td>Pappakulam, Tirunelveli Dist.</td>
<td>Rape</td>
<td>RDO enquiry ordered one PC has been placed under suspension.</td>
<td></td>
</tr>
<tr>
<td>Chinnampathi Vge. against one DSP and Commission</td>
<td>Rape</td>
<td>Dept. action ordered</td>
<td>Banumathi, Coimbatore Dist.</td>
</tr>
<tr>
<td>Alangulam Kamarajar Dist.</td>
<td>Rape / Modesty</td>
<td>Crl. Case Registered.</td>
<td>Compensation of Rs. 1 lakh sanctioned</td>
</tr>
<tr>
<td>Rameswaram</td>
<td>Outraging modesty</td>
<td>Deptl. action initiated against one HC &amp; Two</td>
<td></td>
</tr>
<tr>
<td>Orathanadu Thanjavur Dist.</td>
<td>Misbehavior</td>
<td>Deptl. action ordered against one PC and dismissed from service.</td>
<td></td>
</tr>
<tr>
<td>Orathanadu Thanjavur Dist.</td>
<td>Illegal</td>
<td>Deptl. action initiated Detention at against one SI and 2 Pcs. Station.</td>
<td></td>
</tr>
<tr>
<td>Dharmapuri Dist. Detention</td>
<td>Illegal</td>
<td>Deptl. action initiated against one SI and 2 Pcs.</td>
<td></td>
</tr>
<tr>
<td>Perperiyankuppam South Arcot Dist.</td>
<td>Rape &amp; Murder</td>
<td>Criminal case pending trial.</td>
<td></td>
</tr>
</tbody>
</table>
Table 2.6

Violence against women by police – 1995

<table>
<thead>
<tr>
<th>Place and District</th>
<th>Nature of violence</th>
<th>Details of Criminal Action Departmental Proceedings</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nandikottai - Thanjavur Dist.</td>
<td>Rape</td>
<td>Crl. case has been registered against one SI</td>
<td>-</td>
</tr>
<tr>
<td>Madras/Padalam Chengai MGR Dist.</td>
<td>Outraging modesty</td>
<td>Crl. case has been registered against 3 Pcs.</td>
<td>-</td>
</tr>
<tr>
<td>Vaillinayagapuram Chidambaranar Dist.</td>
<td>Death in Police Custody.</td>
<td>Crl. case has been registered.</td>
<td>Commission of Enquiry has been ordered.</td>
</tr>
<tr>
<td>Veerkeralaam Coimbatore Dist.</td>
<td>Illegal Detention</td>
<td>Crl. case has been registered against one SI, one Cr.I PC and one PC.</td>
<td>-</td>
</tr>
</tbody>
</table>

VII. Multifarious jobs

Today women police are being increasingly used to search houses with women inmates, to assist in the watch over brothels and in the rescue of minor from there. Women have been considered ideal for dealing with juvenile and delinquents. At Airports they frisk women passengers. They assist in the collection of intelligence and interrogate women offenders and undertrials. Recently the newly raised women CRPF battalion was inducted in Meerut at the time of riots and it acquitted well. Mild jobs like receiving phone calls, reception work, registering complaints, operating wireless system and controlling traffic is being entrusted to them. Kiran Bedi was the first to break the taboos and underwent the rigorous training for IPS officers.
Despite having proved useful in performing specialized tasks, women police have not been given an equal share in various other areas of police work. This is the finding of the Police Commission in its report presented to Parliament recently. The total number of women in police force all over the country is now 7000 which is hardly 0.4 percent of the entire police force. The percentage of women police in several other countries is much higher. According to the figures published by the International Criminal Police Organization in 1978, this percentage was 2.5 in Bangladesh, 1 in Sri Lanka, 3 in Malaysia, 5 in Philippines, 12 in Singapore, 11 in Argentina, 4.3 in South Australia, 1.65 in Canada, 4.20 in Chile, 3.11 in France, 1.94 in Japan, 7 in England and Wales and about 5 in the U.S.A.

The Police Commission recommended enlistment of more and more women in the police force in the ranks of sub-inspectors or assistant sub-inspectors rather than in the rank of constables. The ASIs and SIs should be graduates with a diploma in social work. The Commission had suggested that provisions should be made for recruiting widows of policemen killed in action provided they are otherwise fit and qualified for the appropriate grade. Residential accommodation and rest and retiring rooms for them should as far as possible be located near the place of their work. The Commission does not favour the present practice in some states of constituting a separate women police wing or branch or confining recruitment and promotion in it to the women in that branch only. Apart from being an exclusive branch scheduled from general police stream, promotion prospects in a small branch will remain limited and restricted. In one state, the Police
Commission came across women Assistant Sub-Inspectors who had rendered 25 years of service, had not been able to earn a single promotion although most of their male counterparts had in the meantime been promoted as Inspectors and above.

In order to have greater involvement of women police in police administration as well as to provide equal opportunities to them, the Commission recommended that they should be recruited in vacancies in general duty posts after careful estimation of the requirement of women police on the basis of analysis of factors such as population, incidence of crimes by women and juveniles, etc. The Commission visualized that in the years to come women police would form an important integral part of the police force specially in the cities, towns and other thickly populated areas of the country.

The Police Commission noted that crime by women had more than doubled than that in the case of boys in 1977, the percentage increase of delinquency in girls over the year 1964 was 286.2 whereas in the case of boys, it was 1183. The Commission feels that women police can play a useful role in checking crimes against children and immoral traffic among women, investigations in cases of kidnapping, abduction, rape and can also undertake patrolling in slums, labour colonies and can also be successfully utilized in traffic control operations near schools, market places, fairs and festivals.

One of the difficult problems facing the police these days is handling of women and children demonstrators in situations arising from unrest in industrial
and peasant labor and students in colleges and universities. The Police Commission has stressed the need for deployment for a sizeable contingent of women police.

**Sum Up**

The review of literature points out that the experience of violence by women is socially constructed within societies and the mechanisms to cope with these situations are attempted through social legislations. In the past, India experienced a renaissance, when concerted efforts were put in by political thinkers, philosophers, historians, social workers and religious leaders to give a new identity to Indian women. Salvaged images from ancient texts and scriptures aimed to re-socialise the Indian male and female to a glorious ideal retrieved from the past. However, the nature of problems faced by women and experiences of violence within the family, reflects the social structures that have yet to provide for a dignified choice to women.

The situation of the women in police force is not very different from the roles assigned to women within social institutions. There was resistance from different quarters to the idea of women joining the police force, which has by and large been perceived to be a male bastion. However, in accordance with the emerging needs in different societies across the world, women police not only made in-roads but also capable as any other police personnel in handling the complex situations dealt with at the police stations.
Women Police Stations

A police station "manned" (sic) entirely by women has been handling cases of peculiar women with a high rate of success since it opened in August, 1985. The first such police station was inaugurated by the late Mrs. Indira Gandhi at Calicut in 1973. It was set up on an experimental basis as it was felt that women were often reluctant to approach policemen with their problems. The women police mainly handle cases like wife-beating, desertions, family quarrels and eve-teasing. The experiment proved a success. As the Cochin Police Commissioner Mr. Sily Mathews put it, "Women prefer to discuss their problems with their own sex".

In the following section some significant characteristics of India's all-women police stations are presented.