

CHAPTER-THREE

SOCIO-CULTURAL BACKGROUND OF POLICEWOMEN IN GUJARAT

1. Introduction
2. Women at work
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1. Introduction:

Women are an inevitable part of labour force. They produce not merely goods and services, but labour itself in the form of human beings they are in fact a prime source of accelerating the human race. From the point of view of increasing labour force as well as of involving them in production and service activities, women's active and positive participation cannot be undermined. But, the fact remains that throughout the world the rural women have been under-represented in development processes. The male-dominated society hesitates to recognize women's contribution to growth and development of the human race.

In India, development of women has been viewed as different at different points of time. During 1950s and 1960s women were viewed primarily as mothers and wives. Most welfare oriented programmes were targeted at them so that they could perform their roles in a better way. A report on Status of Women was published in 1974 by the department of women and child development. The report refers to various studies that highlighted that Indian women are not only wives and mothers but are also very actively involved them in the production process. However, stark inequalities in their access to household and public resources are quite apparent.

Factors like economic hardships, physical insecurity and women's unequal access to resources may increase their vulnerability during conflicts. Especially when women have to head socially ascribed roles they have to respond to crises. This variation in roles makes it easier for women to enter into those sectors that were previously male dominated. They can thus contribute to the breaking down of the stereotypes, which would cause impediments to their advancement in economic, political and social spheres.

Poverty of women is linked to the pattern of their employment and to their position of disadvantage in a labour market. A high proportion of women among the poor are working women. In developing countries, they are concentrated more in jobs or economic activities bringing low earnings. Such jobs are irregular and insecure. Since they form a part of the unorganized sector, they stay outside the effective reach of labour laws and social protection laws. According to C. Muthuraja three major factors push women into such job conditions are low-income, low-productivity and often casual temporary employment. (Gender and Employment in India: an agenda for the 21st century)

2. Women at work:

Economic need has been repeatedly cited as one of major factors compelling women to join labour force. Women, teenagers and aged people are found to be flexible to changing labour market conditions. They usually work as secondary bread earners for the family. If wages of a principal earning member of a family are sufficiently high they need not augment the family income. But if the income is too low, to feed the family women have to play the role of supportive earners. Paul H. Douglas bases his theory of wages on a labour supply that declines with rise in wages. He supports his theory by showing that in Britain during 1910-11, low wages were associated with high proportion of women at work and high wages were associated with low proportion of women at work in the U.S.A. Thus, economic factor remains necessary but not sufficiently determining condition to impel women to join labour force. Therefore, at this stage in order to gain better understanding of this phenomenon there is certainly a need felt for some more knowledge.

Perusal of any census material clearly shows that the tendency to participate in labour force varies with the changes in demographic characteristics of population. For example, men are more likely to work than women or older people do. They work much less than younger people. Further, unmarried women are more likely to join the work force as compared to the married women. This kind of data leads to a tendency to treat demographic factors as major determinants of both the size and composition of labour force.

Another way of looking at the trends in female labour force is in terms of occupation composition of a given community. A change in the occupational composition may also bring about a change in female labour force. There is no scarcity of literature that suggests that certain trends in the occupational composition are closely related to industrialization and urbanization. They create demands that are much favourable for the employment of women. There is a widen field for professional workers, like clerks, sales persons and other employees. It attracts more and more women workers. C.E.V Leser views that it is true that if we take into account only the paid work, prosperity has brought an increase in the rate of women workers in practically all highly advanced countries ("Trends in Women's Work Participation," Population Studies, XII (November 1958), pp.100-110, Tomas Frejka,

“Demographic Aspects of Women’s Employment,” International Population Conference, London 1969, published by the international union for the Scientific Studies of the Population, Vol.III, p.1561). But the picture appears to be slightly more complicated if all kinds of work are taken into account. An attempt is made to distinguish between short term and long term changes.

Since, women usually work as secondary bread earners in a family, changes in the socio-cultural conditions exert greater influence on the rate of their labour force participation. The most striking aspect of such changes is that they have a different kind of influence at different occupational level. General economic development brings about a decline in manual kinds of occupations and a simultaneous increase in jobs at higher level call for specialized skill and training.

In India, practically all female rural workers in rural areas are engaged in agricultural and allied activities. The nature of these occupations is such that household responsibilities can easily be attended with productive work. In rural sector, most women at work are caretakers of the family. For the purpose of the present study it needs to be noted that rural occupations do not call for any formal education or training and they generally carry low prestige.

The situation in cities and towns is not much different. The employment pattern of women in urban areas shows that women constitute a very small proportion of total workers and majority of the women workers are engaged in low prestige occupations. Surveys conducted in a number of cities reveal that most working women are uneducated, unskilled and they participate in manual occupations (Srivastava, 1978). Against the picture posed by Srivastava it is not hard to imagine that now since more and more women are getting education, they can also enter into occupations having comparatively higher prestige.

3. Employment and Occupational Structure of Women in India:

The distribution of female workers over different occupations differs in different countries. The structure of the economy, the level of education, the attitude of women at jobs of different kinds and various social and economic factors play roles to generate such differentials. Any change in these factors brings about a change in the occupational structure of the workers. The direction of change may be different among female workers and the male workers. Above five decades of economic

planning in India has not affected either the level of human development or the employment structure. Employment of women not only determines their economic status in the society but also form the basis for achieving gender equality.

A high rate of sustained economic growth constitutes a bedrock foundation for an upward employment trend in a country. It exercises rapid growth of work force. A shift of work force from the primary sector to the secondary and the tertiary sector is a distinct feature of economic development among various countries of the world. A higher growth rate in work force with a normal rate of economic growth in developing areas sustains the existing structure of employment. It affects no substantial shift in the occupational pattern of employment. The distribution of sectors clearly states that if there was any increase in work opportunities for rural women, it would only be in agriculture. The employment in secondary sector falls drastically. Work opportunities for urban females too declined. But they did make significant gains in the tertiary sector (Dr. Murty S., 2001).

The empowerment of women is anchored on their economic status in the society. A change in economic environment throws up new economic opportunities as well as new challenges. They have to be pragmatically utilized. To analyze the nature and trend of female work participation economic consideration would be vital for several reasons. It sheds light on the living conditions of a large portion of the population. The current debate on the impact of economic reforms on women's status in India, for instance, has to focus inevitably on women's work as one of the crucial variables. Secondly, the female labour force participation is important not only to women but also to the society at large. Thirdly, the female labour force participation has an important bearing on gender relations in the form of independent earning opportunities and this will empower the women.

In India, during the phase of relative liberalization of the economy, the trends in women's employment patterns showed reverse direction. The share of women in the rural work force increased in the 1970s, but in the 1980s, it declined from a higher mark of 36 per cent. It remained steady till 1993-94. To speak of the urban work force a slight rising is noticed in women's share. It was mainly due to the growth of women's rate of urbanization or their migration. The employment of women in the organized sector (both public & private sector) as on 31st March, 1994 was about 4.2 million. This constitutes 15.3 percent of the total employment in the country in

organized sector. As compared to women in the organized sector, the representation of men is almost six times more.

The number of the female workforce in the total workforce has been increasing the world over. Developed as well as developing countries as diverse as the USA, Sri Lanka Indonesia etc. shows similar trends. In India, the rate of male's work participation rate (MWPR) has had been falling since 1921. However, the rate of female work participation (FWPR) has been declining till 1971. In 1995, it increased and reached at 30 per cent. This leads to propound a thesis on feminization of employment. The 1991 census recorded a significant growth in the number of female workers. During 1981-1991, it remained 40.4 per cent. The corresponding figure for male workers was 20.8 per cent only. As a result, the percentage share of female workers moved up to 22.73 per cent while for male workers it declined from 52.6 per cent to 51.6 per cent. It is significant to note that during 1981-96, the growth rate of employment in the organized sector was 1.39 per cent out of which the male employment rose by 1.12 per cent per year, while the female employment recorded a growth rate of 3.07 per cent per year. The 1999 world survey report brought out by the UN on the role of women in development states that with the sole exception of Africa, women's employment has grown substantially faster than men's since 1980 (Dr. (Mrs.) S. Murthy, 1990).

The table 3.1 (page 85) reveals statistical data relating to the rate women's work participation in India and in various states of India in the years 1971, 1981, 1991 and 2001.

In 1996, a little more than 44 lacks women were employed in the organized sectors. This constituted merely 15.84 per cent of the total employment. Of this, 13.56 percent were in the public sector and 21.05 per cent were in the private sector. Moreover, the male-female ratio remained adverse in the public sector: six times more men were employed than women. On the other hand, in the private sector, approximately four times more men were employed than women.

Table: 3.1. Women's Employment in Organized Sectors by States/Union Territories.

(Figures in Thousand)

<u>States</u>	<u>1971</u>	<u>1981</u>	<u>1991</u>	<u>2001</u>
1. Andhra Pradesh	152	196.9	219	419
2. Assam	198.3	252.5	320.4	354.7
3. Bihar ¹	74.5	111.6	114.2	107.1
4. Chhattisgarh	---	---	---	41.5
5. Goa, Daman & Diu	5	12.4	19.6	22.3
6. Gujarat	97.2	143.5	209.9	205.7
7. Haryana	21.1	44.9	68.7	90.2
8. Himachal Pradesh	12.4	20.5	32	47.1
9. Jammu & Kashmir	---	13.3	23.9	22.6
10. Karnataka	109.5	145.1	252.2	568.7
11. Kerala	211.1	316.6	409	485.9
12. Madhya Pradesh	84.6	116	171.7	150.5
13. Maharashtra	240.2	352.2	475.2	564.7
14. Manipur	1.7	3.9	8.9	19
15. Meghalaya	---	7.6	12.6	19.4
16. Mizoram	---	2.6	8	11
17. Nagaland	---	3.9	9.3	12.6
18. Orissa	27.5	39	67.2	98.7
19. Punjab	41.3	77.7	107.2	133.9
20. Rajasthan	41.8	93.9	140	172.6
21. Tamil Nadu	227	305	502.9	729.5
22. Tripura	5.1	11.2	18.6	26.8
23. Uttar Pradesh	116.3	156.7	211.1	208.3
24. Uttaranchal	---	---	---	33.1
25. West Bengal	194.1	226	246.2	253.5
26. Andaman & Nicobar Islands	---	---	3.2	5.5
27. Chandigarh	3.9	7	12.1	19
28. Daman & Diu	---	---	---	1.9
29. Delhi	55	82.1	109.2	121.6
30. Pondicherry	3.3	5.5	8.8	2.9
<u>India</u>	<u>1922.9</u>	<u>2792.6</u>	<u>3781.1</u>	<u>4949.4</u>

Source: "Women & Men in India" 2002. Directorate General of Employment and Training

Note: Sikkim, Arunachal Pradesh, Dadra & Nagar Haveli and Lakshadweep are not covered

[#] includes Daman & Diu

1. The state of Bihar here includes the newly constituted state Jharkhand.

4. Factors Responsible for Women's Employment:

American psychologists like McClelland and his colleagues have done considerable works on what is called the need for achievement. McClelland tried to show that when there is an emphasis on the need for achievement there is economic growth, and there is decline and stagnation when the need for achievement is absent (B.Kuppuswami, 1993).

In recent decades three major developments are responsible to bring about profound changes in the status of women in India. The first of them is increasing importance of higher education among women. With each generation more and more

women go for higher education. The second major development has been an entry of women into the labour force. In the pre-industrial era, women belonging mostly to lower income groups were employed in family trades and occupations. But middle class women were devoted completely to their household duties. The third development has been an entry of married women into the labour force. These developments were received with resentment from all corners of the society. The reaction is that an entry of women, particularly married women, into the labour force, gives rise to conflict between the two roles a woman has to play, a housewife and an earner. The tradition and custom views a woman's role as daughter, wife and mother. In such a traditional setting, one can hardly expect that a woman may seek a change in their role playing. Even if they seek changes, it would be slow going.

The division of work between men and women was originally determined on the biological and temperamental differences. The man became the chief bread earner and the woman play as a house keeper. As the society advanced, this arrangement of work was disturbed. Techno-social changes, which were accelerated in the Indian society, particularly following the independence, provided women with opportunities to receive modern education. They opened up new avenues leading to productive work outside homes. The rise in the cost of living, perception of high standard of living, new training received at schools and colleges and other institutions and availability of jobs –all these factors aroused in women willingness and an aspiration for building a career through prospective jobs. Women came out slowly but steadily and started creating a space in a so-called “exclusive male domain”.

Many studies on women's employment reveal that in India there has been a great increase in the recruitment of women in service sectors. In 1981, there were 44.97 million female workers in different occupations as compared to 31.02 million female workers in 1971. It marked an increase of 45 per cent. This is because large number of educated women in the urban areas entered the employment field. It is gratifying to note that a number of women are entering the All India Services and other established Civil Services. It is also gratifying to note that during 1990-91, the Indian Navy and the Indian Army announced recruitment of women as “officers” to the Armed forces. However, for a number of years the Indian Army has been recruiting women to the Military Nursing Services as ‘officers’. It is the first time that the Army and the Navy have thrown open their doors to the women in all its branches.

With all other areas, the police are one area that shows readiness to receive women as employee. About hundred years have passed since women entered the field, yet even today even they are not treated as equal to their male counterparts. There are no legal barriers to women acquiring an equal status but an inherent resistance does figure often especially when they occupy higher positions in the police hierarchy.

Indian women are not much likely to be attracted to the police role so far as it demands compromise with feminine traits for which she is valued in a society. Further, the social conditions in India do not comply with women's employment in the police. It is generally looked down upon by the people. It is believed even today in India that a woman who accepts a job of a policewoman sterilizes herself of maiden delicacy and modesty (Nigam, 1963:45). Under these circumstances competition would be comparably low among women for entering into the police force. Further, as willing and competent persons are not easily available the organization is forced to lower the standards still further, to recruit women.

➤ **An Introduction to Gujarat:**

Gujarat has been chosen as the area of the present study. Therefore, a brief overview of the state of Gujarat has been presented for a preview.

Before independence, the present territories of Gujarat used to be in two parts the British and the Princely territories. With the reorganization of the States, the Union of the States of Saurashtra and the Union territory of Kachchh along with the former British Gujarat became a part of the biggest bilingual State of Bombay. The present state of Gujarat came into being on 1 May 1960. It is situated on the west coast of India. The total area of Gujarat state is 1,96,024 sq. km. According to 2001 census report the total population was 5,05,96,992. Gandhinagar is the capital of Gujarat. The state is bounded by the Arabian Sea on the west, Pakistan and Rajasthan in the north and north-east respectively. Madhya Pradesh is in the south-east and Maharashtra in the south.

In the present days, women feel a need to stand on their own feet and become more and more independent economically. They seek employment in areas that were earlier restricted to them. Table 3.2 exhibits the data of women employment in Gujarat. Even though the data shows little increase in the number of female participation, the difference between male and female participation is considerably wider. In view of women employment, it would be useful to have a look at some

opinions recognized internationally for certain special traits in them. The first among them is Mrs. Kiran Bedi, the first Indian I.P.S. She opines,

“Women must learn to recognize their potential. They should realize their strength and contribution to nation building. They should strive to improve their lives from whichever stage of development, progress, education or abilities they find they have now To become mothers of as many children as they can expect to groom properly and teach to become worthy citizens of India.”

Table 3.2. Women Employment (In '000) in Gujarat:

Sr. no.	At the end of June	Persons/ Women	Public.	Private Sector	Total
1	1980	Persons	737	573	1310
		Women	95 (12.89)	44 (7.68)	139 (10.61)
2	1990	Persons	940	679	1619
		Women	135 (14.36)	62 (9.13)	197 (12.17)
3	1991	Persons	959	692	1651
		Women	141 (14.70)	65 (9.39)	206 (12.48)
4	1992	Persons	964	689	1653
		Women	142 (14.73)	66 (9.58)	208 (12.58)
5	1993	Persons	957	701	1658
		Women	140 (14.63)	66 (9.42)	206 (12.42)
6	1994	Persons	975	720	1695
		Women	151(15.49)	65 (9.03)	216 (12.74)
7	1995	Persons	968	722	1690
		Women	149 (15.39)	71 (9.83)	220 (13.02)
8	1996	Persons	958	756	1714
		Women	146 (15.24)	73 (9.65)	219 (12.78)
9	1997	Persons	953	818	1771
		Women	145 (15.31)	73 (8.92)	218 (12.30)
10	1998	Persons	944	818	1762
		Women	146 (15.46)	71 (8.67)	217 (12.31)
11	1999	Persons	932	795	1727
		Women	141 (15.15)	71 (8.94)	212 (12.29)
12	2000	Persons	934	762	1696
		Women	137 (14.67)	69 (9.06)	206 (12.15)
13	2001	Persons	872	740	1612
		Women	129 (14.79)	65 (8.78)	194 (12.03)
14	2002	Persons	844	723	1567
		Women	127 (15.05)	66 (9.12)	193 (12.31)
15	2003	Persons	851	780	1631
	(As on 31st March, 03)	Women	134 (15.74)	80 (10.25)	214 (13.12)

Note - The figures in brackets indicate percentage of women employment to total employment

Source - Directorate of Employment and Training, Gujarat State, Gandhinagar (31st March, 2005)

J.S.Mill (1869) makes a strong plea for equality between sexes in the matter of employment. He argued for a ‘Principle of perfect equality’ between men and women

and women's admissibility to all functions and occupation hitherto retained as the monopoly of stronger sex. Marxism finds fault with the capitalism for restraining women from taking employment outside their houses. Engels (1884) argues that women's liberation could be secured only by the advent of socialism and by their coming forward to take up employment outside their houses. He further says, "The emancipation of women may only be possible when women can take part in production in large social scale, and domestic work no longer claims anything but an insignificant amount of her time." (1891, Dr.Murty S. quoted in 2001)

It is known that the freedom movement in India generated great awareness among women about their social rights and responsibilities to a larger social order. Its result was manifestation of a new creative urge among women in the post-independent India. The status of women and their social relationship as necessitated by new social, political and economic organizations in a society evolves only through routine factors of process of social change under the influence of modernization. The complex process of modernization affects the status of women in different degrees. Undoubtedly in the period before 1947, there occurred revolution in thinking, outlook and values of Indian women.

Gujarat did not remain untouched of this revolution and renaissance of the Indian womanhood. More and more woman in Gujarat came forward to actively participate and equally share the responsibility in employment. Flowing with the current of revolution and renaissance of womanhood in Gujarat, police too opened women's wing in the year 1948 initially with a staff off one sub-inspector and nine constables. Earlier to 1960, all the parts of Gujarat except Saurashtra belonged to the state of Maharashtra. In 1960, Gujarat evolved as a separate entity and earned recognition as a state including Saurashtra. This, affected drastic geographical changes in Gujarat. As a result, even a decade after the independence the exact number of policewomen was not available. A police officer in every district used to get permission from the government and recruit policewomen to meet his requirement. That may be the reason that no clear picture is available as to the exact number of policewomen and the increase in their numbers in the initial phase.

After the independence, about fifteen women were recruited in Gujarat as police personnel. They were at Ahmedabad. At that time Gujarat was in fact a part of the Bombay Presidency. In May, 1960, with Gujarat becoming an independent state

more policewomen were recruited into the police force. According to the available data from the research work on policewomen conducted up to 1974, the reported strength increased to one sub-inspector, 71 head constables and 270 constables were spread over various districts of Gujarat. The table: 1.4 details on it.

Table:3.3 Strength as on March,1974.*

Sr. No.	District	Policewomen			
		S.I.s	H.C.s	Constables	Total
1	Ahmedabad city	1	10	40	51
2	Valsad		2	12	14
3	Baroda		1	9	10
4	Western Railway			7	7
5	Surat		10	34	44
6	Jamnagar		4	12	16
7	Rajkot		4	12	16
8	Panchmahals-Godhra		4	12	16
9	Sabarkantha-Himatnagar		4	12	16
10	Ahmedabad Rural		4	12	16
11	Kheda		-	12	12
12	Bharuch		-	12	12
13	Katch-Bhuj		4	12	16
14	Baroda rural		-	-	-
15	Amreli		4	12	16
16	Junagadh		4	12	16
17	Bhavnagar		4	12	16
18	Surendranagar		4	12	16
19	Mehsana		4	12	16
20	Banaskantha-Palanpur		4	12	16
	Total	1	71	270	342

*Source Aleem Shamm, *Women in Policing*, 1976.

As the table indicates, till 1974, the strength of policewomen remained negligible. At that time, the functions assigned to policewomen included jobs like to help in the recovery of abducted women, to attend to the convenience and complaints of female passengers at important railway stations, to apprehend and search female offenders, to attend police telephone exchanges and to keep vigilance at places of worship, entertainments etc. and to keep watch over female and juvenile criminals.

5. Profile of the Respondents:

As described earlier, policewomen's functions are to help in the recovery of abducted women, to attend to the convenience and complaints of female passengers at principal railway stations, to apprehend and search female offenders, to operate the police telephone exchanges and to keep vigilance at places of worship, entertainment etc. and to keep watch over female and juvenile criminals. These policewomen have no education and they hail from miserable living situation. One should have apprehended the reality many years ago. But afterwards there occurred drastic changes in all aspects of the Indian society. They have made tremendous impact on people's attitudes towards women's status and role.

Further, it is mentioned in the beginning, police roles were accepted mostly by women who confront special circumstances. They are widows of policemen or women belonging to policemen's families. They belong to lower economic strata, and they have no choice but to work. Thus, recruitment of women into police jobs remained restricted to a small part of the population. In recent years an increasing number of educated women opt for police roles as their career. Since the nature of the police role is more inconsistent to women and so even today women accept police roles as no option is available to them and they want to be economically independent. However, highly educated women would show preference for any other service to a police job, as a policeman's work is less sophisticated for good personality. In view of the 'special' circumstances, that compel incumbents to opt for police roles, it would be essential to be acquainted with demographic and socio-economic back-grounds of the respondents.

A person's caste, his place of residence, his economic status and his life experiences play crucial part in determining how they think and act as police personnel. The implicit assumption that Smith points out beliefs, role expectations, role perception, and behaviour learned or acquired as a result of social antecedents and social environment in which one is brought up are more influential determining the extent of role commitment and role performance. Other types of influences, such as the job training, help but as secondary influence, because most of them join the police force when they attain maturity. As each role has a 'prehistory' so is the case with the individuals. In this case the 'prehistory' is the person's life experiences (Smith, 1968)

In order to know the back-ground of policewomen, first of all it is necessary to know the present age groups and ranks of the respondents. This distribution is necessary to understand the total picture of policewomen with regard to the strength of a particular group. As it is described above, the strength of policewomen in the force was limited till 1974. It is therefore assumed that the number of elder respondents is bound to be fewer than the young respondents. The table-3.4 indicates the statistical data to that regard as under:

Table-3.4 The distribution of the respondents according to their age groups and ranks.

Sr. no.	Age Groups	Policewomen						
		PI	PSI	ASI	HC	PC	Total	Average
1	21 TO 25*					67	67(22.3%)	24
2	26 TO 30*		3		3	78	84(28%)	28
3	31 TO 35				1	33	34 (11.3%)	33
4	36 TO 40			2	8	17	27 (9%)	39
5	41 TO 45			3	8	9	20 (6.7%)	43
6	46 TO 50		1	13	14	3	31 (10.3%)	48
7	51 TO 55	2	5	12	6	2	27 (9%)	54
8	56+	2	3	3	2		10 (3.3%)	57
	Total	4	12	33	42	209	300 (100%)	

➤ **(The first two age groups are treated as young police women, indicate with symbol * in further analysis)*

The data shows that about 50% respondents fall in the age groups of 21 to 30 years. The remaining 50% are above the age of 31 years. Three of the women P.S.I.s are below 30 years of age. These policewomen are direct recruitment that took place first for women in 2001. Except that, the recruitment of P.S.I.s was made only on constabulary ground after they gain a minimum of ten years of experience following the requirement in the police force. They are promoted to upper ranks as per rules. There are three policewomen head constables who got promotion before the age of 30 years even though they were recruited in the year 1997 and 1998. One of them is a Muslim and two others belong to scheduled castes. Thus, they have availed the reservation benefit in the promotion. But there are many respondents in police force who are not yet granted promotion in their long service despite the fact that they deserve promotion as per rules and regulations of the reservation. When they joined they were 20 or 21 years of age. The data reflects that there is no uniformity in getting promotion. One respondent belongs to the SC category. She was recruited in 1996 at

the age of 18. But she has not been granted promotion. Two other respondents have reached the age of 51. They have completed 18 to 20 years in service. Yet they have not been granted promotion. One of them is Rajput and the other belongs to the SC category. It may be noted that the level of education is not an aspect of consideration. Six of the P.S.I.s from elder respondents had received primary education. The data further shows that the minimum age of the respondents is twenty-one years and the maximum age is fifty-seven years.

If we get the average co-relation of age with the ranks it shows that among elder respondents the average age of PI is 54.25, PSI is 54.44, ASI is 46.57, Head Constable is 42.46, and constable is 37.2. Among young respondents it is found that the average age remains 26.33 among all ranks. Further, the table reveals that the first two age groups of the respondents cover half of the total numbers of respondents, while the other half of them split in other age groups. It means that majority of the recruitment took place in last fifteen years.

In the beginning much relaxation was allowed in the criteria of recruitment. It may be due to low availability of eligible candidates. As more number of candidates opted for the police job, the criteria turned stricter. Not only that as the time passed, the attitudes towards the police job too changed considerably. Further, as awareness for education and self sufficiency enhanced, women showed preference for any type of job for a better living. Since, most other jobs require specific education and training and one may not get an expected job even higher education, women turn to the police force as the last choice. In fact, if an educated woman goes for any private job, she may not get security of job. She may not get even such good pay scales like that for the police force. Pension also remains an important consideration for the respondents. Thus, many young women have good enough reasons to join the police force. Such a trend has been noticed in the last decade.

Education is a key to success in life. It opens the door in life which leads essentially to socially accepted character. Education as a catalyst or agent for a social change has been well recognized. Education is said to determine levels of aspirations, technology, productivity, efficiency etc. in a human labour force. It constitutes some of the basic factors in the process of development. Education is considered as pre-requisite for socio-economic development particularly for weaker sections of the society who is for long subjected to deprivation and discrimination. Thus, education

becomes a basic human right and also becomes an instrument for liberation. It endows deprived groups with confidence, courage and ability to resist exploitation and discrimination.

It is felt, however, that education does not receive due attention, from women's quarters in a society. It may be because the significance of women's role in economic development has yet to be recognized. Though Gandhiji stated long back that, "educating a man is like educating an individual, while educating a woman is like educating a family". Yet we find that women's education has been neglected. Therefore, during Seventh Five Year Plan a special emphasis was laid on literacy among women besides other projects like strengthening the infrastructural base of the tribal education. Recognizing the importance of universalisation of elementary education, the Eighth Five Year Plan accorded high priority to education of tribal.

Education is an important indicator for understanding of the present and future status of women in a country. In the beginning, illiterate candidates were also recruited in the police force. Obviously their role in the police was too limited to be managed with little education. At that time the literacy rate of women too was very low. Further, some well educated women gave priority to the role of house wife instead of choosing a career. In this situation, it is clear that police role may not receive much attention of educated women. But, during last two or three decades a big explosion has occurred with women's education. Together with education, nuclear family, acceptance of value of a small family and family planning arouse in them an ambition for better lifestyle. Desire for material happiness eventually paves the way for career among women.

The minimum educational standard becomes one of the conditions for recruitment into the police force. The incumbents are required to interpret laws and their implications. Education helps them to do it with success. The table 3.5 below shows the level of education among policewomen. One third of the total respondents possess educational qualification up to S S.C. That makes the minimum level. Only 7% of the respondents had studied up to primary level All of them are elder recruits living in pitiable conditions with number of problems in their family. Only two candidates had education upto the 6th standard. They were recruited much earlier in 1987. But respondents who were recruited after 1987 had obtained minimum education up to 10+2 The preference, however, was given to the candidates who

received N.C.C. training or participated in the N.S.S., sports or the home guard actively.

Table – 3.5. Educational Qualifications of the respondents:

Sr. No.	Education	Policewomen						Total
		PI	PSI	ASI	HC	PC	PC*	
1	Primary		6	8	5	2		21 (7%)
2	Up to SSC	4	3	21	25	27	20	100 (33.3%)
3	HSC			2	7 (2*)	14	50	73 (24.3%)
4	UG			1	1*	1	17	20 (6.7%)
5	Graduate		2*	1	2	11	37	53 (17.7%)
6	Grad. +		1*		1	2	9	13 (4.3%)
7	PG				1	7	12	20 (6.7%)
	Total	4	12	33	42	64	145	300 (100%)

The available data supports the assumption that the level of education among women has been increasing in the last twenty years. On the other hand the police department has also expanded the role of a policewoman. That may be the reason that S.S.C. was determined as minimum educational qualification. Initially, for illiteracy or lower level of education among policewomen, they were not assigned work in the office. Later on, police department was required to employ minimum ten per cent of women in the police department. She is being the weaker sex, would feel uncomfortable with the field duty like policemen. They would rather take the office work as more convenient than field work.

Education again is important variable to grow family ground and the rank of the policewomen. Illiterate or less educated parents do not know the value of education. They are not much interested in imparting higher education to their children. The economic conditions also play a part. (The lower ranks of police role do not demand more education of the candidates on one hand and on the other hand there are many young girls and women who are willing to or forced to accept any occupational role.) The fact gets revealed from the table that most of the elder respondents who were above the age of 45 had education hardly up to S.S.C. One 57 year old Head Constable studied upto standard 3rd. Two other Women Police Constables were denied promotion, even if they had passed the 7th Standard. There are however two Head Constables and one Assistant Sub-Inspector who had passed only the 3rd and 4th standard yet they were granted promotion.

Lack of education creates problems to incumbents in comprehending different laws and their implications. Further, this deficiency causes headache to instructors.

The ratio of the educational level remains more or less the same as in all different ranks. There are 20 respondents who were educated beyond graduation. But the average educational level of respondents remain between S.S.C. and H.S.C. Marked increase in level of education makes one point clear that more and more educated women are now willing to join the police force. It is noticed that the most of young recruited respondents have received education up to graduation. Some twenty young respondents have education only upto S.S.C. They all are newly recruited and belonging to reserved categories or minorities like- S.C., S.T., O.B.C, Muslim or Christian. There are, however, twelve respondents from the S.C. and S.T. categories who received education beyond graduation. Thus, many of the young respondents possess qualifications higher than the minimum.

There is another hypothesis. Women police in lower ranks hail from lower-middle class. The implicit assumption is that beliefs, role expectations, role perception and behaviour cultivated as a result of social antecedents and social environment in which one is brought up are more influential factor in determining the extent of role commitment and role performance than other types of influences like on the job training. Most of them joined the police department when they attained maturity. They carried with them the 'prehistory' that was constituted with these influential factors.

An individual's family and social background and his religious beliefs play determining role to shape his outlook towards life. They make him capable of facing the social reality. The factors that influence one's life style can broadly be divided into two: ascribed and achieved. The ascribed factors include the family, race, kinship, linguistic ability, religion etc. The achieved factors include an individual's education, occupational skills, economic status, social position, housing, the locality or the surrounding, etc. It should be understood that the factors of the second set are conditioned by the factors of the first set. Kraisonswasdi views that an individual's life style and his/her personality are shaped with ascribed as well as achieved factors together with his/her own life experiences (Kraisonswasdi, 1989).

Religion is an institution that instills philosophy of life and thinking pattern in an individual. An individual's outlook towards herself, her kinsmen, her faith and her economic and social aspirations are influenced by the religious doctrine in which she

keeps faith. Similarly, her outlook towards society and her fellow beings is influenced by her religious faith and values of caste.

Numerous studies have been carried out on the caste system of India. Most scholars look upon a caste as a hindrance to modernization. Karve, however, argues that caste must no longer be looked upon as a hindrance. (I. Karve, 1972.) Her view is shared by M. N. Srinivas, who maintains: “Caste is fundamental to Indian society, it necessarily implies acceptance of pluralism in culture. People get used to cultural and ethnical relativism though such relativism qualified by an attempt, not always successful to subsume the various systems in hierarchy. Diverse style of life, codes of conduct, belief systems can coexist in a caste society. It is true that all styles of life do not have the same validity and one is extolled above the other. In fact, religious values and traditions in caste structure of India have been considered as barriers to modernity though not absolute barriers.” (M. N. Shrinivas, 1972)

In India, caste and religion are integrated into social composition. Hence, each shadows over the other evolving a unique structure in which an individual locates himself. He acquires identity from that structure. In this sense, caste and religion remain integral to one’s personality too. In this sense, a person’s attitudes and decisions are heavily conditioned by these two factors. When these factors work to restrict a person’s freedom of thought and growth they work as hindrance. But caste and religion certainly offer a person security and sense of belonging. These two work to enhance his self-confidence and helps his growth and development. In that sense, they may turn out to be positive factors too. The above remark by Shrinivas may be understood in this context. The table 3.6 below gives a look at the religions of the incumbents.

Table 3.6. Religions of the respondents

Sr. no.	Religion	Policewomen						Total
		PI	PSI	ASI	HC	PC	PC*	
1	Hindu	2	7 (2*)	24	34 (2*)	56	130	253 (84.3%)
2	Muslim	2	2	6	4 (1*)	5	10	29 (9.6%)
3	Christian		2 (1*)	3	3	3	5	16 (5.3%)
4	Parsi		1					1(0.3%)
5	Buddha				1			1 (0.3%)
	Total	4	12	33	42	64	145	300 (100%)

The data show that the majority of the respondents follow the Hindu faith. Muslim and Christian are minority people in population and so the respondents

represent the similar proportion. In India, Muslims form the largest minor community in the country's population. Muslims are said to be conservative. But research data show that Muslim women constitute a good number of personnel ranging from higher rank to the lower it makes almost 9.6%. Muslims includes many sub-groups of like Saiyad, Sipai, Sandhi, Makrani, Mansuri, Sumara etc. Many of them are included in the O.B.C category.

The second largest minority group is Christian who forms 5.3 per cent of the respondents. Most of them are converts from either a tribal community or a backward caste. Therefore, their economic condition is not sound. The Indian Christian society is like an extension of western civilization and culture in India. Hence, working area of women is not restricted to four walls of a house. Like men, they can go out of the house, take up jobs in offices, earn livelihood and also participate freely in the social activities. In this respect, no hesitation is noticed among the Christian community to join the police force. There is an exceptional case of a Parsi respondent. She joined the police force only because of her lower economic condition. One respondent belonging to Buddhism can be treated as the S.C. category. Some backward people adopted Buddhism under the influence of Dr. B.R.Ambedkar, who had tried to evolve for them a separate identity from the Hindu people.

The data also reveals that there is no direct relation between the police job and the aspect of religion. It makes it clear that lower economic position and desire for economic independence are chief factors that cut across all religions. It is further noticed that no incumbent belongs to the Jain religion. Logic may be that the Jains people are economically sound. They are well educated and so they may prefer other prestigious jobs.

There are many castes of Hindus in India. Therefore, it is necessary to make a separate distribution of the castes of the Hindu religion. The constitution of India recognizes some categories of the castes like General, Other Backward Class, Scheduled Castes and Scheduled Tribes. According to the Gujarat census report of 2001, the total of the Scheduled Caste population is 7.09% and the Scheduled Tribes population is 14.76%. India is a welfare state. Hence, it always looks forward to ensuring the welfare of people belonging to the backward classes. In this respect, all communities in India are segregated according to their socio-economic conditions. The castes that are socially and economically sound in condition and status are

defined as the General category. They do not avail any benefits from the Government. Some other castes have been said to be traditionally ill-treated by so-called upper castes. They live in socially and economically backward conditions. They are deprived of benefits of upward mobility and equal opportunity of growing and exploitation. The Constitution of India recognized such deprived people out puts them under the categories that are defined as the Reserved Categories. The S.T., S.C. and O.B.C. people fall under the reserved categories. They avail special rights and benefits from the Government of India and it becomes a legal and social obligation for the government to ensure the wellbeing of these down trodden people. The respondents fall under this two-tiered social composition in India. The table 3.7 reflects such a picture of the respondents.

Table-3.7. Caste of the respondents:

Sr. no.	Caste	Policewomen							Grand Total
		PI	PSI	ASI	HC	PC	PC*	Total	
1	General								
i	Brahmin/ Baniya	1	5 (1*)	3	3	3	7	22 (7.3%)	86 (28.7%)
ii	Rajput			2	4	8	12	26 (8.7%)	
iii	Patel			2	2	2	14	20 (6.7%)	
iv	Marathi			3		6	5	14 (4.7%)	
v	Sindhi, Soni, Jat, Gurkha				1	1	2	4 (1.3%)	
2	OBC		1	3	6	10	31	51	51 (17%)
3	SC	1		7	12 (2*)	13	18	51	51 (17%)
4	ST		1*	4	6	13	39	63	63 (21%)
5	No response						2	2	2 (0.7%)
	Total	2	7	24	34	56	130	253	253 (84.3%)

The data reveal a picture that the candidates belongs to the S.C., S.T. and O.B.C. categories are given preference with the seat reserved for them by the Government rules for recruitment and promotion. As a result, the numbers of respondents are remarkable with almost 57.33% of the total respondents. A group of the S.C. respondents hail from the castes like Garoda Brahmin, Koli, Vankar and Chamar etc. A group of O.B.C respondents belongs to the castes like some sub-groups of Rajput, Anjana Patel, Koli Patel, Chudhry Patel, Rana, Bariya, Gurkha, Thakor, Ahir, Barot, Bavaji, Rabari, Mer, Suthar, Darji, Prajapati, Valand, etc There are four

other respondents whose castes are Sindhi, Soni, Jat and Gurkha, and they are mentioned as other castes in the table.

The respondents belonging to the upper castes like Brahmin, Patel and Rajput are also in good number. Of course there is not a single respondent from the Charotar Patel, neither anybody had knowledge about their presence in the police force when it was tried to know specifically about them. Except that more or less women from all castes and religions have joined the police force. One respondent is even Nagar Brahmin and other eight are Darbar-Rajputs (Garasiya). It can be said that no remarkable correlation can be established between castes and education. In short, it becomes obvious that almost that among all religious communities of India the status of women remains commonly lower than men on a practical level. That is why even among families of particular economic strata, there is no significant difference noticed in the status of women across different castes and religions.

This analysis is based on the first hypothesis that, “women police of the lower ranks come from lower-middle class.” The data reveal a picture that except three respondents, who are directly recruited on the posts of Police Sub-Inspector, most of the other respondents are recruited on a constabulary rank that is the lowest post in police force. Then after with minimum period of the service and the requirement of the police department, they are promoted on higher ranks following the government rules. A direct recruitment on a post of PSI is recently introduced for women. It may lead us to think about policewomen in a new context. All the 297 respondents were recruited for the post of constable. It is noticed that women from lower castes, who have a status of lower-middle class in the society, accepting police jobs in significant number. Moreover, lower castes avail reservation benefits to help their upliftment in the society. This is also an important factor to raise their number in the police force higher than the upper castes.

In same way, the community background affects on attitudes of women to accept the police job. The Census of India 2001 report shows that the urban population in Gujarat comprises 18.19 per cent of the total population. It is obvious that Gujarat has the urban population higher than the national average. There are 25 cities, 242 towns and 18539 rural areas in 25 districts of Gujarat. In the Indian society much difference prevails between urban and rural communities particularly in values, beliefs, thinking, ambitions, opportunities, etc. Considering these facts it is assumed

that compare to rural women urban women would show positive attitudes to accept police jobs. Here is an analysis of rural and urban backgrounds of the respondents. It is done on the ground of their native places where the respondent was brought up.

Local factors like geographic climate and environment exert influence on person's social outlook and his chances in life. A person's birth place and the site of his rearing may contribute to the future possibility. It is, therefore, pertinent to understand location where the respondents were borne and lived. The statistical analysis goes as below:

Table 3.8. Rural / Urban background of the Respondents:

Sr. no.	Native	Policewomen						
		PI	PSI	ASI	HC	PC	PC*	Total
1	Rural	3	3	14	23 (3*)	27	86	156 (52%)
2	Town	1	3	10	9	11	27	61 (20.3%)
3	City		6 (3*)	9	10	26	32	83 (27.7%)
	Total	4	12	33	42	64	145	300 (100%)

As it can be seen from the table, more than 52% of the respondents are from rural background. If we relate this data with the caste, education and economic position of the respondents, the fact reveals that education and desire to be economically independent are the chief motivation for women to opt for police jobs. No significant difference is noticed among elder and young police women. The ratio of the rural respondents is found to be much higher than that of the urban respondents. Most of the respondents who are recruited after 1995 belong to rural background.

The rural women are working mostly in fields and farms. They constitute about 80 per cent of the total working women of India. They have to work in the field because it is their way of life. Likewise, women also work in the cottage industries to help their husbands. Thus, rural women work and they continue to work. As the new challenges emerged in the modern time, women showed no reluctance to undertake a change of roles. Rural women, as a result, now shift from their traditional work in agriculture and go for occupational roles. Such a tendency does not have any correlation with a person's caste or his educational qualifications or his rural or urban background. Some respondents from rural background do possess higher educational

qualifications like those with the urban background. It may be because facilities for education are increasingly available equality to all during last ten to fifteen years. Almost all the Talukas in Gujarat have good schools and colleges. Women do not have to pay tuition fee under the scheme floated by the government. But the fact remains that the respondents could not get into any other job of their own liking, even though they possess higher education. The police job remains for them an easy option.

As described above, rural women constitute about 80 per cent of women in India. The data of the policewomen indicate that 51% of the respondents hailed from the rural background before they join the police force. The remaining 49 % of the respondents hailed from the urban setting of a town or a city. Many studies conducted on working women in higher positions reveal that urban setting has been able to supply a substantial and almost accomplished proportion of lady professionals. They are least likely to hail from rural areas. Thus, an urban upbringing with its sophistication and versatility may be associated with higher professions and positions in higher ranks.

In India there are two family systems: a joint family is found in rural areas and a nuclear family system is found at urban counties. Members in a joint family are related to each another by mutual right and obligations pertaining to property and income. A.R.Desai adds common income and property and stresses on mutual right and obligation. Indian family life has been characterised by attitudes which are largely derivative. The traditional joint family in India has undergone both structural and functional changes. K. M. Kapadia points out in his essay, "Marriage and Family in India" that the emergence of capitalist economy and the spread of liberalism have counteracted against the sentiments of maintaining a joint family (19---p.144). Economic development is accomplished by growth of cities. It caused breakdown of villages hailing them into isolation. The changes in conditions stimulate a sense of individualism reformation in a woman's role in a joint family. Industrialisation and technological changes open new opportunities of employment for women in different fields of occupations. Jobs bring for women freedom from their economic dependence on husbands or fathers. With modernization, it is required and also expected that individuals, especially women, would prefer to have independent nuclear families rather than staying in large families. Larger families entail adjustment with large number of members in a family. In rural society, still traditional occupations remain

the chief source of livelihood. But with jobs elsewhere more and more nuclear families emerge in the urban societies. Many factors work to keep integration in the family. At the same time many factors also work to change the attitudes of people in the family. Particularly women show tendency to break away from traditional family system. Further, with people getting scattered elsewhere for jobs, a few members are left behind in a family in rural area.

It is said that joint family try hard to retain values of old traditions and resist against changes. So it was tried to know from respondents' experiences in their families. For the purpose of the present study, the joint family has been defined as that having two or more married couples living together under the same roof and sharing the same kitchen. The statistical data below presents a picture to that effect:

Table – 3.9 Type of Family at the time of Joining:

Sr. No.	Type of Family	Policewomen						
		PI	PSI	ASI	HC	PC	PC*	Total
1	Joint	4	5	16	26 (3*)	37	62	150 (50%)
2	Nuclear		7 (3*)	17	16	27	82	149 (49.7%)
3	No response						1	1 (0.3%)
	Total	4	12	33	42	64	145	300 (100%)

The respondents were asked about the type of their families. It was noticed that they did not know the exact meaning of a nuclear family and a joint family. They were not aware of significant relation of the family types and the police job. The data reveal that about 54.7% of the respondents preferred to live in a joint family. Such respondents gave the reasons in favour of the joint family system. They view a joint family not as a place where one's individuality is crushed. According to them it is co-operative body or an institution that imparts protection and security to all individuals, the young, the unmarried, widows, the aged parents, grand parents, other kinds, the sick and the dependents. It forms a common bondage among them to enable them to meet big social liabilities. For working women having small children, it provides a great support.

But some 45% of the respondents expressed that joint family system is not compatible enough to cope with the situation in the present time. The respondents tend to see life in a new perspective and with relative freedom in an urban setup that makes them reluctant to follow the footsteps of their elders. It appears that these respondents find nuclear family more suitable to their aspirations and ambition in life. They are sure that it provides them a higher standard of living with new types of recreation, leisure and privacy that is not assured in large families. They are aware that a traditional joint family is restrictive and provides a conservative atmosphere that is undesirable for personal growth.

When women choose the police role they have some specific points in mind. As described earlier, policewomen are looked down upon by the people in a society. If any unmarried woman chooses to enter the police force, she confronts problems in her marriage. Policewomen who are married have to confront people's suspicion of immoral character. Even the husbands and members in the family suspect them and it eventually results in breaking of marriage with separation and divorce. The suspicion is prompted by odd hours of police duties and their working closer with their male colleagues. Many times they have to stay away from their homes during the Bandobast or any other out station duty. In this respect, an attempt was made to retrieve from the respondents a few facts about their marital status. They are summarized in the table-3.10 below.

Table – 3.10. Present marital status of the respondents:

Sr.No.	Marital Status (Present)	Policewomen						
		PI	PSI	ASI	HC	PC	PC*	Total
1	Unmarried	2	3*	3	2*	8	54	72 (24%)
2	Married	2	5	20	22	38	87	174 (58%)
3	Re-marriage				1			1 (0.3%)
4	Separated		2	2	6	4	2	16 (5.3%)
5	Divorced			4	1*	5	1	11 (3.7%)
6	Widow		2	4	10	9	1	26 (8.7%)
	Total	4	12	33	42	64	145	300 (100%)

The table indicates that fifty-nine of the young respondents are unmarried. Thirty-five of them fall in an age group of twenty-five years. Other twenty-four respondents are above twenty-five years. The remaining thirteen are aged above thirty years. The data analysis of the young respondents reveals that the fifty-nine respondents were unmarried when they were recruited and they are still unmarried today. Thirty respondents got married after they joined the police force. Thirty other respondents were married at the time of recruitment and their status is unchanged today. One of the young respondents was unmarried when she was recruited but at present she is deserted. Another young respondent lost her husband soon after her recruitment in the police force. One of the elder respondents was deserted at the time of her recruitment today her status is unchanged. Another respondent was deserted when she was recruited. Today she is a divorcee. The data, thus, reveal the difference between the two marital situations that prevail among the respondents. There are six of the young respondents and eight of the elder respondents have decided not to marry. The data analysis of elder respondents reveals that thirteen of them are unmarried and fifty-six of them are married since their recruitment in the police force. Some thirty respondents got married after they were recruited. Fifteen of the respondents were recruited as widows. One of them was married at the time of her recruitment and was deserted afterwards. Six others were married at their recruitments and are now widows. Seven respondents were deserted when they were recruited. Six deserted respondents were granted divorce later on. Two respondents were recruited as unmarried got married later and they were deserted now. Another unmarried respondent got married and got the divorce following her recruitment in the police. One respondent was married when she was recruited. Later on she was even remarried. She said that her first husband was a bus driver. When he was dismissed from his job she came to know about women's recruitment in the police force. Her husband had resented strongly at her joining the police force. But she was determined. A few years later, her husband passed away and she got married to a policeman who was her colleague. Five respondents who were married while recruited are deserted at present. There is one respondent who was deserted while recruited. But afterwards she got married and enjoys happy marriage today. The remaining two other respondents were divorcees at their recruitment. One of them is still a divorcee and the other is a widow. In short, there are 58% of the respondents who live marriage life and 24% of them are

unmarried. But remaining 18% of the respondents are destined to disturbed marriage. It may be the result of the job. Two other respondents were separated but they prefer to keep it a secret and identified as married.

It is universally accepted that a woman's primary role is that of a home-maker. It is for the man to provide subsistence to his family. In addition to the role of a house-keeper, women have to participate sometimes in gainful activities under certain conditions. Thus, it is found that some women work, while some do not work. It is never significant to ask, "Why does a man work?" Because he is regarded as a natural bread-earner and he is expected to provide subsistence to his family. But the question still remains, is "why does a woman work?" It assumes a special significance in a society when the whole range of her activities centre round the household chores. In the role of a bread earner, she is ever perceived as secondary. The occupation of the respondents' fathers or husbands has much effect on women's entry in the police jobs in lower ranks.

There is, therefore, a hypothesis: "The role of policewomen is related to her husband's status and role." To examine this assumption let us first examine the data of the occupations of respondents' fathers or husbands at the time of their recruitment. If the respondents give the reason of economic compulsion or no other source of income in a family, it becomes clear that their fathers' or husbands' earning is not sufficient to support their families. In this situation women have to take up any work to supplement the family income. Sometimes she is the person to provide for the subsistence to the family. In a culture of a joint family, deserted women are provided security and support in absence of their husbands. But nowadays, women do not want to live on their relative's support. They prefer to be self-sufficient. Industrialisation too provides more opportunities of work to women. There are many other factors that pave a path for women to be independent. It is obvious that if some women are compelled to join the police force for a particular situation, many young women determine themselves for future security in life. Many unmarried young girls are not ready to give up the police job after marriage even though the spouse is well off and she does not need to work. In this respect, an attempt is made here to know the economic position of the respondents' family. The table-3.11 presents (on page: 107) the data of the occupations respondents' fathers or husbands at the time of their recruitment.

Table-3.11. Respondents' Father's / Husband's Occupation (at the time of joining):

Occupation (at the time of joining)	Relative	Policewomen							Grand Total
		PI	PSI	ASI	HC	PC	PC*	Total	
1. Job	Father		5(3*)	8	1	10	29	53	98 (32.7%)
	Husband	2	3	6	13(1*)	15	6	45	
2. Pvt. Business	Father		1	1	2 (1*)	2	9	15	29 (9.7%)
	Husband		1	3	1	4	5	14	
3. Farmer	Father			2	3	8	45	58	63 (21%)
	Husband						5	5	
4. Labourer	Father				2	1	3	6	14 (4.7%)
	Husband			1	3	2	2	8	
5. Retire	Father	1				1	10	12	13 (4.3%)
	Husband			1				1	
6. No Job	Father				1		1	2	29 (9.7%)
	Husband		1	5	6	4	11	27	
7. Expired	Father	1		4	3(1*)	6	16	30	44 (14.7%)
	Husband		1		6	7		14	
8. Priest	Father			1			1	2	2 (0.7%)
9. No response				1	1	4	2	8	8 (2.7%)
Total		4	12	33	42	64	145	300	100%

The statistics of the table-3.11 reveal economic status of the respondents. The condition of three newly recruited P.S.I.'s family is fairly good. There are four policewomen appointed as constables whose husbands have sufficient income. They do not need to work. Except them all other respondents' economic position is poor. There are twenty-nine policewomen whose father passed away and they have no other source of income. Ten out of twelve respondents who are widows of the policemen were recruited in place of their husbands. One respondent's husband was doing a private job when she joined the police force. Later on her husband deserted her. One young respondent belonging to the Rajput (garasia) caste was good in athletics while at school and college. She studied upto B.A. and D.P.Ed. After marriage her husband forced her to join the police force. Even though all family members were against her doing a police job, she joined the job. The following year her husband died in a road accident

In case of another respondent the husband is getting handsome salary and so the wife does not need to work. Some social circumstances demanded her take up a job. But at that time she did not get an expected job. Hence, she had to accept the police job just to keep her busy with some work. The husbands were studying in case of seven respondents when they joined the police force. Some eleven of the 'young' policewomen had fathers and two others had husbands employed in the police force. The fathers of four respondents were working in SRP. One respondent's father had retired from the job in the SRP. Among 'elder' policewomen six had fathers and six others had husbands serving in the police force. Two other policewomen's father had retired from the police job. One policewomen's father had retired from the SRP job. The husbands of two respondents were in military.

There is an eye catching difference between two groups of respondents. In cases of large number of 'young' respondents, the father was a farmer. Whose father or husband was doing job, the income of their father's/husband's income is too less for family expenses. Most of the respondent's husband were doing private, temporary and unsecured jobs as the shop-keepers', tailors', vendors' or at tuition classes or that of polishing diamond, masonry work. Some were rickshaw drivers, flour mills, shepherds, contractors, or working at garages. Two of them were even pujaris, electricians, etc. Such jobs did not get them enough income to maintain their families. Some twenty-five respondents had husband with no jobs. Two respondents were separated from their husbands and two others were divorcees at the time of joining the police force. One deserted respondent mentions her father's occupation instead of her husband's because she is living with her parents. There are other three do not mention any thing about it because they are living alone. The data reveal that lower economic status is the most important factor for women to decide to join the police force. Among the policewomen recruited in the rank of constables those with very good economic condition are in no significant number. Thus, occupation is an important variable to form a base to determine social and economic status of an individual

As mentioned earlier, the occupation in which the head of a family is occupied is again an important factor to induce women opting for the police role. It was known that in the past a few policewomen quit the job after they got married. The reason was that they had no need to work. But at present no women would leave a job on hand even if her husband is well off. The data indicate that most respondents are not in a

position to leave the present job after marriage. There is another harsh reality that no man would be ready to marry a policewoman if he is employed on prestigious position. The social stigma still hangs over policewomen to put them in embarrassing positions. The table-3.12 shows the statistics of the current situation in terms of the occupation of the respondents' fathers or husbands.

Table-3.12. Respondents' Father's/ Husband's Occupation (Currently):

Sr. No	Occupati on (Present)	Relative	Policewomen							Grand Total
			PI	PSI	ASI	HC	PC	PC*	Total	
1.	Job	Father		3*			2	9	14	114 (38%)
		Husband	1	2	7	14	25	51	100	
2.	Priv.buss.	Father						6	6	27 (9%)
		Husband		1		1	5	14	21	
3.	Farmer	Father			1			17	18	28 (9.3%)
		Husband						10	10	
4.	Labourer	Father						2	2	9 (3%)
		Husband				3	2	2	7	
5.	Retire	Father					1	8	9	23 (7.7%)
		Husband	1	2	7	1*	1	2	14	
6.	No Job	Husband			6	4	5	10	25	25(8 3%)
7.	Expired	Father			2	2*	5	13	22	45 (15%)
		Husband		2	1	10	9	1	23	
8.	No response	-	2	2	9	7	9		29	29 (9.7%)
	Total		4	12	33	42	64	145	300	300 (100%)

The table-3.12 clears one fact that the occupation of policewomen's father or husband comes up as one of the reasons for them to enter police jobs. Like wise the present occupation of their father or husband is also a significant factor for them to continue the job. The data reveal that the income raised by the respondents' father or husband from the present occupation is not sufficient to maintain the family. The ratio of farming occupation is reduced among them notably in the present as compare to that they were recruited There are eighty-two respondents who were unmarried when they joined the police force Later some of them got married. Thirty-three out of eighty-two respondents had fathers occupied in farming at the time of their recruitment. Only three respondents married farmers. Seven out of eighty-two respondents married persons who had no jobs. One respondent's husband was still studying. One respondent's husband was employed in a private job when she joined

the police force. However, she was deserted later. There are some ten respondents whose fathers were retired persons when they opted the police job. They were retired Army-men, policemen, teachers, clerks or railway employees. The fathers of two respondents were shepherds. There were other respondents whose fathers were doing private businesses. They were occupied as contractors, electricians, flour mill owner, venders, tailors, pujaris and doing religious processions, typists, shop-keepers, rickshaw-drivers, masons, polishing the diamonds, garage owners, or tuition classes owners, etc. The respondents, whose fathers were doing jobs in private companies, were mostly on daily wages jobs. They did not have permanent or secured jobs and their earning was hardly three thousand rupees per month. Some respondents' fathers or husband were employed in government jobs like in the police, at banks, in the home guard, or the S.R.P. or the C.R.P.F. some of them were clerks or G.S.T., or having employees other jobs of lower status. Husbands of some twenty-six respondents were unemployed although they had the responsibility to earn bread for their families. The husbands of seven respondents were inadequately educated and were occupied in retail labour work in agriculture. Over all the data make the picture clear that except 10 per cent of the respondents, all other respondents had the income that was not sufficient for subsistence to their families. In case of only few respondents that their fathers or husbands were occupied in prestigious job and were getting good amount of salary. They were a D.H.M.S. doctors by profession, a engineer, a teacher, a lawyer, clerks. Two were having good positions in a private company or in government offices. In short, it was in case of few respondents that the economic condition of the family was found to be satisfactory. It is also noticed that there prevails among people negative attitudes towards the police role. The result is that even today no family is ready to marry a boy to a girl who is employed in the police force. Hence, some young unmarried girls hold the opinion that they were facing problems in getting suitable spouse. If anyone is ready to marry such a girl, he forces her to leave the job.

The problem may be summed up like that married woman's socio-economic status is usually determined by her husband's occupation and his class position. Almost the whole range of her social activities is directly influenced by her husband's class position. The pattern of her participation would reflect a tendency to meet people and make friends from those belonging to a similar status group. If a family is

treated as a status unit, and if there is only one earning member in a family, there will not be any problem of status inconsistency. The reason is that the occupational prestige of an earner will determine the status of all the dependent members. But if a family has more than one members earning for the family, like the husband and the wife and if they are working on different levels, the problem arises of status adjustment between them. Because when a married woman goes on work in a real sense she carries along her family's status. For a wife who is working at a lower level than that of her husband's, the problem of adjustment may arise for her at a work place. Even among immediate social associates she confronts the problem. The fact is that the kind of work a person is engaged in is a crucial factor in determining the possibilities of his social status.

In view of a married woman and prestige by occupation Parsons remarks in his book, "The social Structure of the Family," that a woman's marital stability is seriously threatened by the prestige that she derives from the rivalry and ego. It causes serious conflicts between the spouses. The basis of this argument is that in modern societies occupation in industry is a matter of prestige whereas the relationships within a family system are mostly traditional. To ensure stability within a conjugal family, a norm has been developed. It confines to the primary occupational role played by one member who would be the father or the husband. The wife may work, but she works for temporary period or in occupations with low prestige. Thus, her prestige by occupation does not lead to rivalry with her husband's position and authority within the family. ('The Family: Its function and Destiny', Ed. By Ruth Anshen, New York:Harper and Brothers, pp. 190-193.) This minimizes the possibility of ego clash between the two. But this convenient arrangement looking to the interest of the patriarchy receives strong resentment.

As so often is the case with Parsons' claims, there is no empirical evidence to support. Moreover, the researches that deal with effects of the wife's employment on the family power structure and authority indicate that the employment of a wife does not significantly alter the situation. (R.O.Blood Jr. & R.L.Hamblin, "The Effects of Wife's Employment on the Family Power Structure," in A Modern Introduction to the Family, ed. By Norman W.Bell & Ezra F.Vogal, pp.137-142.)

It is said that the police role, becomes a familial occupational role when it was thrown open to women. In the beginning, women were not willing to join the police

for career. Policemen's widows were offered the jobs on mercy ground and they accepted the job. It was, therefore, expected that since such women had no other source of income, they would opt for police jobs. An educated woman with requisite qualifications would not opt for such a stigmatized occupational role. It is, however, natural that formal procedure of selections was either kept in abeyance or it was diluted to accommodate persons available with the policemen's community. It was only after cultural definitions underwent changes to grant recognition to this new role of women and rewards were made attractive that it was expected that women aspiring to make a career would opt for police roles.

The following discussion focuses on the interesting features of the force of policewomen in the Gujarat region of India. When an individual does not fulfill the minimum standards the recruitment is facilitated on kinship ties. Lambert, analyzes the recruitment policy for workers in factories at Poona, he arrives at similar conclusion that under informal and semi-formal methods of recruitment, greater weightage is laid on kinship ties. The table-3.13 furnishes the data to focus on this issue.

Table -3.13 Policewomen's relatives in the police at the time of recruitment

Sr. No.	Relatives in Police (at the time of joining)	Policewomen						Total
		PI	PSI	ASI	HC	PC	PC*	
1	Primary relative (husband) in Police dead			1	3	7	-	11 (3.7%)
2	Primary relative working in Police.		4	11	6	19	33	73 (24.3%)
3	Other relative working in Police	1	2	1	3	5	13	25 (8.3%)
4	No relative in Police	3	6 (3*)	20	30 (3*)	33	99	191(63.7%)
	Total	4	12	33	42	64	145	300(100%)

According to the data only 28% of the respondents had relatives employed in the police force currently or previously. The force of policewomen was in fact dominated by the policewomen belonging to policemen's families. This can be attributed to two factors. Firstly, when the police roles were offered a few women from general society were attracted to it. Women belonging to policemen's families encashed the opportunity and offered them for this new role. As they were accustomed to the 'police atmosphere' opting for policewomen role created no new

problems to them. Working in the police force, in fact, provided them an 'in-group' situation. As suitable persons were not available women belonging to policemen's families who were willing were recruited to the police jobs. Sometimes, efficiency had to be compromised. The second factor is that a large number of widows and other dependent women of deceased policemen were appointed on compassionate grounds. Mahajan, in his study, points out that in the beginning a significant number of women belonging to policemen's families had opted for the police role. Most these women were brought up in policemen's families. Hence, they were predisposed to choose an occupational role in which they would find their kinsmen employed. The situation is twisted in favour of women of policemen and it is done officially. However, recently the force of policewomen attracts a large number of "outsider" women aspirants. Keeping in mind the recent trends, Mahajan says, it can be hope that as the competition increases in a job markets a policewomen's job would serve good attraction to women belonging to other occupational categories (1982:63). The data reflect this situation correctly. Out of one hundred fifty-one 'young' respondents one hundred-five had no relatives in the police at the time of their recruitment. In case of twenty eight respondents the husbands are employed in the police. Some twenty-two out of twenty-eight were recruited with a status of unmarried. They married policemen. There are three respondents whose fathers were serving in the police. Five of them were married when recruited and their husbands were policemen. Possibly their husbands may have encouraged them to join the police force. But there are 63.7% of the respondents, who had no relatives in the police at the time of their recruitment.

The table 3.14 details on the respondents' relatives currently working in the police. If there is a relative in the police force it presupposes that policewomen's role will receive acceptance and understanding from the close relatives. Further, once a policewoman enters in the police force she would inspire other women to take up policewomen's jobs. In this way it happens that once women were not willing to join the police force. But today many young women aspire to seek career in the police force.

Table -3.14. Respondents' Relatives in Police at present:

Sr. No.	Relatives in Police (at present)	Policewomen						Total
		PI	PSI	ASI	HC	PC	PC*	
1	Primary relative working in Police.	2	1	12	10	3	49	77 (25.7%)
2	Other relative working in Police	1	2	6	4	27	15	55 (18.3%)
3	No relative in Police	1	9 (3*)	15	28(3*)	34	81	168 (56%)
	Total	4	12	33	42	64	145	300 (100%)

As the above data indicate, more than 56% of the respondents said that they do not have any relatives in the police force. Some 56.2% of the young respondents and 41.6% of the elder respondents said that either at the time of their recruitment or even in the present no relative of theirs has been working in the police. Thus, the data make it clear that in the beginning of policewomen's career their kinsmen may be inspired them to join the police career. But later on educated young girls accepted the policewomen's role as out of their own choice career. The data also show that some fifty-seven out of total eighty-five young respondents and some forty-eight out of all the elder respondents those having no relative in the police force expressed that they faced no opposition from their relatives on their decision to join the police force.

This data further indicate that today, people do accept the fact that women should be self-sufficient in the interest of better future. Out of one hundred sixty-seven respondents some forty-four told that initially they faced some opposition from their relatives. But later on they all agreed. One respondent has a daughter and thirty-three others have their sisters working in police force. Twenty policewomen have their husbands working in the police force. Twenty-one respondents have fathers or brothers working in the police force. These relatives are treated as primary relatives. But there are still large number (55.7%) respondents who have no relatives in the police force. No difference of the group of 'no relatives in police' is noticed among elder and young respondents. Some 32.4% of the young respondents informed that they have primary relatives working in the police. Among elder respondents only 18.7% of them have primary relatives in the police.

7. Conclusion:

The socio-cultural back-ground of the women incumbents in the police force, as indicated in the earlier part, the incumbents opted for police roles under 'special' circumstances. It was, therefore, assumed that differences would be noticed in background of elder and young incumbents, but their perception, recruitments and role performance would too mark remarkable differences.

Choosing a profession is a normative phenomenon. It includes on the one hand identifiable societal values, norms, ideas that operate in a person through primary group agencies, to motivate and direct him or conditions his entry into certain occupations. On the other, it includes the discrete stages through which an individual passes and experiences a life's working in occupational areas. The study of one's decision-making about a career would certainly provide some understanding about underlying factors that determine his choice of a career.

Reviewing the European studies on the choice of the occupation, Lazarsfeld was the first to make a systematic analysis of occupational choices as social and psychological process. ('Judges and Beruf' quoted in Merton, R. K., *The Student Physician*, 1969) Ginsberg and his associates made an early attempt to analyze occupational choices in the American context. They ascribe the occupational choice to the factors like educational structures and emotional conditions. However, they fail to acknowledge the significance of the reference group members to influence a person's choice. They discuss the process of occupational choice by classifying them into three stages, namely, fantasy, tentative and realistic. ("Occupational Choice: An approach to a General Theory", 1951)

Super, a psychologist, who formulated somewhat more comprehensive theory of occupational choice. ("Theory of Vocational Development", *The American Psychologist*, 8 May, 1957). Slocum, makes some observations while criticizing Super, and indicates limitations of Super's theory. He summarizes them as: (i) little analysis of decision making as such: (ii) only limited reference to the importance of occupational opportunities as factor in vocational development; and (iii) only parental socio-economic level is referred to as a reference group situation determining the nature of career pattern. ("Some Sociological Aspects of Occupational Choice," *The American Journal of Economics and Sociology*, 18 January 1959).

In short, inquiries regarding occupational choice also suggest influence of parents, relatives, peers and teachers. Some scholars have laid emphasis on self-judgment. In respect of these researches it would now be interesting to know how self-judgment operates in cases of police women in Gujarat. Further, it would make an interesting part to understand the formation of self-judgment and how caste, religion, education, relatives, etc. as factors influence their self-judgment of occupational choice. The purpose of this inquiry would be to focus more on role motivation and role performance of policewomen in Gujarat. Such an inquiry would impart reflections on their psychological context that determines the quality of motivation and performance put in by policewomen in Gujarat. In short, such an analysis would serve as status report on health, rather mental health of policewomen in Gujarat. Hence, the next chapter intends to deal with these issues.