

**EVALUATING THE ROLE OF FEMALE POLICE LEADERS IN ETHIOPIA**

By

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## **PREFACE**

My goal in this research is to develop guidelines that can help women police officers to reach the most senior managerial levels of the Ethiopian Federal Police (EFP) and to avail themselves of the opportunity to participate in the highest positions of decision-making and leadership. Related to this goal are aspects of the promotion policy of the EFP and leadership concepts. These concepts include characteristics of effective leadership, qualities of a good leader and styles of leadership.

The research describes to what extent the requirements of the proclamation on selection and training are applied in practice and shows the status and rights of women police officers compared with those of male police officers. Furthermore, it clearly portrays the negative discrimination arising from cultural and gender chauvinism in relation to the status and rights of women police officers currently serving in the EFP.

Finally, it explains the entry of women into policing and the duties and integration of women police officers into a police force. From this point of view, the research has indicated that women officers of the EFP have acquired considerable experience that enhances their efficiency in service delivery. Therefore, it is envisaged that leaders in senior management of the EFP will use this research to increase their understanding of the role of women officers in the EFP, by becoming more aware of the potential leadership qualities of women officers and consequently making relevant amendments to the organisational hierarchy.

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# CHAPTER ONE

## GENERAL ORIENTATION

### 1.1 INTRODUCTION AND BACKGROUND

According to Seble (2003:15), in the early stages of human existence, that is to say, in primitive society, the head of the family was a woman, who took on every family responsibility and duty. However, this role of leadership did not last long. With the division of society into classes and the emergence of the state, women were degraded to a lower societal position. Women, starting from this time, were in one way or another forced to assume a dual burden. This burden emanated from the social and marital systems. The emergence of the state and the development of religion can be cited as major causes of the inferior status of women. Religious conceptions of the inferiority of women extended to Christian and Muslim teaching that God created woman from a split of the bone of man to serve man. Biblical excerpts from Genesis 1 and 2 state that:

In the beginning God created the heavens and the earth ... So God created man in his own image ... and the rib which the Lord God had taken from man He made into a woman. [Eve ate the fruit of tree of knowledge, expressly forbidden by God. God told Eve] "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you" (Genesis 1. 1, 27; Genesis 2. 22, 16).

A Muslim leader of the 1930s, Al-Aminbin Aly Mazuz, in 1932 supported the concepts as expressed in the Bible and stated:

God made us male and female and in His wretchedness. He filled women with weakness in body and weakness in thought. In this boundary, he filled men with goodness in strength, great intelligence and good thoughts and for this reason, He ordained men to be the ones to oversee women in their affairs, to take care of them. As he told us in the Koran, men shall oversee women (cited in Teany & Sticheri, 1996:102).

Hence the state and organised religions have stayed in union for a long period of time. In many countries, this union has brought about the segregation of women from political leadership and occupations outside the home, limiting them only to the care of the home and the rearing of children.



After the Industrial Revolution, the proliferation of factories and industries in the now highly developed countries required large amounts of cheap labour. The only available additional labour was women and children. However, this did not give women access to all high-status occupations. Women in many countries are still, to a large extent, restricted to clerical work and the teaching, and nursing professions. This means that women occupy low-skilled, low-status and low-paid occupations. Stearman (2000:4) maintains that:

The twentieth century has been a period of rapid and far reaching change for many women worldwide. But for all this progress, life for women in some parts of the world remains harsh. Even where women have experienced great advances, there are still some similarities between their lives today and the lives of women in the nineteenth century.

As we can observe from the above statement, because of different social systems and cultures in many countries, the lives of many women still remain very backward, especially in terms of being granted access to well-paid occupations or positions. At the present time, the participation of women police officers in the Ethiopian Federal Police (EFP) is increasing both in administration, as well as in leadership, but still they are not given the opportunity to occupy senior ranks or positions of high status.

Against the twentieth century discoveries, inventions and achievements, humanity's unresolved social problems stand out with particular starkness. One of these problems is the status and rights of women police officials. By the concept of equality of women police officials is meant social equality, equality of social status and rights and not the physical and mental equality of individuals. Therefore, this study will try to ascertain the current actual status or position and rights in terms of leadership of women police officers in the EFP. The study will examine this phenomenon from 2003 to 2005.

## **1.2 STATEMENT OF THE PROBLEM**

Apart from the biological variations that differentiate females from males, there are psycho-social facets of society that have created behavioural boundaries that are considered appropriate for each gender in terms of

societal rules and regulations. However, other facets remain latent and their influence is not overtly observed; among these facets is gender-role leadership. The manner in which males and females are treated and brought up in the family constellation, and the labels they receive from society because they are male or female, colour their perceptions of themselves. Hence, male domination takes place in both rich and poor countries, specifically with regard to men's control over women's labour. This phenomenon is expressed by different scholars, such as Anker (1998:6–7), who states:

There are six segregations of occupations in the world. First, occupational segregation by sex (where, as at present, women tend to have lower-paying and lower-status jobs and where work in female dominated occupations is similar to activities women perform at home) has an important negative effect on how men see women, as well as how women see themselves by reinforcing and perpetuating gender stereotype. Second, occupational segregation based on the sex of workers has a negative effect on labour market functioning. Third, sex segregation is a major labour problem greatly reducing a labour market's ability to respond to change.

Fourth, the segregation of men and women into different occupations negatively affects the education, training and leadership of future generations. Fifth, occupational segregation probably keeps many women out of wage employment altogether. Sixth, sex segregation is a major determinant of male and female wage differentials.

From the afore-mentioned it may be better understood why men could be considered efficient, competent and successful while women may be perceived as inadequate, incompetent and inefficient in certain situations, especially in terms of leadership activities. In light of this, when we consider Ethiopian culture, there are many sayings that reflect the apparent inability of females to play a leadership role or to take control of decision-making situations. Among the sayings that belittle females, is the following:

*Set bittawk*

*be wend yalk.*

Translated into English by Seyoum (1986:8), this saying means: "However knowledgeable a woman may be, final decisions rest with men."

In addition there is the saying:

*Set Lij Bemajet*

*Wend lij Bechilot.*

This saying means: “Women’s place is in the kitchen while that of men is in the court of law” (Seyoum, 1986:9).

The above expressions will inevitably provide a profound and enduring impediment to the social and psychological development of women. These culture-based stereotypes may have compelled women to evade high-status careers, particularly those involving leadership positions, for the number of women involved in such activities is marginal.

Gender-role stereotypes and socialisation processes were found to be indicative of discrimination in different cultures. Concerning female police officials in the EFP there are many problems according to Wardle:

- Women police officers are not proportional to men police in number and rank. For example, the ratio of women police officers to men is 4:100. There are no women police commanders, assistant commanders and above.
- When women police officers are compared with men police officers in everyday activities, the acceptance of women police officers in leadership positions by higher-ranking officers is very low.
- Policies, proclamations, rules, regulations, and so on regarding women police officers have been instituted, but practically fail to support women police.
- There is even an accepted internal inferiority among women police officers themselves (1993:37).

### **1.3 RESEARCH AIMS**

The aims of the research are:

- To assess the role of women police officers in leadership positions in the EFP; and
- To analyse whether women police officers in leadership positions are treated equally with men police officers in the EFP.

### **1.4 PURPOSE OF THE RESEARCH**

The purpose of this study is:

- To evaluate the current situation of women police officers in the EFP as far as rights and responsibilities are concerned, in comparison with men police officers;
- To explore international literature and to establish what the situation is in other countries in an attempt to make recommendations;
- To improve the situation of women police officers by recommending specific findings to the police for implementation. These findings will be based on information obtained from relevant literature from other countries and interviews with male and female police officers in Ethiopia (Seale, 1998:111–122).

## **1.5 RESEARCH QUESTIONS OF THE STUDY**

In this study, attempts will be made to answer the following questions:

- What is the promotion policy in the EFP?
- Is there a significant difference between female and male police officers in selection and training to leadership positions in the EFP?
- What are the current status or position and rights of female police officers in leadership positions in the EFP?
- What is the role of female police officers in other countries?

## **1.6 KEY THEORETICAL CONCEPTS OF THIS STUDY**

The key concepts of this study are outlined below.

### **1.6.1 To lead**

A person that leads is one who guides, shows the way, or directs the course of another by utilising inspiration, motivation, influence, and/or, persuasion. In other words, the meaning of the verb to lead is to guide, conduct, direct and proceed. Leaders act to help a group achieve objectives with the maximum application of its capabilities. They do not stand behind a group to push; they themselves go before the group as they facilitate progress and inspire the group to accomplish original goals (Workie, Melese & Adal, 2004:125).

### **1.6.2 A leader**

Acts of leading may be very brief and of varying importance for long-term interaction, but the concept of a leader implies a role relationship of some duration, although this duration is not so great or the role so unvarying as is often thought. A leader, however, is one who is repeatedly perceived to perform acts of leading. As Zigarmic (1985:101) points out, generally the same individual occupies the same position for a considerable time. While what has been said thus far holds equally for animal and for human social action, the greater complexity of human interaction and our more detailed knowledge of the communication processes involved in it enable us to pursue this discussion more deeply if particular attention is paid to human interaction (Fiedler, 1997:91).

### **1.6.3 Leadership**

Leadership is a process used by an individual to influence group members towards the achievement of group goals, where the group members view the influence as legitimate (Howell & Costly, 2001:4–5). There are many different views on what is meant by “leadership”. Basically, it is the relationship between a superior and a subordinate or fellow worker, which “triggers a person’s will to do and transforms lukewarm desires for achievements into a burning passion of successful accomplishment” (Davar, 1994:8).

Leadership is not a single concept. It has many different variables including the following four main variables of leadership (Davar, 1994:18). These variables are as follows:

- The characteristics of leaders;
- The attitudes, needs and personal characteristics of followers;
- The characteristics of the organisation, such as its purpose, habits, customs, traditional structure, nature of tasks performed; and
- The social, economic and political milieu.

These variables affect one another. Thus the term “leadership”, when used in connection with management, does not necessarily only refer to “excelling”,

but may lean more to “guiding” or “influencing” others or their activities towards predetermined objectives or goals. The leader’s acts are “goal oriented” they use their influence to achieve some desired goal or goals.

#### **1.6.4 Management**

Management is the process of efficiently getting activities completed with or through other people. The management process includes the planning, organising, leading and controlling activities that take place to accomplish objectives (David & Stephen, 1978:1). While agreement on the exact definition of the term “management” has not been reached, any definition of management must include three common factors: goals, limited resources, and people. In terms of the above definition of management, goals are “activities completed”, limited resources are implied in “efficiently,” and people are included in the phrase “through other people” (David & Stephen, 1978:2). According to Witham (2004:31), management is the process of using resources to achieve organisational goals.

#### **1.6.5 Policing**

The word “police” come from the Latin word *politia*, which means “civil administration”. The word *politia* goes back to the Greek word *polis*, or city. *Policia* became the French word for police. The English took it over and at first continued to use it to mean “civil administration” (Dempsey, 2001:12). Emsley has a common-sense definition of what is meant by “the police”: He defines is as “The bureaucratic and hierarchical bodies employed by the state to maintain order and to prevent and detect crime” (1991:11).

The definition of the police in the Constitution of the Federal Democratic Republic of Ethiopia is as follows: “In this proclamation, unless the context requires otherwise “Police” means a member of the Federal Police Commission who has received basic training in the police profession and is employed by the Commission” (Ethiopia, 1995:3).

Funk and Wagnalls (1996:908) define the meaning of “police” as follows:

## **Police [noun]**

1. A body of civil officers, especially in a city, organized under authority to maintain order and enforce law; constabulary.
2. The whole system of internal regulation of a state, or the local government of a city or town, that department of government that maintains and enforces law and order, and prevents, detects or deals with crime.

## **Verb [policed, policing]**

To place under the control of a police system; guard; maintain order in; watch over, as a country a coast, etc.

According to Friedman (1992:164), policing is the process of attempting to prevent crime by trying to create a sense of omnipresence (the police are always there) through routine patrol, responding to calls by citizens to deal with problems that may cause crime, and establishing and participating in police-citizen partnership designed to prevent crime.

## **1.7 RESEARCH METHODOLOGY**

### **1.7.1 Research design and approach**

A research design is “a plan or blueprint of how you intend to undertake the research” (Mouton, 1996:165). In this study, the researcher will follow an empirical research design because the research methods presented in this study are generally empirical. That is to say, (i) they represent systematic methods of exploring actual persons and groups, focusing primarily on their experiences within their social worlds, inclusive of social attitudes and values; and (ii) the mode of analysis of these experiences, permits stating propositions in the form, “if so and so is true and correct, then it follows that

...”. Empirical social research, like any other type of research, does not aim at persuasion or at finding unlimited truth (Pauline, 1998:107). In addition, the problem under study is knowable and potentially measurable as far as the sources of data that will be used in this research are concerned, because the two types of data, which will come from different sources, will complement each other. Primary data involves the study of a subject through first-hand observation and investigation whereas secondary data involves the collection of information from studies that other researchers have made of a subject (Dawson, 2003:46).

In this research the qualitative approach will be used. In the qualitative approach, the collection of data is in the form of words, phrases and sentences or pictures or both. Qualitative research includes focus groups, in-

depth interviews, and extensive examination of documents which are essential to use whenever previous research and theories yield scanty information about the topic and issues and when researchers want to enhance the validity of their interpretations by drawing on the experiences of those most involved in the research setting itself (Pope, Lovell & Brandl, 2001:369). The above steps were necessary in this research because the researcher had to obtain information from local sources to address the research questions fully.

### **1.7.2 Population and sampling**

The sum total of all the units of analysis is called the population or universe (Bailey, 1987:81). The ideal population for this research should be all members of the EFP. The researcher decided to take only officers; that is police officers with commission ranks. There are 950 officers involved in crime prevention, crime investigation, the Police College and administration of which 850 are men and 100 are women.

For this research the researcher decided to select 25 men and 25 women to serve as the sample. According to David (1998:107):

The sample is a representative part of the population of the study. It is those who are in fact selected for inclusion in one's study. These are not the only people the researcher will have information on, but whom the researcher will use to stand in for the working universe, and possibly to begin to generalise to the general.

Pauline (1998:106) explains the concept of sampling as “the process of selecting a sample from the target population. There are more people in the target population than the researcher can possibly contact, so sampling is required as a form of selection.” To select the sample the researcher decided to use the systematic random sampling procedure. Systematic sampling takes place when the researcher knows the number in the population and then makes a decision to select every “-nth” case. The total number in the population is divided by the required sample size. The result of this calculation gives one the sampling interval. The starting point must itself be random and is obtained by using what is known as a table of random numbers (May,



1993:70). The researcher obtained a numbered alphabetic name list of all officers, with men and women in separate lists from the EFP headquarters. The selection of men and women was made separately.

To select a sample of 25 men from the target population of 850, the researcher divided 25 into 850 to obtain an interval of 34. He then wrote the numbers 1 to 34 each on a separate piece of paper and put the papers into a box. Then he mixed the papers and drew one to determine the starting point on the list. The first number drawn to start the selection was number 3. To select the sample, the researcher used the systematic random sampling method. Starting with number 3 he drew each 34<sup>th</sup> number to form the sample.

To select a sample of 25 women from the target population of 100, the researcher divided 25 into 100 to get an interval of 4. He then wrote the numbers 1 to 4 each on a separate piece of paper and put the papers into a box. Then he mixed the papers and drew one to determine the starting point on the list. The first number drawn to start the selection was number 1. To select the sample, the researcher used the systematic random sampling method. From number 1 he drew each 4<sup>th</sup> number to form the sample.

### **1.7.3 Methods of data collection**

To research the problem the researcher decided to use literature, documents and interviews.

#### *1.7.3.1 Literature*

The researcher could not, with the resources available to him, find any literature with the same full title.

To find literature on the topic, the researcher broke the title down into smaller concepts and searched the catalogue and Internet for books covering these concepts. The concepts were: leaders, leadership, management, gender, policing and police management.

The available literature was then studied in an attempt to find data that could address the research questions of the study.

### *1.7.3.2 Documentation*

The documentary sources of information are those that are contained in published and unpublished documents, reports, statistics, manuscripts, letters, diaries, and so on. Documentary sources may be defined loosely as records relating to individuals or groups of individuals (Miller & Brewer, 2003:80).

In reading documents about women and leadership, the researcher gathered information from the EFP on its recruiting policy, promotion policy and documents on its structure. When reading these documents, the researcher looked for information regarding the promotion of men and of women and whether the documents mentioned any differences between men and women or any other information relevant to the study.

### *1.7.3.3 Interviews*

The researcher used interviews in as natural a way as possible so that the participants felt free to express their views without constraint. For this reason, the initial introduction to each interview was extremely important in terms of creating a calm and relaxed atmosphere. The researcher told the participant briefly what he hoped to gain from the information and how it would be used. He also ensured that each participant had no objection to being interviewed (David, 1998:165).

The researcher used the structured type of interview because comparisons can be made more easily with less risk of bias. In order to collect sufficient information, he prepared open-ended questions focusing on obtaining answers to research questions (Robson, 2000:93). The researcher did not first test the interview schedule with other police officials (pilot study) but instead sent the schedule to his supervisor to read. The comments on the schedule from the supervisor were then addressed. The reason for this

strategy is the fact that the majority of police personnel in the EFP do not understand English. The schedule was then translated into Amharic. The interviews were conducted in Amharic, the mother tongue of the participants and thereafter translated back into English by the researcher.

To ensure that privacy and confidentiality were taken into consideration, the researcher did the following (Rubin & Rubin, 1995:55):

- He obtained the participants' informed consent before interviewing them;
- He assured the participants that he would keep the information confidential; and
- He conducted the interviews personally and recorded them with the use of a tape recorder.

#### **1.7.4 Data analysis**

For qualitative data, the researcher analysed results as the research progressed, continually refining and reorganising in the light of the emerging results (Dawson, 2003:111).

The following activities were carried out in the analysis of the data (Khantzode, 2004:83):

1. Formulating interviews
2. Identifying sample studying areas and groups
3. Interviewing the selected individuals
4. Grouping (organising) data
5. Tabulating data
6. Interpreting the data
7. Summarising the findings.

To elaborate further on the data analysis of the research, the researcher followed Tesch's eight-step data analysis process (Technikon SA, 1990:142–145). Firstly, he read all the transcriptions. Secondly, he picked one interview, literature and documents and went through the material asking the question:

“What is this?” He then wrote his thoughts in the margin and made a list of the topics that had emerged. Thirdly, he clustered together similar topics. In the fourth step, he took the list and reconsidered the data. He wrote codes and divided the text into appropriate segments. Fifthly, he tried to find the most descriptive words for the topic. The sixth step was to make a final decision and assemble the data belonging to each category in one place. Finally, the researcher made a preliminary analysis of the data.

### **1.7.5 Validity**

A common definition of validity is “the extent to which a test, questionnaire or other operation is really measuring what the researcher intends to measure” (David, 1998:43). According to Hagan (1997:130), validity asks the question: “Does my measuring instrument in fact measure what it claims to measure? Is it an accurate or true measure of the phenomenon under study?” To ensure that the research is valid, the researcher made use of a qualitative approach in the form of words, phrases and with a focus on exploratory ways. Validity in this research design is highly dependent on four factors: the usefulness of the information, contextual completeness, the researcher’s awareness of his or her own influence on the research setting and, lastly, the researcher’s reporting style (Leedy, 1990:168). Validity is further ensured by collecting data from the same sample and by asking the same questions of all members of the sample. To ensure that the interview schedule was valid, it was sent to the supervisor for comments. The comments received were acknowledged and the interview schedule was rectified before the researcher started the interviews.

Social scientists have gradually realised the advantages of using a variety of research strategies so that the problems associated with one strategy may be compensated for by the strengths of another. This is called triangulation (Denzin, 1970:101). Triangulation refers to the use of a combination of methods to explore one set of research questions. Triangulation, conceived as the use of multiple methods, encourages a researcher to approach his or her research questions from different angles. This strategy does enhance

validity. It suggests that social phenomena consist of multiple dimensions and that a study manages to encompass more than one of those dimensions (Mason, 1998:148). In this research the researcher used literature, documents and interviews.

In addition to these research strategies and in order to ensure the validity of the research, a copy of this research paper was given to senior police officials for comment. In particular, the findings made in this research were presented to policy makers for discussion and potential implementation. To date no response has been received from these officials.

### **1.7.6 Reliability**

A common definition of reliability is: “The extent to which a test would give consistent results if applied by different researchers more than once to the same people under standard conditions” (David, 1998:44).

To achieve reliability in this research, the researcher made sure that the sample was representative of the population by selecting the sample according to random-sampling principles. In random selection, each element has an equal chance of selection independent of any other event in the selection process (Maxfield & Babbie, 1995:188). This process was strengthened by using systematic random sampling techniques because they provide some system into the selection of people or events (Denscombe, 1998:12). Consistency was further strengthened by the use of one interview schedule ensuring that the same questions were asked of all participants.

### **1.7.7 Ethical considerations**

Dawson (2003:146) notes that researchers are often unable to conduct their projects successfully without the help of other people and that if researchers expect them to give up their valuable time it follows that the researchers should offer something in return. The researcher in this study did not pay money to any participants for the information supplied. He explained to them

the purpose of the research and they thereafter agreed to participate without remuneration.

For this reason, the researcher followed the principles advocated by Seale (1998:179) and ensured the following:

- People were not forced to participate in the research;
- Participants were fully informed of the procedures that would be followed;
- Care was taken not to put the participants into a situation where they might be at risk of harm as a result of their participation; and
- Respect and thanks were given to those who collaborated with the researcher in the interests of the research.

The researcher did not use any special equipment for analysis purposes and did not make use of trained field workers. The participants who participated in the interviews were not harmed in any way nor was their privacy violated (Mouton, 1996:140). All the participants requested that their names should not be used, therefore the researcher decided to refer to them as participant 1, participant 2, and so on (Leedy & Ormrod, 2001:101). The participants were informed of the nature of the study and given the choice of participating or of not participating. They were also told that if they agreed to participate, they retained the right to withdraw from the study at any time (Leedy & Ormrod, 2001:102). All the information obtained by the researcher is listed in the body of literature and in the list of references.

Leedy and Ormrod (2001:101) also discuss guidelines pertaining to ethical behaviour when human objects are involved. They list the guidelines for ethical consideration. These guidelines are:

- Protection from human harm: The researcher did not subject any participants to physical or human harm to participate in the study.
- Informed consent: The nature of the study was explained to participants and they were given the choice of participating or not. Informed consent is a voluntary decision to proceed with a matter. The

right of informed consent has a partner of sorts, the right of informed refusal. In other words, researchers have the same legal and ethical obligation to respect “no” as they do “yes”.

- Right to privacy: The researcher respected the privacy of participants during the interviews. In this study, the term participant was used together with a letter of the alphabet to replace the interviewees’ names.
- Honesty with professional colleagues: All ideas from other authors have been acknowledged and all sources used are included in the list of references.

### **1.7.8 Research structure**

The study consists of the chapters listed below.

#### **Chapter 2: Promotion Policy in the Ethiopian Federal Police**

The researcher used this chapter to discuss the history of promotion in the EFP. Besides this, rank and the promotions committee as well as power and the responsibilities attached to promotion are discussed in this chapter. In addition, the meaning of leadership, management and the distinction between managers and leaders are also discussed. The chapter then explores in greater detail the characteristics of effective leadership, critical leadership traits, leaders as problem solvers, qualities of good leaders, leadership styles as well as tools and format of leadership.

#### **Chapter 3: Difference between Female and Male Police in Selection and Training for Leadership**

This chapter discusses the training and development in the profession. It explains the development of male and female role stereotypes and also self-concepts and career choices of policewomen. The researcher also explains recruitment and training in the EFP.

#### **Chapter 4: The Status and Rights of Female Police Officials**

The aim of this chapter is to obtain a better understanding of the status and rights of female police officers in the study. The researcher uses this chapter to discuss the historical background of women's rights and status, and gender discrimination in Ethiopia. Women police and leadership are also discussed. Besides this, the researcher has also described the current rights and status of women police in leadership in the EFP.

### **Chapter 5: The Role of Women in Policing**

This chapter discusses the entry of women into policing, the duty of women police and the integration of women into policing. The researcher also discusses the historical background of the EFP and the duties of women police in the EFP.

### **Chapter 6: Findings and Recommendations**

In the final chapter, a summary of each chapter is presented and the findings of the study are outlined and discussed. Recommendations are then made on the basis of these findings.



## **CHAPTER TWO**

### **PROMOTION POLICY IN THE ETHIOPIAN FEDERAL POLICE**

#### **2.1 INTRODUCTION**

According to Bolar (1998:177), a promotion takes place when an employee moves to a position higher than the one he or she has formerly occupied. His or her responsibility, status and pay also increase. When as a result of the promotion there is no increase in the employee's pay, the promotion is commonly called a "dry" promotion. Promotion may be either horizontal or vertical. Horizontal promotion is a minor promotion within the same classification of an occupation, such as from division clerk to upper division clerk or from second grade foreman to first grade foreman. Vertical promotion crosses the boundary of an employment classification, for example in the promotion of a clerk to office superintendent. Within the policing environment, this may also be witnessed.

Since their inception, police studies emanating from various scholars have largely focused on "cop culture" and its features, as Reiner (1997:124) for instance states: "The police world is one of old-fashioned machismo." Sexism in police culture is reinforced by discrimination in recruitment and promotion. Hence masculinity has always been an issue in research on the occupational culture of policing, either explicitly or implicitly. Skolnick (1996:44) states "the combination of danger and authority, plus the need to produce results, were crucial." Considerable debate has flourished around the questions of what policing is, what factors produce police culture(s) and if and how they are linked (Reiner, 1997:136; Rawlings, 1995:129–49; Chan, 1997:212).

The practical implementation of the promotion policy of the EFP is not far from that described in the preceding paragraph. Even though the promotion policy is the same for male and female police members, discrimination is observed or reflected in the practical implementation of this policy.

In this chapter the history of promotion of female EFP, the rank structure of the EFP, the promotion committee, female role discrimination and socialisation, leadership, management and related issues will be discussed.

## **2.2 A BRIEF OVERVIEW OF THE PROMOTION OF FEMALE POLICE OFFICIALS**

Although the Ethiopian police force has a long history, the modern version of the Ethiopian police force was established by Emperor Haile Selassie by section 18 of proclamation No.6 of 1942 (Ethiopia, 1942).

The first five women police officers were recruited and trained as police officers. They were all non-commissioned officers (NCOs) and the duration of the course was from 22 December 1953 to 22 March 1954. These police officers were: Constables Aselefech Teklemichael, Fikrte Mokennen, Almaz Tadesse, Menbere Gedion and Yeshiemebet Zewde. After graduation they were promoted to the rank of second lieutenant (Beyene, 1964:352). The criteria were competition and examination. Since then many women police officers have been trained and promoted to officer's rank. However, at that earlier period women police were not allowed to attend regular cadet courses, the reason being that the belief existed that women police could not withstand the hardship of the cadet course training. Female police officers were selected from women NCOs. Later this concept was changed and a new training and promotion policy was established. This new policy encompasses many aspects of promotion discussed in the following paragraphs (Ethiopia, 2003a:2111–2125).

## **2.3 RANKS AND PROMOTIONS**

The EFP promotion policy was drawn up and approved by the Council of Ministers. Article 62 of the Regulations names the three rank levels given to police officers, which are:

1. Lower rank level
  - a. Constable
  - b. Assistant sergeant

- c. Deputy sergeant
  - d. Sergeant
  - e. Chief sergeant
2. Medium rank level
- a. Assistant inspector
  - b. Deputy inspector
  - c. Inspector
3. High rank level
- a. Chief inspector
  - b. Deputy commander
  - c. Commander
  - d. Assistant commissioner
  - e. Commissioner (Ethiopia. 2003b:2111-2125).

Article 63 of the Regulations stipulates that a police officer shall cover the period of stay assigned to each rank as shown in Table 1 before being promoted to the next higher rank.

Table 1: Period of stay assigned to each rank

No	Rank	Normal promotion (years)	Accelerated promotion (years)	Next rank of promotion
1	Constable	4	3	Assistant sergeant
2	Assistant sergeant	3	2	Deputy sergeant
3	Deputy sergeant	3	2	Sergeant
4	Sergeant	3	2	Chief sergeant
5	Chief sergeant	3	2	Assistant inspector
6	Assistant inspector	2	1	Deputy inspector
7	Deputy inspector	3	2	Inspector
8	Inspector	3	2	Chief inspector
9	Chief inspector	3	2	Deputy commander
10	Deputy commander	3	2	Commander
11	Commander	3	2	Assistant commissioner
12	Assistant commissioner	0	0	Political appointment
13	Deputy commissioner	0	0	Political appointment
14	Commissioner	0	0	Political appointment

(Source: Ethiopia, 2006:8)

Article 64 of the Regulations states that a rank promotion will take place under the following conditions:

1. Any police official shall be eligible for promotion in rank
  - a. Whenever there is a vacant position for appointment.
  - b. Whoever fulfils the educational requirement, work experience and efficiency as required by the vacancy.
  - c. Provided he completes training for the post.
2. Notwithstanding sub-article (1) of this article, promotion from one level of rank to another shall be carried out on the basis of competition and examination.
3. Notwithstanding the period of stay required for assistant inspector in accordance with article 63 of this Regulation, any police officer in a lower rank level is entitled to compete for the rank of assistant inspector provided he fulfils the requirements of the police college.

4. Any police officer who has rendered a special contribution in his work and who has an outstanding efficiency report may be eligible for an accelerated promotion provided under article 63 of this Regulation.
5. Where any police officer takes additional training other than his training in the police profession and graduates with a diploma or degree in fields related to police service from recognised vocational and technical institutions, colleges and universities, his educational achievements shall be considered for a rank promotion (Ethiopia, 2003b:2111-2125).

Article 65 of the Regulations stipulates the rank insignia and reads:

1. Any police officer shall wear a rank insignia with uniform indicating that he/she is a police officer and the level of his/her position.
2. The mode and colour of rank insignia shall enable a person to differentiate rank levels.
3. Particulars of implementation shall be determined by directives (Ethiopia, 2003b:2111-2125).

The promotion procedures are spelled out in article 66 and stipulate:

1. Any police officer on whom a rigorous disciplinary penalty is imposed shall not be eligible for a rank promotion unless the penalty is waived on the period of limitation.
2. Where the salary of a police officer before his/her promotion is more than or equal to the starting salary of the new grade, the new salary shall be the next higher step of the new grade.
3. The commission shall issue directives on matters of promotion in rank (Ethiopia, 2003b:2111-2125).

#### **2.4 PROMOTION COMMITTEE**

Article 71 of the Regulations paves the way for the establishment of a promotion committee that shall examine and submit recommendations on police promotion to the Commission.

Sub-section (1) of the article also stipulates who the members of the promotion committee will be:

1. The promotion committee members shall be as follows:
  - a. Deputy commissioner as chairperson
  - b. Four members elected from among the representatives of various departments
  - c. The head of Administration
  - d. The head of the concerned department where a vacant position is available.
2. The committee shall have a secretary to be elected from among its members.
3. The committee shall have two female representatives who are elected from the various departments.
4. Members of the promotion committee shall be elected from police officers honoured for their discipline, fairness and work efficiency and who have served for at least five years in the police.
5. The term of office of the promotion committee shall be two years.

## **2.5 POWERS AND RESPONSIBILITIES OF THE PROMOTION COMMITTEE**

According to article 73 of the Regulations, the powers and the responsibilities of the promotion committee shall be to:

1. Ensure that the registration of competitors has been carried out properly and perfectly in accordance with the notice issued.
2. Examine the accuracy of the competitors' documents and work experience.
3. Conduct competition of the applicants for promotion to the position available in accordance with requirements, and put them in order of their result; particulars of grading shall be determined by directives.
4. Select an applicant or applicants with the highest results and submit to the commissioner with recommendations.

5. Inquire of departments for relevant information to investigate matters related to promotion if it is necessary.
6. Carry out the functions necessary for the activities entrusted to it by this regulation.

To be promoted in the EFP the basic criteria are competition and examination, as stipulated in article 64(2). Competition, according to circular, No, 2/2005 is based on the following main points:

1. Education level
2. Performance/evaluation
3. File neatness (no errors)
4. Years of service
5. Commitment (Ethiopia, 2005b:2-5).

The question asked of participants was the following: “How do you evaluate the EFP promotion policy?” The participants provided different answers. The results show that 50% male and 55% female participants are of the opinion that members do not favourably receive the EFP policy on promotion. Participants consider it to be based on subjective criteria and even these criteria are not evaluated according to their importance. For instance, more emphasis is placed on commitment than on other criteria. The participants answered without any motivation. The results also show that 30% male and 35% female participants responded that even though criteria are established, they are not applied in practice. Criteria are only written in the statement. The rest of the participants, 20% male and 10% female, responded that the policy and criteria are commendable and acceptable. These participants have no complaints.

This finding shows that the majority of police members disagree on the promotion policy and criteria. It would appear that their complaints are not about the policy and criteria stated in the regulations per se, but rather on their implementation or the lack thereof.

## 2.6 FEMALE ROLE DISCRIMINATION AND SOCIALISATION PROCESS

Considerable evidence supports the argument that gender-role discrimination and gender-role socialisation deter women police more than men police from seeking leadership positions (Adkison, 1991:311–343; Derlega & Janda, 1986:101; Terberg, 1977:647–664). For example, Kahn and Hagen as cited by Derlega and Janda (1986:117) find that some individuals prefer a male as supervisor at work and say that a male should be the head of the family. This implies that a traditional belief recognises men as having more power than women in social settings. However, as Derlega and Janda (1986:127) conclude:

These beliefs about power differences between the sexes probably do not reflect real differences between the sexes in their ability to lead or to be powerful. There are subtle behavioural differences between men police and women police that contribute to their unequal power.

Good and Good (1972:117) have found significant differences between the two genders with regard to motives of social power.

But nowadays such a concept seems to be diminishing. Booth, Vinograd and Harper (1984:243) have found research outcomes that refute the results presented by Good and Good (1972:117). Research undertaken by Booth *et al.* report that men and women showed no significant differences in their motive for social power. This variation in the two studies could probably be due to the lapse of time between them. Many researchers warn of the changing life styles of women in the past few decades (Haavio-Mannila, 1972:92; Stewart & Platt, 1983:73–78; Mednick & Tangri, 1972:16).

On the other hand, Adkison (1981:311–343) reports that women's absence from leadership positions is as a result of the interaction of sex-role stereotypes, occupational sex typing, socialisation and discrimination. The extent of discrimination is reflected in bias against women police in personnel decisions that include among other things development, promotion and supervision (Rosen & Jerdee, 1974:9). Similarly, other studies indicate that female police were significantly less likely to assume a leadership role (Haccoun, Haccoun & Sallay, 1978:124-127). Male supervisors were



generally perceived more favourably than female supervisors (Deaux & Taynor, 1973:361) the result of which is supported by Rosen and Jerdee (1974:9). These researchers have reported that gender discrimination does appear to have subtle influences on both males and females. In their research, Deaux and Taynor (1973:363) report that traditional occupations considered appropriate for women were mainly clerical, nursing, teaching and social services. Women police, therefore, were not conceived capable of leading organisations and institutions. Women themselves view other women as professionally and intellectually incompetent as compared to men. This result is in agreement with some research outcomes by Wood and Karten (1986:341) and Dovidio (1988:580).

Furthermore, stereotypically masculine traits were frequently observed in traditional-oriented males. These males also portrayed self-descriptive approaches and were committed to pursuing a career in business where success is achieved through competition. By contrast, female subjects were found to adopt behaviour similar to non-traditionally oriented persons (O'Leary & Donoghue, 1978:17). On the other hand, Dovidio (1988:587) has indicated that men showed dominance on masculine oriented tasks and non gender-linked tasks more than women as the latter surpass men in their own gender linked tasks. This result then implicitly unravels the repercussion of sex-role stereotypes as influential on one's behaviour. This result is supported by Wood and Karten (1986:341). They suggest that men were found to be more active than women in some tasks where a greater active behaviour is required (for example, giving information, giving an opinion), whilst women police showed a greater amount of positive social behaviour than men police (for example, agreeing and acting in a friendly manner).

However, Vogel as cited by Terberg (1977:647), states that highly differentiated gender-role beliefs concerning male and female behaviours would be less likely to develop when the mother worked outside the home.

Nevertheless, as Adkison concludes (1981:311-343), such rejection of sex-role discrimination and the development of self-concepts consistent with managerial position do not guarantee entry for women to these positions. The subtle pressures of family and significant others discourage women from attaining their career aspirations in non-traditional occupations (Terberg, 1977:331-341) In other words, the influence of sex-role discrimination as well as sex-role socialisation, pervasively push back women from aspiring and occupying leadership positions.

Generally, communities do not accept women police as leaders and at the same time women will not be given opportunities to participate in decision-making processes (Adkison, 1981:311-343). Even potential colleagues and subordinates hesitate or show unwillingness to work with and under women police leaders (Adkison, 1981:331; Haavio-Mannila, 1972:96). Substantiating this conclusion, Heilman as cited by Derlega and Janda (1986:131), maintains that in the interaction of men and women, men try more than women to influence decision-making in problem-solving tasks. Similarly, Eagly and Wood (1985:42) state that stereotypically, women are perceived to be relatively easy to influence and as having little influence over others.

Another study by Muldrow and Bayton (1979:99), however, disproves the idea that there exists difference between men and women in the ability to make decisions. These investigators report that there were no significant differences between men and women police executives on the types of decision with respect to task variables-decision latency, item importance, decision accuracy, amount of information used, decision confidence, and decision flexibility presented to them. Similarly, sex difference was not found as a factor influencing confidence and dogmatism. This result agrees with that of Hurlock (1980:55). Hurlock, as cited by Adkison (1981:335), indicates that women who do not conform to social stereotypes and who seek managerial and administrative positions showed ambition, assertiveness and realistic assessment of administration in a career. At the same time they were characteristically self-confident and competent.

Although women who have already occupied a senior position show similar behavioural traits, Candry cited by Adkison (1981:337) and Mcmillan (1975:131) suggest that women generally tended to show less desire to be school administrators than their male counterparts did. This could be as explained by Derlega and Janda (1986:131), that successful competition by women in traditionally male-dominated fields may suggest that they are taking on masculine, aggressive characteristics. If, for example, a woman takes on administrative power, much of society may view her as being less feminine and a failure in the role of wife and mother, because management is stereotyped as a masculine area (Adkison, 1981:338). Women who are seeking this position may confront role conflict. As Chusmir and Koberg (1988:567), Terberg (1977:647) and Bem and Lenney (1976:48) report, gender has a significant main effect on sex-role conflict, whose degree of severity is far greater in women than in men. The conflict may occur because of the divided role of professional and homemaker that obstructs women's career development (Peplau as cited by Adkison, 1981:331–337).

Although there is evidence that many changes have occurred in the life style and role of women during the last two decades and that sex-role stereotyping has undergone rapid modification (Stewart & Platt, 1983:73; Haavio-Mannila, 1972:108), it is practically impossible to say that they are ignored today. Regarding this factor, one impressive research project undertaken and reported on by Haavio-Mannila (1972:121), indicates that from 1966 to 1970, there were considerable sex-role attitude changes in both men and women. Even women police were more egalitarian than their male counterparts. However, both men and women showed unwillingness to be supervised by women police.

By implication, the persistence of this attitude continues to affect both sexes. Adkison (1981:340) summarises that sex-role socialisation apparently did not have a durable effect on the aspirations of a large proportion of women. However, despite a rapid increase in the number of women preparing for managerial careers, legislative and social reforms, women police occupy a

very small number of leadership positions. Although Maccoby and Jacklin as well as Mead and Kaplan, cited by Breedlove and Cicirelli (1974:181), conclude that a woman who shows qualities of dominance, independence, and the active striving needed for analytic thinking is defying conventions of sex-appropriate behaviour, a woman who is successful in a masculine-oriented occupation is regarded as aggressive, brash and pushy. Other researchers have found similarities in self-esteem, motivation and mental ability among female and male executives (Morrison & Sebald, 1974:656; Bartol, 1974:448; Brief & Oliver, 1976:526) as well as in self-actualisation and assertiveness (Olczak & Goldman, 1981:931).

Two decades ago, very interesting and astonishing results indicated that: "Men and women police in general have brains that work differently" (Manning & Haddock, 1989:42). These scientists gave a serious warning that the use of the brain in different ways does not mean that there is an intellectual difference between men and women, in the sense that one is intellectually superior or inferior to the other.

The question was asked of the participants: "Is there female role discrimination in the socialisation process in the EFP?" The replies received indicate that 60% of the male participants and 70% of the female participants conclude that the cultural situation does not motivate a woman to become a leader. In the organisation, women lack experience in decision-making and women are also very few in number as compared to men. The other 40% of the male participants and 30% of the female participants responded that most women police still consider themselves inferior to men and are not motivated to become leaders. These women lack confidence in their ability to be promoted.

## **2.7 LEADERSHIP**

According to Winston (2001:5), throughout the world leadership is generally perceived as something society needs more of while at the same time it is generally misunderstood. There are at least a hundred definitions of

leadership. These definitions include leadership styles, functional leadership, situational leadership, bureaucratic leadership, charismatic leadership, servant leadership, follower leadership and group-centred leadership. One of the better definitions on leadership, according to the researcher, is found in Burns (1978:1), who defines leadership in the following terms: “Leadership over human beings is exercised when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological, and other resources to arouse, engage, and satisfy the motives of followers”. Leadership has also been defined as “working with and through individuals and groups to accomplish organisational goals” (Bennett & Hess, 2004:52).

Leadership is an important topic in police organisations, as well as in other spheres of life and the term has been defined in many ways. In this research all these definitions have an important message for the aspiring or practising leader. Aster (2004:5) states that:

- Leadership is an act that causes others to act or respond in a shared direction.
- Leadership is the art of influencing people by persuasion or example to follow a course of action.
- Leadership is interpersonal influence directed toward attaining goals and achieved through communication.
- Leadership is the key dynamic force that motivates and coordinates the organisation in the accomplishment of its objectives.
- Leadership is the influential increment over and above mechanical compliance with directions and orders.

A further definition is that “[a] leader creates a sensible vision for others, and then directs them toward achieving that vision, to be a leader” (Manning & Haddock, 1989:31). According to Dubrin (1973:33), the people you are attempting to lead must have confidence in you and give you their support and commitment. You need support and commitment to achieve company objectives, as well as those of your own organisational unit. Perspectives from

other researchers define leadership as important and necessary for achieving individual, group, and organisational performance (Workie *et al.*, 2004:60). Managers either encourage or discourage performance. They secure or alienate employee commitment and reward or penalise achievement.

Leadership can be defined in different ways. Aster (2004:6) states the following:

- Leadership is getting people to do their work willingly, even when they don't really want to do it at all. Most of the time they don't want to work at the necessary pace, and the job of the leader is to convince them that they should do it anyway.
- Leadership is the activity of influencing people to strive willingly for mutual objectives.
- Leadership is influence or the art or process of influencing people so that they strive willingly and enthusiastically toward the accomplishment of group goals.

Winston states the following:

Leadership then is the ability of a manager to influence subordinates to work with confidence and enthusiasm. If subordinates are only guided by rules and regulations, enforced by managerial authority, they may work just enough to satisfy the requirements for holding their jobs. It is the heart of the managerial functions because it is involved with initiating action. The idea of leadership irrespective of different terms used as directing, executing, supervising, ordering, commanding, etc. is to put into effect the decisions, plans and programs, that have previously been worked out for achieving the goals of the group (2001:11).

With reference to the question, "What is leadership?" the participants responded in a variety of ways. Almost all were able to discuss the concept of leadership. Many participants, 80% male and 20% female officers, defined leadership as more an art than a science. The participants described leadership as the ability to facilitate, to direct, to control and influence others to accomplish a mission, task or objective. It involves the practice of influencing skills and enables the leader to manage certain types of activity in an organisation by applying the commonly used methods of planning,

organising, leading, coordinating, and controlling activities, based on the objectives of the organisation. The other participants, 80% female and 20% male, defined leadership as a position and the ability to guide, direct or influence people. It is also interpersonal influence directed toward attaining goals and achieved through communication.

## **2.8 MANAGEMENT**

According to Dubrin (1973:7), management is more formal and scientific than leadership is. It relies on foundation skills such as planning, budget control, and making effective use of information technology. Management uses an explicit set of tools and techniques, based on reasoning and testing that can be applied in a variety of situations. Management has been given different definitions by different authors. Tripathi and Reddy state:

Management is defined as the process of setting and achieving goals through the execution of five basic management functions; planning, organizing, staffing, directing and controlling that utilize human, financial, and material resources in an efficient and effective manner (2002:2).

There are a number of points to remember in this definition: first, management and managers make conscious decisions to set and achieve goals. Decision-making is a critical part of all management activities. Secondly, management is getting things done through people. Once management acquires the financial and material resources for the organisation, it works through the organisation's members to reach the stated objectives. Thirdly, to achieve the goals they set, managers must execute five basic functions: planning, organising, staffing, directing and controlling (Dubrin, 1973:98).

Regarding the answer to the question: "What is management?" the participants gave two different answers. A total of 60% female and 55% male officers defined management as articulated by the key management functions of planning, organising, staffing, directing, coordinating, reporting and budgeting. These management activities occupy the bulk of a manager's time. The other participants, namely 40% female and 45% male officers, defined management as the need in an organisation for a hierarchy, to coordinate

orders and information from the top to the bottom of an organisation. Besides this, management should identify the number of persons reporting to a supervisor.

## 2.9 DISTINCTION BETWEEN A MANAGER AND A LEADER

Because of the confusion between management and leadership, it is necessary to distinguish the ways in which management and leadership are different. Women police managers tend to work within defined bounds of known quantities, using well-established techniques to accomplish predetermined ends; the manager tends to stress means and neglect ends. On the other hand, the woman police leader's task is to hold before all persons connected with the police, some vision of what the organisation's mission is and how it can be reached effectively. Like managers, there are leaders throughout the police organisation (Winston, 2001:26). Bennis (1989:45) says that leaders "master the context" rather than surrender to it and makes a distinction between managers and leaders. This distinction appears clearly in the table that follows.

Table 2: Distinction between managers and leaders

Managers	Leaders
<ul style="list-style-type: none"> <li>• The manager administers</li> <li>• The manager is a copy</li> <li>• The manager focuses on systems and structure</li> <li>• The manager relies on control</li> <li>• The manager has a short-range view</li> <li>• The manager asks how and when</li> <li>• The manager imitates</li> <li>• The manager accepts the status quo</li> <li>• The manager does things right</li> </ul>	<ul style="list-style-type: none"> <li>• The leader motivates</li> <li>• The leader is an original</li> <li>• The leader focuses on people</li> <li>• The leader inspires trust</li> <li>• The leader has a long-range perspective</li> <li>• The leader asks what and why</li> <li>• The leader originates</li> <li>• The leader challenges</li> <li>• The leader does the right thing</li> </ul>

(Source: Mesfen, 2000:19)

The clear distinction between a leader and a manager is an organisational consensus on overall goals in the context of a vision. According to Bennis and Manus (1985:92), by focusing attention on a vision, the leader operates on the emotional and spiritual resources of the organisation, on its values,



commitment and aspirations. The manager, by contrast, operates on the physical resources of the organisation, its capital, human skills, raw materials, and technology. As they put it, any competent manager can make it possible for people to earn a living and see to it that work is done productively and efficiently, on schedule, and with a high level of quality. It remains for the effective leader, however, to help people in the organisation know pride and satisfaction in their work (Bennis & Manus, 1985:92).

To the question: "What is the difference between a manager and a leader?" all participants (100%) gave the same answer. A manager operates within the status quo, but a leader takes risks. Police administrators must be both skilled managers and effective leaders. Leaders solve problems, maximise potential with competent associates, take safe risks, take responsibility, move forward and lead by example and vision. As can be seen, the viewpoint expressed by the sample corresponds to that in the literature.

## **2.10 CHARACTERISTICS OF EFFECTIVE LEADERSHIP**

Leadership creates a special bond that has to be earned. To build and maintain credibility, it is necessary to clarify values, identify the wishes of the community and employees, build a consensus, communicate shared values, stand up for belief and lead by example. Taylor (2002:29) stresses this point: "Employees want a leader who knows them, understands them, treats them fairly and is someone whom they can trust." Fulton (2000:106) adds other traits: "Successful leaders must possess honesty, confidence, humility, optimism, personal energy, courage, loyalty, adaptability and tenaciousness."

According to Tyson and York (1993:11), effectiveness does not depend upon the amount of hard work a person puts in. She or he may be very knowledgeable about rules, regulations and procedures and is perhaps personally very efficient in carrying out the assigned tasks. All this would not mean that the person is an effective leader too. Effectiveness as a leader will depend upon the person's vision, initiative and judgment in identifying the right path and then using all the resourcefulness and drive needed to enthuse

her or his subordinates. However, most people otherwise occupied, are engaged in managing rather than in leading others.

Davar (1994:15) gives certain leadership characteristics collected from numerous publications:

- Energy, both mental and physical, required for a job, emotional stability which enables a leader to act with self-confidence, avoid anger and deal with women police subordinates with understanding;
- Knowledge of human relations, which requires an understanding of human behaviour;
- Empathy, which enables her to look at things objectively and from another viewpoint;
- Objectivity that prevents her from getting emotionally involved;
- Personal motivation, that is the ability to task herself to get the job done;
- Communication skills, that is, the ability to talk and write clearly and forcefully;
- Teaching ability that enables her to inspire her police subordinates;
- Social skills that enable her to understand people and know their strength and weakness and presents her as a friendly person; and
- Technical competence that provides her with an effective working knowledge and insight of the operations under her guidance.

Simmon (1996:30) identifies five basic skills that are very important for those in police leadership to be effective leaders. Effective leaders should

- Focus their attention on other people rather than on themselves;
- Ask interesting questions and listen with complete respect;
- Appreciate themselves and others well and often;
- Subject everything to critical analysis without personal criticism; and
- Recognise personal criticism and attacks and deal with them elegantly and well.

Motivation, though all-important in determining the efficiency and effectiveness of a service organisation like the police, is a personal matter in that what motivates an individual varies from person to person and what is more, even in respect of the same individual, it varies from time to time. Successful women police leaders commit themselves to the police organisation and foster that same kind of commitment in their subordinates.

The successful woman police leader must be aware of these points (Manning & Haddock, 1989:1). The woman police leader:

- Knows her job and her field thoroughly;
- Stays on top of current developments, trends, and theories;
- Knows her subordinates, including their strengths, weaknesses, hopes and goals;
- Shares a vision of service, excellence and achievement with others; and
- Demonstrates by her words and actions strength of character.

There are two primary leadership characteristics of police officers: they are quiet and outgoing. Many police often relate more strongly to the quiet characters, often because of their upbringing and social expectations. Whilst most people will find one style more dominant, one can strengthen one's leadership skills by cultivating characteristics of a less-dominating style. This can give one more behavioural options and responses, and make one more effective (Medicine, 1981:9).

Regardless of characteristics, all women police officers take the role of manager and add a "plus" factor to it. That "plus" factor is called vision. The vision of a police officer should be to "[d]ovetail and support your police organisation goal or mission statement, reflect your ethics and commitment to the organisation you work for" (Manning & Haddock, 1989:17).

In summary, the writers have described the vision of police officers by stating it simply, understandably and inspirationally (Manning & Haddock, 1989:17).

## **2.11 CRITICAL LEADERSHIP TRAITS**

The researcher believes that leadership starts with the same innate tendencies in all people. Bennis (1985:44) says of leaders:

Leadership seems to be the marshalling of skills possessed by a majority but used by a minority. But it is something that can be learned by everyone, taught to everyone, denied to no one.

Kouzes and Posner (1987:314) state:

By viewing leadership as a non-learnable set of character traits, a self-fulfilling prophecy has been created that dooms societies to having only a few good leaders. If you assume that leadership is learnable, you will be surprised to discover how many good leaders there really are.

Kouzes and Posner (1987:314–347) identify six leadership traits that are discussed in the following paragraphs.

### **2.11.1 Self-awareness**

“Leaders who know themselves are able to maximize their strengths, learn new skills, and know when to get out of the way of those who can do it better” (Kouzes & Posner, 1987:314). Generally, administrators know how difficult it can be to find people who will give you direct feedback, the best tool for self-awareness. Unless administrators have consciously encouraged staff to do so, they are reluctant to share negative information about the administrator’s performance, to tell the emperor she has no clothes. It is often more rare for the administrator to hear appreciated acknowledgement of a job well done.

Acknowledgement of strengths and weaknesses, and asking for help with them, can be a powerful way to engage all staff in supporting each other’s success. If one “owns up” that one is not expecting oneself to perform perfectly, the staff may be willing to help one to be a better leader, and the organisation can commit itself to the improvement of every staff member, including the senior administrators. The staff probably assumes that she or he does not want to hear bad news and that the administrator knows when she or he performs well.

### **2.11.2 Embracing change**

With regard to change these authors assert: “Leaders must convince others that change is normal and, recognizing that each person deals with change differently, must guide them through the chaos” (Kouzes & Posner, 1987:320). Police administrators know all too well that the pace of change continues to accelerate.

Managing change may be the single most important leadership skill to learn for now and the foreseeable future. Vaill (1996:10) describes the chaos of change “as permanent white water.” This analogy could help leaders understand their role in navigating the white water of change. The most critical task of the leader is to help employees see the quickening pace and volume of change as normal: If leaders are waiting “for things to get back to normal” or “settle down”, they are missing the opportunities inherent in change. Employees may even think one is a poor leader to let these things happen to them. In developing leaders, their own professional situation should be used to illustrate how layers of organisational change produce the white water effect and how to use a transition model to make the right interventions at the right time within each change.

Winston (2001:46) maintains that to keep up with the pace of change, police must build a critical mass of support to implement each thing, not wait until everyone has bought into them. Consensus is often confused with unanimity, and waiting for unanimity can paralyse movement toward goals. We have seen this taken to the extreme in some police systems where a minority of one effectively has veto power. In this instance the approach appears to be: “If we do not all agree, we will not move!” That is shifting participation in democracy and is not a viable way to lead.

### **2.11.3 Customer focus**

Kouzes and Posner make this point: “Leaders know it is important for the organisation to be strategic not just reactive” (1987:328).

This leadership trait speaks to why a federal police organisation exists for its community/people. It answers the question, “Why are we doing this?” During times of rapid change, it is easy to become self-focused, concerned about how we as individuals or how the organisation will survive. It is enlightened self-interest for police leaders to keep their focus on the community as a way to ensure community satisfaction and individual and organisational relevance. If one accurately anticipates and intelligently responds to customer needs, the organisation can be positioned to take advantage of major trends (Himmel & Wilson, 1998:48).

Leaders of police must clarify the environment of their organisation in relation to competitors as well as in relation to potential partners. Traditionally, this was the planning activity of identifying the police’s roles. In the new planning for results what we call the environment is described by Himmel and Wilson (1998:48) as “[w]hat a police officer does for, or offers to, the public in an effort to meet a set of well-defined community needs or service responses.”

An intimate knowledge of customer expectations and professional practices takes the guesswork out of planning. Police organisational restructuring, capital projects, beginning new services and ending old ones, should all be in response to accurate and frequent communication with customers and colleagues in the field. Strategies for meeting customer demands within limited budgets need to be shared more consistently throughout the profession.

Police administrators know that polling of internal customers helps with continuous improvement and smoother time frames. Accurately measuring the quantity and quality of internal work processes enables federal police to enhance services within the existing budget and staff limitations. Himmel and Wilson state:

We are always amazed at the efficiencies employees find when given the opportunity to analyse their own work flow, and at the team work created by seeing other departments as suppliers and customers (1998:48).

#### **2.11.4 Stands to take in the future**

“Leaders put their stakes in the ground. Based on core personal and organisational values, they create a shared vision to pull the organisation into the future” (Kouzes & Posner, 1987:334).

Leaders see the present through the eyes of the future. Some do it through data gathering and analysis to project logically into the future. Others intuitively see what lies ahead, always thinking in the future tense and have difficulty staying in the present very long. Whatever direct or circuitous road they take, women police leaders must be able to imagine the future in sufficient detail to plot the route for others. They must determine which traditional values and practices will go unscathed into the future, and which must be altered to enter into a new era (Weisbord & Janoff, 1995:11).

According to Lippitt (1998:29), the Cheshire cat told Alice: “If you don’t know where you are going, any road will take you there.” Particularly in a time of multiple transitions, police leaders must create a shared vision with their followers. A clear sense of “Where the organisation is going” is a beacon leading the way into an unfamiliar port, the North Star to weary travellers. The more compelling and widely held the vision, the more drawing power it has. It must create the critical tension needed to stimulate action. In the eyes of staff, the destination must be worth the effort of the journey.

#### **2.11.5 Collaborative spirit**

With regard to collaboration, two writers assert: “Leaders build relationships and coalitions; they commit themselves to support the success of others” (Kouzes & Posner, 1987:339).

This trait is so central to our beliefs about leadership that it sends waves into every other trait. Bennis, past president of Swarthmore College, defines leadership as “heading into the wind with such knowledge of oneself and such collaborative energy as to move others to wish to follow” (1985:44).

Based on a belief that involvement leads to commitment, leaders should be encouraged to involve followers at every opportunity. Why do so many managers believe they must do it alone? Too many believe it is a sign of weakness to ask for help, pride themselves on their independence, or arrogantly believe only they can do it “right”. All of us like to be asked for advice and suggestions. Being asked demonstrates a leader’s faith in employees’ opinions. Great leaders surround themselves with good people, then use them well and ask for their advice. Leaders recognise they can bask in the reflected light of others’ success, and thereby comfortably assume the role of servant leader defined by Greenleaf (1991:36). Rather than being threatened or diminished by their followers’ success, they are delighted by it and proud to be supportive.

The necessity for collaborative relationships and the potential to exert influence is letting go of the constraints of traditional management practice and reaching out to others with a good idea and an offer of sharing the rewards and the load, both at the institutes and back in the police organisation. Being honourable, ethical, and consistently reliable authenticates the offers. Working with the right partners and taking the right opportunity is a leadership practice that the researcher hopes will become the norm for police leaders at all levels of the organisation (Bennis, 1985:51).

#### **2.11.6 Bias for courageous action**

Leaders believe that individual acts of courage recreate organisations. Leaders act with passion and courage, and encourage others to take risks (Kouzes & Posner, 1987:347).

Leaders in client organisations have encouraged initiative by eliminating faultfinding and by using mistakes and missteps as learning opportunities. They also reward risk-taking with a rather substantial monthly and yearly “spirit award”. The tangible rewards are not money, but premium parking spaces, extra vacation leave, and other practices.



Senge (1990:44) describes some strategies for encouraging action, as he defines a learning organisation. Systems thinking, personal mastery-commitment to a shared vision and team learning are all concepts leaders must embrace to encourage action. At a local microchip plant, managers and staff use a daily “all-hands” meeting to track progress, share ideas and learn from mistakes. At a national laboratory, projects are not complete until a final “lessons learned” session is documented.

Colantuono (1982:300) maintains: “Without the element of uncertainty, the bringing off of even the greatest business triumph would be a dull, routine, and eminently unsatisfying affair.” An administrator knows that most decisions are made with inadequate information and that the best you can do is to take calculated risks. Rewarding staff when they take reasonable risk is a powerful tool in creating an organisation with a bias for action. One can encourage initiative by creating “action teams” to solve problems, implement programs or redesign work processes. It is important to make sure the teams know their parameters and have progress checks, so they can be supported and their recommendations implemented.

Developing leaders should step up to the challenge in organisations by leading their learning groups, evaluating their past risk-taking performance, and participating in activities to test their courage. The pattern is clear. After taking initiative in the institutes, participants are energized and enthusiastic about finding opportunities to do it again. They learn that the best way to develop courage is to be courageous (Colantuono, 1982:300).

Administrators can support leadership in their police organisation by taking a personal stand based on principle, encouraging others to do the same, then listening well and working toward resolution (Senge, 1990:55).

The question was asked of the participants: “What do you understand about the characteristics of effective leadership?” It appeared to the researcher that 95% of both male and female participants did not fully understand this

question. Most of them said that the characteristics of effective leadership depend on the amount of hard work one does and respect for others. So the concept of the characteristics of effective leadership is not well known. In fact, leaders were not very familiar with the concept of traits of leadership. The researcher observed that the rest of the participants, namely 5% male and female, did not respond to the question, because they had no knowledge on the topic.

## **2.12 LEADERS AS PROBLEM SOLVERS**

According to James (2002:78), a problem could be one of the following:

- A question proposed for solution or consideration; or
- A question, matter, situation, or person that is perplexing or difficult.

According to Newell and Simon (1992:103) there is a considerable degree of consensus about what is meant by a “problem”. In all definitions it is emphasised that the individual has a problem when he or she has a goal, but is uncertain as to what series of actions should be performed to reach it. In such a definition it is normally implied that a problem arises when the individual is confronted with difficulty. This kind of definition is too narrow by limiting the problem to the situation where the individual is set over against a presented difficulty. Particularly in the creative domain, it may often be the case that the difficulty is a result of comparing an existing situation with a future, imagined state of affairs that constitutes a desirable goal for problem solving. Kaufmann (1984:110) has said that a satisfactory definition is to regard a problem as a discrepancy between an existing situation and desired state of affairs. With this kind of definition at hand problem solving is not limited to tasks that present themselves with a “gap”.

According to Toch and Douglas (1991:18–19):

The officers would have to surface their knowledge and face the problem-solving processes they employ. They could better ameliorate skid row problems that now concern them and could do so in a more thoughtful and thought-provoking way.

The roster by Toch and Douglas (1991:18–19), reads as follows:

- A problem is the basic unit of police work rather than crime, a case, a call, or an incident. A problem is a group or pattern of crimes, cases, calls, or incidents.
- A problem is something that concerns or causes harm to citizens, not just the police. Things that concern only police officers are important, but they are not problems in this sense of the term.
- Addressing problems means more than quick fixes: it means dealing with conditions that create problems.
- Police officers must routinely and systematically investigate problems before trying to solve them, just as they routinely and systematically investigate crimes before making an arrest. Individual officers and the department as a whole must develop routines and systems for investigating problems.
- The investigation of problems must be thorough even though it may not need to be complicated. This principle is as true for problem investigation as it is for criminal investigation.
- Problems must be described precisely and accurately and broken down into specific aspects of the problem. Problems often aren't what they first appear to be.
- Problems must be understood in terms of the various interests at stake. Individuals and groups of people are affected in different ways by a problem and have different ideas about what should be done about the problem.
- The way the problem is currently being handled must be understood and the limits of effectiveness must be openly acknowledged in order to come up with a better response.
- Initially, any and all possible responses to a problem should be considered so as not to cut short potentially effective responses. Suggested responses should follow from what is learned during the investigation. They should not be limited to, nor rule out, the use of arrest.

- The police must proactively try to solve problems rather than just react to the harmful consequences of problems.
- The police department must increase police officers' and detectives' freedom to make or participate in important decisions. At the same time, officers must be accountable for their decision-making.
- The effectiveness of new responses must be evaluated so these results can be shared with other police officers and so that the department can systematically learn what does and what does not work.

Donnelly (1995:110) has identified that joint problem solving occurs when both sides recognise the need to identify an acceptable solution. If at all possible, this is the method that should be used, but in most circumstances, other tactics are required to get the parties to the point where they will engage in joint problem solving.

The central question to be answered here is whether the process of problem solving can be divided into distinct phases that exist across a wide variety of different tasks or whether they follow a simple and orderly sequence. The answer to the first question seems to be in the affirmative, while the answer to the second is essentially negative. It seems to be possible, then, to identify lawful regulations in the form of distinct phases in problem solving, but these phases do not seem to follow a simple and straightforward sequence (James, 2002:81).

Johnson (1955:116) distinguishes between preparation, understanding and identifying the problem; "production" development of different solution alternatives and "judgment" which involves choice of the best solution. Johnson and his collaborators have provided evidence that suggests the three phases are empirically distinguishable and independent of each other in important ways. An interesting implication is that there are important individual differences in profiles of problem-solving ability. High ability in one phase does not seem to imply success in other phases of problem solving. Simon

(1977:120) has suggested a trichotomy that is essentially commensurate with the Johnson formulation. Intelligence describes the phase of identifying the nature of the problem; design involves “inventing, developing and analyzing possibly courses of action” (Simon, 1977:147). The third phase deals with the selection of a particular course of action from those available. When dealing with a problem in a practical management context, Simon (1977:147) argues that we may distinguish a fourth phase termed review, which involves evaluating past choices. The finest and most extensive research on this phase has probably been done by Mintzberg (1976:112). On the basis of comprehensive studies of real-life problem solving, Mintzberg was able to confirm the trichotomy theory of phase in problem solving. Mintzberg distinguishes the three major phases under the heading of “identification”, “development” and “selection”, and goes on to give a detailed picture of the microstructure of the problem-solving process by identifying seven recurring central “routines” within the tripartite structure (1976:120).

The three phases seem to be related logically to form a strict sequence with “identification” first, followed by “development” and ending in “selection”. However, the logic of the situation only requires that some identification has to be made before development, and a certain minimal level of development has to precede selection.

In organisation and management, problems are faced and should be solved quickly. There are several options available, even though we rarely consider them directly. Ackoff (1981:248) states as follows:

There are three ways of dealing with these or any other problem; they can be resolved, solved, or dissolved. To resolve a problem is to find a means that does well enough that satisfies. To solve a problem is to find a means that ... optimises. To dissolve a problem is to redesign the relevant system or its environment so that the problem is removed. It is better to solve than resolve, and better to dissolve than solve, because few problems stay solved for long. Dissolution requires more creativity than solution, and solution more than resolution. Unfortunately, creativity is a very scarce commodity.

In the organisational system approach, managers take the position that the creative dissolution of a causal condition is the most desired problem-solving mission.

Hence, the researcher has suggested to police leaders that they follow the phases of problem solving. By this strategy, whatever problems arise in the police force, by working in a creative way they will solve the problem wisely.

Policing in today's society requires knowledge and sensitivity that would enable women police officers to feel the pulse of the people. It is this kind of sensitivity developed by being in touch with the people or community and looking deeply into various incidents that are reported that makes it possible for the police to gauge the meaning of small and isolated incidents which may trigger a big explosion. In short, the practice of solving problems that trouble individuals and groups in the initial stages can help women police prevent a developing storm or violent outburst of feeling.

Before she can act effectively at home or at work, a woman must be able to control stress in order to solve problems, because difficult people are everywhere (Manning & Haddock, 1989:57). These people can be negative, irritating and seemingly impossible to manage. They create stress for everyone around them. Especially in policing, when women police are on duty those who commit crimes are very difficult people. Police officials must control their own stress. Manning and Haddock (1989:58) show that it is useful to apply the following "stress busters" whenever they feel their stress levels rising. They will help policewomen to handle every case patiently and to solve problems.

- Be present. They can only live in the moment. Worrying about the past or the future is not productive. When they concentrate on the present, they don't allow time for stressful fretting.
- Grow or let go. When they are criticized, they don't take it personally.
- Do their personal best and do not compare their performance with that of others. Trust themselves and their abilities.

- Don't let tensions build up inside until they feel like bursting.
- Their life isn't the job. At least it shouldn't be. When their work life takes a turn for the worse, rely on their home life and personal relationship to bolster them, and vice versa.
- Expand their world. Exercise, take up a hobby, go to a film, plan regular evenings out with a friend or loved one.

The participants were asked: "What do you understand about the perceptions and knowledge regarding leaders who are problem solvers and creators?" Of the participants, 90% female and 85% male, indicated that if a male or a female police officer were on duty alone, the community and subordinates should assist with the solution to the problem. All parties should exercise maximum patience. The rest of those interviewed, 10% female and 15% male, responded that the majority of federal police officers were neither problem solvers nor creative. Their inefficient performance harmed not only individuals, but also the police institution and the country as a whole.

## **2.13 QUALITIES OF A GOOD LEADER**

A good leader will advise and assist subordinates and team members in their professional development. As highlighted by Robinette (1993, 15–16), a supervisor or leader will be a team builder who will be guided by five principles. These principles will be discussed in sections 2.13.1 to 2.13.5.

### **2.13.1 Free and equal access to police service**

A leader must test each decision against its equity effect and ask: "Is the action I am about to take, or the decision I am about to make, equitable and fair to those affected?"

### **2.13.2 Fidelity to the public trust**

A leader should ask: "Is it the right thing to do?"

### **2.13.3 Balancing the needs of safety and security with the needs of enforcement**

A leader should determine whether his or her choice is lawful and whether it involves unnecessary risks to life and property.

### **2.13.4 Cooperation and coordination of activity with the community and other public agencies**

A leader must query whether or not the choice of action or decision is based on the best possible beneficial outcome for all the parties involved, and whether or not the action is defensible in the public forum.

### **2.13.5 The final test, which may be the most difficult, is that of objectivity**

This test examines one's personal motives for choice and action and forces a leader to ask why a particular action or decision is being chosen over others, and whether his or her intentions are honourable

According to Dubrin (1973:45) a good leader should be:

- **Honest:** A good police leader should be accountable to the people by informing them of decisions.
- **Informed:** A good police leader should consult people about their needs and problems.
- **Development-oriented:** A good leader is one who educates or sensitises those she or he is leading so that they can improve their wellbeing and that of their communities. A police leader should plan for her or his area and advise the people there on all aspects of development. A leader should stimulate people's initiative, co-operate with them and co-ordinate developmental activities.

This question was asked of participants: "What is your knowledge and understanding of the qualities of good leaders?" The perceptions of a large number of participants were similar. In all, 80% male and 95% female participants defined the qualities and characteristics of a good leader as



follows: a good role model to followers, honest, courageous, creative, willing to work longer hours, able to tolerate challenges, able to lead the organisation dependably within the context of the situation, having vision, optimistic despite the problems around them, ready for future change and willing to take risks.

They are also patient and co-operative, and accept responsibility for their staff and the task in hand. Leaders should have the ability to identify problems and lead by example. They should acquire basic leadership knowledge to have the skill of leading the organisation in a planned way. They should know the organisation's objectives and be familiar with the organisation's activities. They should be participative and give room for the opinions and views of subordinates. They should be loyal and emotionally stable. They should possess social skills, communication skills, persuasiveness, decisiveness, self-confidence, integrity, and knowledge expertise. Personal motivation should be good with sound judgment and a sense of purpose. A leader should not use his or her privileged position for personal gain. In these definitions the participants showed that they are familiar with the qualities required of a good leader. The remaining 20% male and 15% female defined the qualities of good leaders as the ability to guide, direct as well as influence people

## **2.14 LEADERSHIP STYLES**

Management literature has identified many leadership styles, several of which can be found in police organisations. A leader's self perception of a leadership style is only an indication of his or her intentions. It does not necessarily mean that the specific leadership style is perceived by others (Blanchard, 1993:27).

Moreover, according to Workie *et al.* (2004:14):

Leadership style implies the way in which the leader exercises leadership, it is the way in which the functions of leadership are carried out or the way and how the leaders behave towards their subordinates ... [the style is] influenced by management philosophy towards work and people. Behind every managerial decision or action are assumptions about human nature and human behaviour. Underlying every management action is a set of implicit assumptions concerning the nature of work and the nature of human beings.

Likert (1961:83) identifies four distinct leadership types. They are exploitive-authoritarian, benevolent-authoritarian, consultative and participative. Witham (2004:59) states that leadership styles include autocratic, democratic or participative, laissez-faire and situational.

### **2.14.1 Autocratic leadership**

Autocratic leadership is most frequently mentioned in connection with the past. Many early leaders inherited their positions. They were members of the aristocracy, and through the centuries positions of leadership were passed down to family members. Managers who used autocratic leadership made decisions without participant input. They were completely authoritative and showed little or no concern for subordinates. Rules were rules, without exception. According to Johnson (2001:29):

This mechanistic model of management, or 'Taylorism' divides tasks into highly specialized jobs where job holders can become experts in their field and demonstrate 'the one best way' to perform their respective cog in the wheel.

Autocratic (authoritarian) leadership is based on the premise that leadership is a right and is vested in the individual's authority. Tasks are assigned, facilities provided, and direction given without consultation with the employee carrying out the work. The authoritarian leader believes that because of his position he can decide best what should be done.

The researcher agrees with the following features of an autocratic leader as provided by Aster (2004:19):

- Gives definite instructions;
- Demands compliance;
- Emphasises task performance;
- Exercises close supervision;
- Does not permit participation in decision making;
- Does not welcome suggestions from subordinates; and
- Uses coercion, threat and authority to enforce discipline and ensure performance.

### **2.14.2 Consultative, democratic and participative leadership**

Consultative, democratic or participative leadership has been evolving since the 30s and 40s. Democratic leadership does not mean that every decision is made only after discussion and a vote. It means rather that management welcomes employees' ideas and input. Employees are encouraged to be innovative. Management development of a strong sense of individual achievement and responsibility is a necessary ingredient of participative or consultative leadership. Democratic or participative managers are interested in their subordinates and their problems and welfare. Management still makes the final decisions but takes into account the input from employees (Witham, 2004:61).

Johnson (2002:65) states this type of leadership is a good fit with the organic model of management:

This model of policing represents a flexible, participatory, science-based structure that will accommodate change. It is designed for effectiveness in serving the needs of citizens rather than the autocratic rationality of operation. It is democratic in that it requires and facilitates the involvement of citizens and employees in the process.

Johnson concludes: "While the mechanistic model seeks to maximize efficiency and productivity, the organic model seeks to maximize workers satisfaction, flexibility and personal development" (2002:65).

Thus, democratic leadership is characterised by participation of the group and utilisation of its opinions. Initiative by those being led is encouraged. The leader suggests possible actions with his or her recommendations but awaits approval of the group before putting them into effect. It emphasises the group's interests and strives to satisfy them. For best results, members of the group should be competent and informed on the subjects discussed (Aster, 2004:19).

Hence, if the researcher summarises the democratic style of leadership, it has the following features:

- Permits subordinates to participate in decision-making;

- Permits subordinates to take the initiative and exercise judgment;
- Emphasises group effort;
- Applies general or broad supervision;
- Uses two-way communication;
- Encourages employee-centred, consultative, permissive action; and
- Develops high morale and positive attitudes.

With this style of leadership, certain employees may perform at a slower pace unless a vigorous leader succeeds in winning agreement on a programme without unnecessary delay.

The focus of power is with the group. Subordinates participate in decision-making. There is two-way communication and it is people-centred. Leaders must often be autocratic in one situation and democratic or participatory in another. They must know when to make an immediate decision and when to make a decision only after input, discussion and consideration. Leaders know what to do, how to do it, when to do it and with what type of employee, according to the demands of the individual situation (Aster, 2004:20).

According to Bennett and Hess (2004:63), a comparison could be made between the two styles as shown in Table 3.

Table 3: Authoritarian and participatory styles

Authoritarian (mechanistic) style	Participatory (organic) style
<ul style="list-style-type: none"> <li>• Response to incidents</li> <li>• Individual effort and competitiveness</li> <li>• Professional expertise</li>   <li>• Go by the “book”; decisions by emotion</li> <li>• Tell subordinates</li> <li>• Boss as patriarch and order giver</li> <li>• Maintain status quo stance</li> <li>• Control and watch employees</li> <li>• Reliance on scientific investigation and technology rather than on people</li> <li>• When things go wrong, blame employees</li> <li>• Organisation is closed to outsiders</li> </ul>	<ul style="list-style-type: none"> <li>• Problem solving</li> <li>• Team work</li> <li>• Community orientation; ask customers what they want</li> <li>• Use data-based decision making</li> <li>• Ask and listen to employees</li> <li>• Boss as coach and teacher</li> <li>• Create, innovate, experiment</li> <li>• Trust employee</li> <li>• Reliance on skilled employees as a better resource than machines</li> <li>• Errors mean failed systems/processes; improve them</li> <li>• Organisation is open</li> </ul>

(Source: Bennett & Hess, 2004:63).

The researcher has observed the weaknesses and strengths of an autocratic leader. The weaknesses lead to restriction of output, antagonism, militant unionism and subtle but effective sabotage of management objectives. Autocratic leadership impairs group morale and initiative, gives rise to a high rate of grievances, absenteeism, rapid employee turnover and dissatisfaction. However, the strengths of an autocratic leader may be useful in certain situations.

A democratic or participative leadership style is sometimes criticised on the grounds that this leadership style frequently leads to the abdication of the management and results in indifferent performance. People take advantage of the soft approach. They continually expect more but give less and less (Aster, 2004:24).

### 2.14.3 Laissez-faire leadership

According to Bennett and Hess (2004:16), laissez-faire leadership implies non-intervention and is almost a contradiction in terms. Let everything run itself without direction from the leader, who exerts little or no control. This style arises from the concept that employees are adults, should know as well

as the manager what is right and wrong and will automatically do what is right for themselves and the organisation. Tasks are delegated totally to workers.

Leaderless management, sometimes called free-rein leadership, may result in low morale, inefficiency, a lack of discipline and low productivity. Hence, the laissez-faire leadership leader depends completely on his subordinates to make their own decisions. This leader assumes the role of just another member of the group. Under these conditions the members of the group are permitted to act individually and, therefore, the group may easily turn in different directions. This scenario is applicable to highly professional personnel and the work environment (Witham, 2004:62).

#### **2.14.4 Situational leadership**

Bennett and Hess (2004:16) state that situational leadership specifies that initially workers need support and direction. As they become more task-ready, they need less direction and more support, up to the point where even support can be reduced. The basic premise of situational leadership theory is that as the followers' readiness level in relation to the task increases leaders should begin to lessen their direction or task behaviour and simultaneously increase their relationship behaviour. This would be the leader's strategy until individuals or groups reach a moderate level of task-readiness.

It is now being recognised that effectiveness of one or the other leadership style depends on the situation. The manager, in developing his or her own style of leadership, need not restrict his or her choice from among a limited class or style of approaches (Aster, 2004:24). Hence, the style a manager chooses may depend upon the following situations:

- Forces in the manager such as a value system and confidence in subordinates;
- Expectations of subordinates and their value systems; and
- Forces in the situations, for example, the type of organisation, the nature of the problems, or the pressure of time.

The answers from the interviews and discussions are summarised regarding the perceptions and knowledge of styles of leadership. This question was put to the participants: "What do you know and understand about the style of leadership?" The majority, 80% male and 70% female police participants, stated that theoretically they were aware of different styles of leadership such as autocratic leadership which does not give room for the opinion of subordinates by the leader giving strict orders that must be obeyed. These participants also mentioned bureaucratic leadership that is dependent on the strict application of rules and procedures, and dictatorial leadership that does not permit participation and means a system of absolute supervision. They also noted democratic leadership that depends on the participation of subordinates or members of the organisation and gives room and respect for constructive and valuable opinions of these subordinates.

Therefore, from these styles of leadership the most preferable was the democratic style of leadership, because it allows for the participation of members of the organisation. It respects the constructive opinions of the members of the organisation who are allowed to have full knowledge of the objectives and activities of the organisation in order for effective change to take place.

A total of 15% male and 20% female participants felt that no style of leadership was superior to another although they were aware of the different types. These participants indicated that the best style was determined by the situation. In addition, 5% male and 10% female participants also said that they knew the traditional, modern, command, control and creative styles of leadership.

In summary, the researcher supports and follows the situational leadership style. The reason is that a leader should be aware of the situation, the kind of followers and the nature of the work. For example, in the EFP, the task itself is conditional from time to time causing police officers to change their style of leadership within a particular situation. Most police leaders also practise

situational leadership because they have vast experience from their own lives as fathers and spouses.

## **2.15 TOOLS AND FORMATS OF LEADERSHIP**

In the process of building exclusive organisational tools, formats of leadership such as coaching, counselling, goals, objectives, time management and decision-making are very important to leaders. Simmon (1996:143) states:

I have experimented with many different tools and formats for developing leaders at every level of the organisation. Beginning with the tools, we can break them down into two groups; tools for coaching people, and tools for counselling people.

It may be useful initially to distinguish between those situations where coaching would be helpful and those where a counselling approach is more appropriate. Although more difficulties can be alleviated by elements of both, coaching is primarily aimed at helping people to take charge of issues such as technical, informational, methodological or knowledge matters, while counselling concerns personal issues that involve an individual's attitudes, feelings, relationships and viewpoints.

All leadership acts are goal-oriented. The police leader uses his or her influence to achieve some desired goal or goals. Goals are the outcomes he or she wants to achieve. Every successful woman police leader has them. Properly established goals will allow a leader to move towards his or her vision. For this to occur, according to Manning and Haddock (1989:31), each goal must

- Be clearly stated and attainable;
- Be measurable;
- Be realistic;
- Have deadlines;
- Have action steps;
- Be revised and changed as necessary; and
- Be congruent with goals in other areas of one's life.



Hence, a goal is an end toward which a person must direct some specific effort. It is a specific and measurable accomplishment to be achieved within a specific timeframe and under specific cost constraints. Golda Meir, a former Israeli prime minister stated: "I must govern the clock not be governed by it" (Ghaili, 1991:36).

Effective women police leaders do not travel at reckless speeds; instead, they maintain a steady pace, expect the unexpected, know how to delegate for results and do not waste other people's time. A woman police officer at any level or status knows that time management begins with planning. Every work-related action she performs should take her closer to achieving her goals.

Good and effective women police leaders are also good decision-makers even when it means taking a risk: "Decision making is an intellectual activity because it calls for the use of both imagination and judgment" (Saraf, 1995:135). A woman police leader must clearly enunciate, well in time, the decision that she makes to meet a situation. Having made a decision she must stand by it. A woman police leader who is disorganised would only attract the scorn of her subordinates. However, this does not mean that she should shut her mind and refuse to take note of a changed situation. She must show enough realism and be prepared to change or modify her decision should the changed situation so require.

Hence, the question was asked of the participants: "What is your perception and knowledge of the tools and formats of leadership especially coaching, counselling and decision-making?" The majority of participants (80%) male and female gave the same answer, stating that even if bringing women police to different levels of leadership is now an issue in the federal police organisation, they cannot be compared to their male counterparts. The reason given was that male police are promoted to higher positions in the hierarchy and it would be difficult for a female police officer to coach, counsel and take decisions in such a male-dominated environment. A further reason is that the

organisation itself is male dominated and scant attention is paid to females at higher post levels. The rest of the participants (20%) both males and females, gave as their opinion that the cultural situation does not motivate women to provide coaching and counselling or to become decision-makers. These participants felt that women lack experience in coaching, counselling and decision-making.

The viewpoint of the sample differs from that of the literature written by different scholars. More work is needed to fill this gap. The male dominated organisational structure should be revised, so that it gives greater opportunity for female leaders to be assigned to senior managerial levels.

## **2.16 SUMMARY**

Leadership can be developed through the tools and format. They help leaders to perform their duties competently. For example, counselling is usually a conversation between a leader and a subordinate on a specific aspect of the subordinate's performance or conduct. It is warranted when a subordinate has committed a relatively minor infraction or the nature of the offence is such that counselling is all that is necessary. In order to attain goals and objectives the tools and format of leadership are very important to leaders.

In conclusion, this chapter has defined the promotion policy of the EFP, leadership and its related concepts. The chapter has emphasised that in the accomplishment of a mission, task or objective, the role of a leader is of prime importance. The focus of the chapter is to highlight the need for positive change in the organisation by describing the ways in which women police officers can be effective, how they can participate in their roles and how they can play a leadership role if given the opportunity.

## **CHAPTER THREE**

### **DIFFERENCE BETWEEN FEMALE AND MALE POLICE IN SELECTION AND TRAINING**

#### **3.1 INTRODUCTION**

At present all over the world and particular in developing countries, like Ethiopia, the needs and rights of women are still unrecognised, if not in law then in customs and in application. Even in highly developed nations where much has been achieved, still more remains to be done in the case of women.

A report of the world conference of the United Nations, entitled *Decade for Women* (United Nations, 1980:27) states:

While women represent 50 percent of the world adult population and one-third of the official labour force, they perform nearly two-thirds of all working hours, receive one-tenth of the world income and own less than one percent of the world property.

This may clearly show us that even though to some extent access to greatly improved selection and training of women police has increased, they are still excluded from the results and income of their work. The principle of equal pay for equal work by men and women is not practically applied. Regarding selection and training, Wondimagehu (1988:15) states:

Women's misfortune of living in the shadows of men has eclipsed such highly notable performances in themselves and so they have been unable to act on their own actions directly concerning themselves. They have not been known to take initiatives to formulate and implement developmental programs and to take up leadership roles.

This is also true in selection and training activities especially in educational management and leadership in the EFP.

There is a saying in Amharic which when translated means: "Even if a woman knows how to do something, it will be finalised by a man" (Wondimagehu, 1988:17). This clearly shows the chauvinistic outlook and traditions of our society that degrade the knowledge and notable performance of female police officers. The United Nations, in the Declaration on the Elimination of Discrimination against Women, passed the following far-reaching resolution:

All appropriate measures shall be taken to ensure to girls and women, married and unmarried, equal rights with men in education/training at all levels and in particular equal conditions of access to and study in educational institutions of all types, including universities and vocational, technical and professional schools (United Nations, 1976:14).

However, there is still a great gulf between equality in law and equality in fact or in practice. Full development at the community and work level is not possible only by declaration. Unless women are equipped to work towards it, a lack of selection and training among large numbers of women reduces a country's resources as well as handicaps its development.

In this chapter the researcher will focus on the following points:

- Training to become productive;
- The development of male and female police role stereotypes;
- Female police concepts and their career choices; and
- Selection, employment and training in the EFP.

### **3.2 ORGANISATIONAL VALUE OF TRAINING AND DEVELOPMENT**

According to Peak, Gaines and Glensor (2004:130–131), training enables police departments to ensure that officers have the knowledge, skills and abilities to perform the various tasks that are part of law enforcement. Policing is a complicated job because citizens expect the police to respond to many requests for service as well as to combat crime and disorder. Training is a process whereby officers receive information about how to respond. Peak *et al.* (2004:131) distinguish training from development by noting that training focuses on the current job, and development is future oriented and prepares officers for other functions in the organisation.

Training has two important aspects, technical and discretionary. Technical aspects refer to providing officers with information about the procedures and laws for doing the job. Many of these procedures are outlined in departmental policies, and laws refer to statutes as well as case law. Discretionary aspects refer to the training officers receive about how to apply procedures and law

and ramification should the procedures and law be applied inappropriately (Peak *et al.*, 2004:131).

One of the effects of having a well-trained unit is what Davis and Newstrom (1989:164) refer to as the training multiplier effect. They note the fact that a large number of well-trained people create synergy in the work unit. Officers tend to cooperate and collaborate more and are more productive in pursuing goals and objectives. Training builds on itself as officers strive to improve. Training not only provides officers with the knowledge, skills and ability to do the job, but is also is a motivator (Peak *et al.*, 2004:132).

There are always two imperatives in the EFP, namely effectiveness and efficiency. Gaines, Southerland and Angell (1991:168), discuss efficiency that refers to the accomplishment of a given task with a minimum expenditure of resources whereby constituents want to minimise costs while maximising output. The various strategies to accomplish a given task must be considered and the ones that not only achieve desired objectives but also do so at the lowest cost should be implemented. Effectiveness on the other hand refers to how well the task is performed, regardless of cost, as a result of programmed activities. For example, a police supervisor might decide to implement a problem-solving initiative in an area with low-income housing that has had high numbers of calls for service (CFS) during the previous six months. A goal might be set to reduce the number of CFSs by 25% in the next two months (Gaines, *et al.*, 1991:168). Although both effectiveness and efficiency are important, there is an inherent conflict between the two. Effectiveness is related to the quality of an activity and efficiency is linked to time. There is human tension between these two organisational imperatives because “to do things effectively is not the same as to do them well” (Harrison & Smith, 2001:199). It is interesting to speculate, “whether one would prefer to be managed by the good manager or the effective manager, let alone the efficient one” (Harrison & Smith, 2001:200). Natural tension may be resolved through flexibility, innovation and creativity. But these things require new ways of thinking and changes in the organisational narrative in areas such as

power, status and control. It is very difficult for a manager to empower. The conflict here is similar to the tension that naturally occurs in learning.

Kolb (1984:205) clearly argues that learning from experience is a process and not a product or outcome. The process is viewed as cyclic but within the cycle is tension. Kolb's model offers two aspects of learning: gaining experience through action and gaining experience through reflection. Kolb (1984:210) suggests that experience gained during action or testing is "concrete experience". Experience that is gained through apprehension may involve feelings of the "heat" of the situation, the mood and the ambience, while the concrete experience will include a whole range of events, some of which will be tangible and others intangible. The resultant knowledge is "accommodative knowledge".

Inherent in Kolb's model of training are paradoxes and conflicts and it is these very tensions that create the conditions for learning. A task may be performed in an identical way by two individuals while the resultant concrete experience may be completely different but just as relevant. The implication here is that the "one best way" philosophy has no place in a true learning environment and the resultant management approach of scientific method is also redundant.

Activities at work that involve training have been linked with faster achievement and "fast tracking" (Clutterbuck, 1992:19; Garvey, 1995:96). There is a danger that an organisation wishing to accelerate training may be looking for a quick return on investment. Quick-return training tends to involve knowledge or skills transfer where there are clearly defined inputs from the "teacher" and clearly expected and demonstrable outputs shown by the learner. The emphasis is efficiency at the expense of effectiveness. The argument is very strong, as Kessels (1996:4) puts it:

Organizations have a direct stake in the personal enrichment of employees because excellence on the job requires employees who are comfortable with their work and who have strong and stable personalities. Personal enrichment is thus less an employee privilege than a condition for good performance.

There are many challenges in taking knowledge and training “beyond leadership”. An organisation that is alert to learning will invest in anything that enables its people to see themselves as learners. People need security to “get on with it” and support to use their time wisely (Kessels, 1996:5).

Clearly, the implications for human resource management and human resource development are considerable. Pfeffer (1998:65) suggests that an organisation should pay attention to seven factors:

1. Employment security;
2. Selective hiring of new people;
3. Self-managed teams and decentralization of decision-making as the basic principles of organizational design;
4. Comparatively high compensation contingent on organizational performance;
5. Extensive training;
6. Reduced status distinction and barriers, including dress, language, office arrangements, and wage differences across levels; and
7. Extensive sharing of financial and performance information throughout the organization.

Specialists in human resources need to stress these points, for each one will directly influence an individual’s ability to deliver efficiently and effectively.

In conclusion, the researcher offers four aspects for consideration in a training climate that is effective, efficient and moral. The EFP needs to build (Harrison & Smith, 2001:210) the following:

- Confidence
- Competence
- Collaboration
- Communication.

These will help to create a climate that includes the core conditions for training and in turn the product of training and knowledge, may be exploited for prosperity.

Finally, it is essential to consider the moral dimension because, at the risk of being painfully obvious: “If an organization treats people well, they behave well; If it treats people badly they behave badly.” This was understood at the time of Mayo’s Hawthorne experiments in the 1930s, which offered a moral challenge to the federal police organisation (Saraf, 1995:9).

The question asked of the participants was: “What type of persons are selected and trained in the federal police?” To this question, the majority of participants, 80% female and 90% male, gave an almost identical answer. They stated that at recruitment time, the selectors should select people whose behaviour is good and who also have a great interest in becoming police officers. In addition, they have to be ready to serve society and the community. Secondly, to perform duties or tasks efficiently, police officers must be extensively trained before they begin their work. The rest of the participants, 20% female and 10% male, did not provide information on selection and training development in the profession. They refrained from answering. From their refusal to answer the researcher assumes that they have no knowledge on this question.

### **3.3 DEVELOPMENT OF MALE AND FEMALE POLICE ROLE STEREOTYPES**

According to Tsehai (1991:81), sex or gender-role stereotypes state that the generalised beliefs a society holds imply that particular behaviours are characteristic of one group as opposed to another. Hunston (1993:81) summarises three mechanisms that it is suggested explain how police learn gender roles. These mechanisms are:

- Imitation and observation;
- Reinforcement; and
- Self-socialisation, which is identification.



Learning theorists, for example, Bandura (1997:193), argue that police learn sex-typed behaviour through observation and imitation of the behaviour of other models of the same sex. Since police, consciously or unconsciously, identify themselves with like-sexes or other models of the same sex they prefer to act in ways similar to their model. On the other hand, McCandless as cited by Lerner and Spanier (1980:203), contends that what is important in the acquisition of a particular behaviour is reward. In his view, behavioural differences are observed among male and female police because of the differential rewards they receive from significant others. He goes on to say:

Male police's behaviour is geared toward independence, self-sufficiency, and competence above all else; and his behaviour, social and anti-social, can be understood only if it is viewed within such a framework ... In contrast to her male police counterpart, woman police strives principally to define herself as a woman and to achieve personal security (1980:203).

According to Lerner and Spanier (1980:127), such variation in rewarding male and female police for different behavioural exhibitions would lead them to behave in different ways. Male and female police are expected to play roles that are considered appropriate for each one's gender. As Hurlock (1980:91) states, the gender of the individual has a great effect on his or her behaviour and personality development for three reasons:

- First, each individual police official is pressured by society to act according to behavioural patterns expected of their gender. If the individual fails to conform to the behaviour of their gender, he or she is subject to social ostracism and criticism. Hence, not to be exposed to such aversive (or unpleasant) circumstances, males and females comply with social stereotypes.
- The second reason is that learning activities, day-to-day experiences in offices and/or at homes are designed according to the sex of the individual. These, in turn, will impede the conceptions and perceptions of oneself toward self.
- Lastly, those individuals who prefer to play the opposite sex's roles are subject to labels from the society. If a female police official is shown to play a male police official's role, she will be termed as tomboy. When a

male police official is observed to act like a woman police official, he is labelled as sissy. These terms inevitably, directly or indirectly, will exert much imposition on police to adopt the sex-role stereotypes of their society.

Down and Adelson (1996:160) indicate that adolescent males are highly vocationally oriented while adolescent women are markedly unclear about career plans. However, the degree of imposition of sex-role stereotypes by parents on males is much more than on females (Hartly, as cited by O'Leary & Donoghue, 1978:49). According to Hartly, when parents use reinforcement in encouraging sex-typing among police, it usually takes the form of punishment directed against males for behaviour considered inappropriate to the male sex role. After reviewing literature on the issue, O'Leary and Donoghue (1978:50) report that cross-sex behaviour manifested by police evokes greater concern in parents when male police discern the behaviour than when female police manifest cross-sex behaviour. They even note that elementary teachers were found to show a positive affect (attitude) towards females who were successful in male-oriented activities than towards males who showed a dependency need.

The rewarding mechanisms of parents and significant others to the type of activity and role police play are found to be, implicitly or explicitly, major variables that could intensify police officials' sense of self and independence. Besides these two situations, which encourage sex-role development in police, another equally relevant and worthwhile factor is identification. Poduska (1980:252) states that police identify themselves with those whom they consider similar to themselves. A male police official attaches himself more to his father than a female police official does because of their gender sameness. Similarly, a female police official attaches herself more closely to her mother. In one study, surprising findings were reported. The study finds "mothers play an especial, sometimes crucial role in the psychology of women as the original source of nourishment and gender identification" (Ruth, 1985:66).

Generally, social pressures, especially those of parents, rather than natural endowments are, to a large degree, at the centre of sex-role development. Many researchers display that a young police official's ability to internalise values, social standards and many other behaviour patterns that are accepted and approved by society, rest heavily on the socialisation processes undertaken by parents (Maccoby, 1984:398).

Hence, the sex roles individuals assimilate to their sex-appropriate behaviour can determine the types of occupation they choose and the social status they aspire to reach (Feather & Simon, 1976:256). Similarly, Kagan and Moss as quoted by Poduska (1980:252), disclose that by the time police had entered first grade they had firm conceptions of sex-role stereotypes of the culture in which they grew up.

Interestingly enough, Poduska (1980:101) presents a very intriguing conclusion on how seriously police will be affected by traditionally held beliefs on gender roles. He reports: "The concepts of sex-role standards held by most police tend to be quite traditional, even when the police grew up in families where the parents do not hold traditional views of masculinity and femininity" (284–285).

Moreover, Adkison (1981:312) summarises in these terms:

While sex-role socialization continues in most formal and informal settings, schools have been singled out as especially powerful socialization agents. The nature of teacher-student interaction, textbook content, counseling, and sex typing of courses and activities is such that schools systematically, ingeniously, and sometimes unconsciously act along the socially accepted norm of relegating female police and women to subordinate positions.

She continues to discuss this point: "[by] cooling out the female police, officers ensure that most females will not aspire to unfeminine careers, and that the few who do will experience guilt and anxiety" (Adkison, 1981:312).

Astin and Kent (1983:99) found that a stay of four years of college does not bring about change in students' sex-role stereotypes showing that women's

emancipation had had scant effect. The results of Smith, Morrison & Wolf, (1994:281) are consistent with those of Astin and Kent as they also found that differences between the two genders over four years of college remained almost unchanged. Many of the sex-role stereotypical differences did not show much change, and self-rating differences remained wide. One way or another, it is the socialisation process by society that brings about male and female police behavioural differences.

This question was asked of the participants: "What do you know about the male and female police role stereotype?" In their perceptions of what the development of male and female police role stereotype should be, the participants gave different ideas. A total of 70% female and 50% male police participants believe that by nature women are not equal to men. They consider that women always depend on men, that is to say, on a husband and father. So they undermine the ability, efficiency and capability of women police. A total of 20% female and 30% male participants offered another idea, namely that institutional discrimination reduces the actual opportunities of women police. This means that even if women know how to perform their tasks, their efficiency is not acknowledged. The rest, 10% female and 20% male agreed that through internalised oppression, women are led to accept barriers. This lastly also affects what career they must choose and what roles they should play in the society in which they live.

### **3.4 SELF-CONCEPTS AND CAREER CHOICE OF POLICEWOMEN**

As Terberg (1977:136) indicates, people show a tendency to choose career types for which they consider themselves fit. In other words, other things being equal, people will choose careers that are consistent with their beliefs about themselves (Korman, 1970:51).

In substantiating this idea, Betz and Fitzgerald (1987:272), maintain that with no difference in ability, men and women police have different perceptions of themselves. Men police tend to overestimate their abilities but women police underestimate theirs. Sex-role stereotypes do not usually describe the

existence of actual differences in the ability to perform something, but they do impact the way individuals conceive of themselves in performing the activity and the relationships they establish with others (Derlega & Janda, 1986:291). Some research outcomes discern that women police as well as men police judge women police to be less competent than their male police counterparts in performance on different achievement tasks (Deaux & Emswiller, 1974:86; Deaux & Taynor, 1973:360). However, a study by Welsh (1979:260) does not support their findings. Welsh found that female police viewed other women police who are in leadership positions as competent as male police. Welsh noted the ever-changing nature of sex-role stereotypes. Welsh states that female college students are endorsing more liberal roles for women and are observing women working in non-traditional, namely, male-oriented occupations.

From the standpoint of sex-role stereotypes, it seems that women choose careers of low-status even when there is the possibility of getting high-status, male-dominated occupations (Heilman, 1979:251). Bandura (1997:196) makes a similar suggestion by observing the successes or failures of other people whom one perceives as similar to oneself. In instances where very few women police obtain a position of leadership, other women police may feel as if they were incompetent. Likewise, Heilman reports that the sexual composition of an occupation has an influence on a woman police official's perception of her likelihood of success in that occupation and therefore affects her career choice.

Moreover, Lerner and Spanier (1980:290), in summarising the assumptions of McCandless, propose that males have a sense of self-concept and self-esteem with an effective behavioural orientation which impels them to strive for high-status tasks where assertiveness, dominance, a high level of competence and activity are demanded. On the other hand, female police are pressured to search for those tasks which are labelled as low-status, and where interpersonal relationships are of prime importance. One surprising finding by O'Leary as cited by Terberg (1977:136), discovered that women as

a group view themselves differently from or even opposite to men as a group on presumed requisite management traits. Schein (1975:340–344) has also shown that these beliefs were observed among those males and females who have already reached a managerial position. From among the variables that could bring about the difference between male and female police, one prominent factor is found to be self-confidence. Maccoby and Jacklin (1977) report that self-confidence is a key factor, which could create variation in achievement-related tasks between the two sexes. As Terberg (1977:138) summarises, women show lower performance expectations and self-evaluation of their abilities than men police do. This approach will have long-lasting effects on their career choices (Lenney, 1977).

However, if women police reject stereotypical sex-roles, it is evident that they can make important decisions in their career and vocational choices. It is proposed that the home environment, the vocational background (Vogel, 1972:286), and lifestyle (O’Connell, 1980:590) of parents, specially the mother’s, have a bearing on the self-concept, life style, personal and professional choices, attitudes, personalities, and the beliefs they hold about sex-roles.

A study conducted on married women by O’Connell (1980:599) indicates that:

... a woman’s personality, role concept, attitudes, parental lifestyle and influence, personal and professional choices, and perception of husband’s lifestyle preference and attitudes are significantly related to her own lifestyle. These data help us to profile women leading different lifestyles but, more importantly, bring us one step closer to answering the question, “Why does one married woman choose a traditional lifestyle, another a neo-traditional, and a third a non-traditional lifestyle?” However, it was the males who indicated significantly more parental interest and pressure in the pursuit of their aspirations.

Generally, the self-concepts of individuals developed on the basis of their gender have a detrimental effect on the type of career they choose. Although the number of women in the EFP has increased considerably, the range of their activities seems to be diminished by women’s education at different levels of the profession, such as leadership.

This question was asked of the participants: “Who decides the interests and careers of women police officials?” The majority, namely 80% female and 70% male, responded that women police select their interests and careers by themselves. These interests and careers include women police’s personality and identification, their socialisation and structuring of reality, personal and professional, attitudes and their beliefs. The rest, 20% female and 30% male, indicated that because of traditional culture, parents, husbands and other relatives impose their ideas on women police by choosing their interests and careers.

### **3.5 SELECTION AND TRAINING**

The EFP proclamation No. 313 of 2003 (Ethiopia, 2003a:2112) clearly states the following selection and training procedures.

#### **3.5.1 Recruitment**

Regarding recruitment and training, the Council of Ministers regulations (Ethiopia, 2003b:2112) state the following:

1. Any person willing to be recruited as a police officer shall fulfil the following criteria:
  - An Ethiopian citizen;
  - Loyal to the constitution;
  - Having good ethical conduct;
  - 18 years of age and above;
  - Not a member of any political organisation;
  - Shall at least complete high school;
  - Healthy to the extent police recruitment requires;
  - Having no criminal conviction record.
  
2. Notwithstanding the terms of this proclamation:
  - If equal results are achieved by candidates from different nations or nationalities, a recruit from a nation or nationality with relatively less representation, and

- Female candidates that have results, will male candidates have priority for employment.
3. The commission shall make a special endeavour to enable women and members of a nation or nationality with less representation to become members of the commission.
  4. The commission shall determine police recruitment notice and process by its directives.
  5. Any person recruited to be a police officer in accordance with the proclamation shall sign employment contract made by the commission. The effective date of the contract shall be specified in the contract.
  6. Any person employed to be a police officer shall serve for a compulsory period of seven years.

### **3.5.2 Training in the Ethiopian Federal Police**

Any police officer shall receive basic police training in a police training institution before his/her assignment to regular police duty.

1. The objective of the training is to create professional police officers dedicated to the enforcement of the constitution.
2. The types of training are categorised into three areas. They are
  - Basic police training;
  - Various professional training interventions related to police service
  - Managerial training.
3. The commission shall determine by its directives detailed requirements for the implementation of training.
4. Any recruit on a basic police training shall:
  - Be entitled to get food, lodging, clothing, shoes, stationery materials as well as pocket money determined by directives of the commission;
  - Receive free medical service for any illness;



- Be obliged to participate in the training programme to which he/she is assigned.
- Strictly adhere to internal regulations and directives of the training institution into which he/she is admitted.
- Have the permission of the commission before terminating, changing or extending his/her field of training.

The researcher's view at this point is that the proclamation of the selection and training policy is as convenient for female police officers as for male police officers. As anybody can judge the selection and training proclamation is identical for both sexes.

As Table 4 below indicates, the number of men training to be police constables at the training centre is greater than the number of females that is 17.82% male police and 6.05% female police. Figures for training at different institutions, such as universities, colleges and vocational institutions show that male police have a higher percentage than female police: males 34.14% and females 3.02%. There is also training for cadets (recruits under basic training) at the Police College. The percentage of male cadets is greater than that of female cadets: 30.81% cadets are male police cadets as opposed to 8.16% female police cadets.

The following table shows the actual number of trainees who participated in different courses at different institutions.

Table 4: Number of trainees by gender that is in training

No	Institutions	Male police		Female police		Total	
		No	%	No	%	No	%
1	Training centre for constables (Kolfe)	59	17.92	20	6.05	79	23.87
2	Police College for cadets	102	30.81	27	8.16	129	38.97
3	Member of EFP receiving education at different universities, colleges and vocational centres	113	34.14	10	3.02	123	37.16
<b>Total</b>		<b>279</b>	<b>82.78</b>	<b>57</b>	<b>17.22</b>	<b>331</b>	<b>100</b>

(Ethiopia, 2005a:5)

The question was asked of the participants: “How do you evaluate the EFP selection and training proclamation?”

The majority, 56% female and 52% male, of the sample said that even if the rules and regulations of the EFP declared the equality of female police, it could not get rid of the negative discrimination against female police in the selection and training of different aspects of this occupation. The majority of police in the EFP engaged in selection and training is male. The rest of the participants, 44% female and 48% male, responded that even if the numbers of female police are fewer than those of male police engaged in the selection and training processes, with regard to rights, female police have equal rights with male police without any discrimination.

### 3.6 SUMMARY

The researcher tried to assess training and the development of the police profession. In this chapter he has proposed that training helps and enables all police departments to make sure that police officers have overall access to perform the different tasks that are part of law enforcement. The development of male and female role stereotypes, self-concepts and career choice of policewomen, indicate how police officers learn sex-roles and shows there is no difference in ability between men and women police. Moreover, the

selection and training proclamations of the EFP were discussed. The actual training activities were elaborated with the support of statistical figures.

## CHAPTER FOUR

### THE RIGHTS AND STATUS OF FEMALES IN LEADERSHIP IN THE EFP

#### 4.1 INTRODUCTION

According to Coote and Gill (1974:15), we live in a man-made society. Their work describes the social situation prevalent over thirty years ago and may not be an entirely accurate reflection of any society in today's world. However, it does give an indication of the progress made in the field of women's rights during the last decades of the twentieth century and as such does have relevance for the discussion points in this chapter and the study as whole.

Coote and Gill (1974:15) state:

Men have devised and built the framework of government that controls our daily lives. Our rulers, representatives and arbitrators have almost all been men. Male judges and justices of the peace compiled our system of common law. Men drafted and interpreted our statute laws. Men constructed a bureaucracy to administer the law. Men cultivated the jungle of red tape, which often threatens to engulf us. Men outnumbered women in parliament by twenty-four to one and over eighty per cent of local councillors are men. Men are the overwhelming majority in the legal profession, in the police force, on tribunal panels, in the upper ranks of the civil service, and even among trade-union officials. The authority which men exercise over women is a major source of oppression. The fact that most of the nation's wealth is concentrated in the hands of a few, means that the vast majority of women and men are deprived of their rights. But women are doubly deprived. At no level of society do they have equal rights with men. At the beginning of the nineteenth century, women had virtually no rights at all.

Concerning affirmative action for women, Meaza (2003:29) states that gender equality in political process is a key right and a precondition for women to reach full equality with men in any other sphere. The absence of women from the most important forums where critical political and economic issues such as the national budget are debated seriously challenges the claims of women to legal, economic and social rights. Women need to participate in decision-making at the family, community, local and national government levels.

Although some progress has been made since the beginning of the nineteenth century, there is still a long way to go. Perhaps the most significant

advance made recently is that more and more women have become aware of their oppression and of the need to fight for their rights (Alem, 2003:3).

In this chapter the researcher intends to look deeper into the following: the historical background of women's rights and status; the expression of gender discrimination in Ethiopia; women police and leadership; and the current rights and status of women police leaders in the EFP.

#### **4.2 HISTORICAL BACKGROUND OF WOMEN'S RIGHTS AND STATUS**

Rowbotham (1977:96) states that progress towards equal rights and status for women has been very slow world wide. The women's liberation movement held its first national conference at Oxford in 1970. In preceding years it had mainly focused on gaining the franchise for women, particularly after World War 1 ended in 1918. It was no coincidence that the late sixties and early seventies saw a series of legislative reforms to improve the position of women. In 1967 the abortion Act was passed, enabling women to have abortions for "social" reasons. In 1970, the Equal Pay Act asserted women's right to equal pay for doing the same work as men. In 1973, two new statutes gave mothers and fathers equal guardianship rights over their own children, and enabled married women to choose their own domicile. The law commission recommended co-ownership of the family home by husband and wife. The 1975 Social Security Act introduced a new pension system, to start in 1978, enabling women to earn a good pension in their own right even after spending several years at home looking after their families. In December 1975, the Sex Discrimination and Equal Pay Acts came into force, giving women the right (in theory at least) to equal opportunities in employment, education and the provision of goods, facilities and services.

Regarding the present situation, Zenebework, Eshetu, and Konjit (2002:1-7) state that, in effect, women's poverty, particularly in poor countries like Ethiopia, is everybody's poverty. Women's poverty tends to be more severe than men's, as well as a key factor in keeping entire countries poor. In this respect, a recent World Bank Policy Research Report entitled *Engendering*

*Development through Gender Equality in Rights, Resources and Voice*, analysed a large body of evidence from a range of countries. The report finds that societies that discriminate on the basis of gender “pay a significant price in terms of higher poverty, slower economic growth and development and weaker governance”.

The position of women in developing countries and poor countries like Ethiopia is especially characterised by difficulties. Abdulla, according to Kalima says: “In all my life, I have never worn a gold earring or nose pin. I have never worn new clothes one day of my life. I wore your track, somebody else’s *salwar* and somebody else’s *odni*. I am surprised at this age to say that I have never worn new clothes any day of my life. All I want from Allah is a full-time job so that I can feed my children” (Kalima, 1995:50).

The lack of recognition of women in developing countries starts at birth. Davis (1992:40) states:

First we shall talk about the woman’s problem in general. Women, not only in Bolivia but all over the world, are being subjected, relegated to fourth place in society. We are looked down upon right from birth. Let us begin by looking at what happens to the woman in the home: when a boy is born, what does the father do? He goes off and celebrates because a man has been born. There has to be a celebration because the child is male. Isn’t this true? But what do they say when it is a girl is born? “Ah, this good for nothing. What use is she, let her die!” And even the women sometimes feel shame. “It’s a little girl what use is she? It would be better if she dies.”

Women in these societies are mainly employed in the physically exhausting work of agriculture, which is technologically the most underdeveloped component of economy. The rate of women employed in non-agricultural industries is low. The *United Nations Magazine* states: “The main problem in all of this is that the economic contribution of women to the household, the community and the nation as a whole is always undervalued and quite often overlooked altogether” (United Nations, 1978:26).

It is certainly true that as intelligence and psychological testing have been improved, women have been shown to perform as well as men. Simmon (1996:64) maintains:

There is no difference in the ability of women and men to work hard. Research by the United Nations has shown that in the world as a whole, women comprise 51 percent of the population, do 66 percent of the work, receive 10 percent of income and own less than 1 percent of the property.

Most people would now agree that apparent differences in the ability of women and men to function effectively are a product of the effects of oppression. Sexism has two effects: on the one hand, through institutional discrimination, it reduces women's actual opportunities and on the other, through "internalised oppression", it leads women to accept barriers which some are able to overcome but which many do not.

Women for example, have to bear the burden of pressure to function and compete in the formal labour market and in income-generating agricultural work and at the same time be responsible for childbearing and nurturing activities. That this is the case in Africa can be seen from a study conducted in Africa stating that "[t]he problem exists at two levels: the reproductive role of women and the responsibility for family needs which often combine in women's lives" (Anker, 1998).

#### **4.2.1 Position of women in the 'modern' world**

Patriarchy is one of the major concepts used to explain the position of women in society and the analysis of gender inequalities, as Sue (1996:6) points out:

The concept of patriarchy is not new; it was used by early feminists, such as Virginia Woolf, the Fabian women's group and Vera Brittain, as well as by the sociologist Max Weber 1947, to refer in a system of government in which men ruled societies through their position as heads of households.

The concept of patriarchy has been used in a number of ways to try to explain gender inequalities within employment and organisations. Goldberg's theory of the inevitability of patriarchy and male dominance based on psycho-physiological processes was originally published in 1973 and has been the subject of intensely critical debate since then. A much more precise, developed and persuasive (though repetitive) version of this theory was

published in 1993 under the new title: "*Why men rule.*" According to Catherine, Goldberg, in the 1993 publication focuses on the following:

... the impact of physiology on social attitudes and behaviour, in particular the effect of male hormones such as testosterone as a source of sex difference in motivation, ambition and behaviour. He argues that testosterone and other differences in male physiological development make men in general more self-assertive, aggressive, dominant and combative. In consequence they invariably seek to obtain the top position in any hierarchy, such as the top position in political or other public leadership hierarchies, the high-status jobs or roles in the workforce, sport, the arts, crime or any other area of social activity with a hierarchy of status and power that prompts competitive behaviour (Catherine, 1996:5).

Another distinctive feature of African societies is the fact that they were under colonial rule for centuries. Concerning this point, the Economic Commission for Africa puts it as follows: "In its geographic and cultural diversity Africa shares many common basic cultural features, but ever the past century the colonial experience has seriously affected the binding of African women together" (Anker, 1998).

Similarly in developed societies in the modern world women are dominated by men. Hermann (in Catherine) defines patriarchy as

...men's domination of women, especially men's control over women's labour as illustrated by historical development in trade union policies in Britain and the USA. Subsequently she extended her concept of patriarchy to include heterosexual marriage, women's economic dependence on men, male-dominated social institutions, the domestic division of labour and women's disproportionate share of housework and childcare, all creating the potential for conflicting rather than harmonious interests between spouses or between men and women (Catherine, 1996:10).

Women are excluded from the top jobs, those with the highest status, authority and earnings. The gloomy view says this is a permanent situation and that equal opportunities' legislation has not changed to any significant degree. Pessimists point out that the majority of low-paid workers are women, that there is a glass ceiling preventing women from attaining the top jobs. Blexall, Reagon and other scholars quoted by Catherine state:

Occupational segregation on the basis of sex exists when men and women do different kinds of work. So one can speak of two separate



labour forces, one male and one female, who are not in competition with each other for the same jobs (1996:145).

In the 1980s large numbers of women became involved in women's rights issues for the first time. Kaye states:

Young, independent women started questioning conventional ideas about marriage, sex and political rights. In 1984, the term "New woman" began to be used in novels and magazines. In 1985, another new term appeared "feminist" (1999:7).

In some countries, more women entered the political arena. Way in Kaye explains:

During the 1970s Norway's major political parties agreed that around thirty percent of candidates would be women. In 1969 less than ten percent of members of parliament: This had risen to twenty four percent by 1977 and to forty percent by 1995, when eight out of nineteen cabinet members, and the prime minister, were women. A few women went on to political leadership in countries as Israel, the UK, Ireland, Poland and Turkey (1999:44).

The Declaration on the Elimination of Violence against Women in 1993 declared the following:

Women are entitled to the equal enjoyment and protection of all human rights and fundamental freedom in the political, economic, social, cultural, civil or any other field. These include inter alia: the right to life, the right to equality, the right to liberty and security of person, the right to equal protection under the law, the right to be free from all forms of discrimination, the right to the highest standard attainable of physical and mental health, the right to just and favourable conditions of work, the right not to be subjected to torture, or other cruel, inhuman or degrading treatment or punishments (Brownlie, 1998: 65).

Besides this Declaration, a convention on the political rights of women from basic documents on human rights states the following: "Women shall be entitled to vote in all elections on equal terms with men without any discrimination" (Brownlie, 1998:128). Hence, even if various declarations or conventions made statements, they could not rid the world of discrimination and violence against women.

Concerning Ethiopia, Zenebework *et al.* (2002) states that Ethiopia's 1995 constitution clearly affirms the human and citizenship rights of women. The July 2000 Family Law further affirms women's equality and human rights.

Nevertheless, women's human rights are increasingly being violated. Much of the discrimination against women can be traced to long-standing socio-cultural barriers and to women's poverty that is even greater than the general level of poverty prevailing in the country. This means, among others, that women are likely to be less well placed than men are to defend their rights.

On the other hand, Zenebework *et al.* (2003:1–7) have written copiously to encourage and to announce the importance of women in different fields. For example, the Beijing declaration states that “[e]quality in decision-making is essential to empower women” (Seble, 2003:1).

It further elaborates that without the active participation of women police and the incorporation of the perspectives of women police at all levels of decision-making, the goals of equality, development and peace in the police organisation cannot be achieved. Regarding equality and the rights of women, Ghaili maintains the following:

Without progress in the situation of women, there can be no true social development. Human rights are not worthy of the name if they exclude the female half of humanity. The struggle for women's equality is part of the struggle for a better world for all human beings and all societies (1991:5).

Thus, from the above concepts it is possible for the researcher to conclude that politically, women constitute half of those served and represented by government. But they are highly under-represented in the official corridors of power and their participation in political leadership is one area where their role has been insignificant. Still today most men police do not regard women police as their equals. Such an attitude and structure have reinforced the tendency for political decision-making to remain the domain of men.

### **4.3 EXPRESSION OF GENDER DISCRIMINATION IN ETHIOPIA**

According to Tsehai (1991:3), studies and analysis of Ethiopian women, culture and society demonstrate the universality of female subordination. In every known culture women are considered in some degree inferior to men. This is evident through the explicit devaluating statements of women (in

proverbs), symbolic devices such as the attribution of defilement (menstruation and childbirth) and social structural arrangements that exclude women from participation (for example the Gada system). Almaza Eshete states that:

Women's second-class status, which is a cultural attribute, is rationalized in various ways. Biological determinants would say that there is something genetically inherent in males that make them the naturally dominant sex: that something is lacking in females, and as a result, that women are naturally subordinate and satisfied with their position. The euphemism female is to male as nature is to culture is another approach in which culture is equated with the systems of thought and technology which are distinct from and superior to nature, and have the ability to transform nature. Woman's body and the natural procreative functions specific to women alone also place them in a social role that in turn is considered to be at a lower order of the cultural process-social roles that give women a different psychological structure. The scheme seems to be a construct of culture rather than a fact of nature (Tsehai, 1991:9).

Cultural values on the education of women are influenced by society's views of gender roles. In talking about Ethiopian culture, Allasebu states:

In most of these cultures the patriarchal system is dominant, instituting divisions of labour by sex (defining stereotyped roles) limiting the female to that of a wife, a mother and housekeeper and promoting ideals and norms reinforcing these (1991:89).

Although about 50% of any population are women, their minimal contribution to the development of science and technology has been attributed to an innate biological difference between the sexes. A recent sociological explanation, however, has forwarded those cultural systems, particularly female socialisation processes that oblige women to develop a set of personality attributes, have prevented them from being supposedly like men.

Wondimagehu explains:

Social norms regard careers in scientific and technological fields as a male prerogative and discourage women from aspiring to scientific education and careers. Three factors have resulted from these social pressures. The first is the residual prestige of a tradition, which served to instil in women's minds the perception that the front line of planning, policy-making and even scientific experimentation, is the domain of men. The second is highly valued socio-cultural beliefs that portray women primarily as homemakers with no need for careers or other sociological impediments. The third is the misconception about women's traditional role and skills (1988:109).

Attendant on these are commitments in respect of family obligations, which may limit the time available to women for taking on added responsibilities, attending courses and pursuing increased qualifications.

In Ethiopia's culture there are many sayings that signify the impact of sex-role stereotypes on the two sexes. The male police are treated in ways that encourage self-efficiency, independence, aggressiveness, high achievement behaviour and the like. But women police are mainly, if not completely, brought up in ways to ensure that she will be good wife, thus inducing the sense of dependence (Wondimagehu, 1988:109).

Proverbs usually reflect that female police are weaker than male police and as a result they are not considered appropriate for leadership roles and other high-status occupations. If we take the following proverbs, they illustrate to what extent they could create psychological repercussions on both sexes (Seyoum, 1986:9):

*One who gives birth to a son  
gets respect Like God.*

On the other hand:

*One who gives birth to a female  
goes down to hell.*

Both the above expressions indicate that the society seems to have negative or unfavourable attitudes towards women. As described in *A National Policy on Ethiopian Women (NPEW)* and cited in Alem (2003:104):

There are very few women in professional, technical, and administrative fields. According to a study made in 1988, men account for 82.1 percent of those employed in private and government organizations; while women account for just 17.9 percent ... The number of women in a position of authority is also very low. From such data, which elucidate the non-existence of women police in leadership positions, one may wonder and may pose a number of queries why they failed to reach the position. Whether gender discrimination that undermines women police's competence and adequacy for the position and/or the fear of success on the part of female police may have caused this situation, it has remained a point of debate for sociologists over many decades.

Other implicit factors may impinge on women police's search for a senior position. The constitution of the Federal Democratic Republic of Ethiopia, article 35 (Ethiopia, 1995:31) concerning the recognition of the rights of Ethiopian women states that:

Women shall in the enjoyment of rights and protection provided for by the constitution, have equal rights with men. Women have equal rights with men in marriage as prescribed by this constitution. When the historical legacy of and inequality and discrimination suffered by women in Ethiopia are taken into account, women, in order to remedy this legacy, are entitled to affirmative measures. The purpose of such measures shall be to provide special attention to women so as to enable them to compete and participate on the basis of equality with men in political and private institutions. The state shall enforce the rights of women to eliminate the influences of harmful customs. Laws, customs and practices that oppress or cause bodily or mental harm to women are prohibited.

Even though the constitution of the Federal Democratic Republic of Ethiopia is declared, it is not yet translated into law. Laws have been made on human rights and amongst these was one that gave women the right to participate in everything as human beings. But it is not exercised in practice.

According to Meaza (2003:30–34), Ethiopia's supreme law provides for affirmative action to attain long-denied political, economic and social rights of women in both public and private institutions. Except for the fragmented effort to support female student access to education, the constitutional guarantee to affirmative action has eluded implementation. No conscious and concerted measure has been taken so far to include women in the political process. During the May 2000 election, regrettably, vocal women members of the ruling party were arguing against affirmative action. They argued that women coming to power by quota could not be representative and that made the procedure undemocratic. Furthermore quota women are perceived as incompetent and unlikely to effect real change since they are taken as token figures.

It has to be clear that measures of affirmative action such as a quota are used as temporary measure in such arenas as political participation. They are only used as a "helping hand" for women. Such measures should not be seen as a

replacement for openly contested positions. That is why the provision in the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) on affirmative action is carefully worded. According to Meaza:

Adoption by state parties of temporary special measures aimed at accelerating *de facto* equality between men and women shall not be considered discrimination as defined in the present convention, but shall in no way entail as a consequence the maintenance of unequal or separate standards: these measures shall be discontinued when the objective of equality of opportunity and treatment have been achieved (2003:31–2).

Regarding key challenges, Meaza (2003:33) argues that although participation of women in the governance of their country is a citizenship and democratic right, a factor militating against women's inclusion and participation is the gendered division of labour. This major problem results in fostering the attitude that women are not meant for public activities; consequently women are denied access to major tools, such as education, that would empower them socially and economically. During the preparatory workshops for the May 2000 election, two major obstacles were identified in almost all the regions as working against the participation of women at the family, community, local or national levels. One is cultural attitude and the other is lack of access to land, a key productive resource for most rural women. Hence, all categories of women's rights are interrelated and interdependent. Without strong machinery, adequate resources and political commitment, the political participation of women will remain unchanged, despite supportive policies and laws.

There is an obvious lack of parity in positions of decision-making. In a cabinet of 17, only one minister is a woman. There are 4 women in the rank of state minister out of 16 and one vice-minister out of 12. According to the 2000 election report of the Election Board, only 42 (7.7%) women are represented out of a total of 547 members of the House of Peoples Representatives. At the regional level there are only 244 (12.9%) female members out of the total of 1891 members of regional councils. At the *woreda* (bigger districts) councils, 4,687 (6.7%) women are represented from a total of 70,430 council

members. At the lowest administrative unit, *Kebele*, 129,116 (13.9%) women are represented from a total of 928,288 (Meaza, 2003:33–34).

Today it has become evident that women are not short of ideas or leadership qualities but lack equal opportunities. If one is serious about bringing sustainable development and enabling people to lead fulfilling lives, it is high time that women are provided with equal opportunities to prove their abilities, talent and potential. No nation is fully developed if women who constitute half of its citizenry lack a voice in its development endeavour (Seble, 2003:5).

#### **4.4 WOMEN POLICE AND LEADERSHIP**

Harragan states:

Over time scientists have recognised that a true technological revolution, arising from the synergistic impact of many simultaneous innovations, precipitates radical alterations not only in the economy, but also in social institutions, their governance, and the requirements for their leadership (1978:111).

A landmark study from the Hudson Institute, *Workforce 2000*, cannot be ignored. It reports that one of the most significant changes affecting twenty-first century leadership across all organisations is that members of the available workforce will come from more dramatically diverse backgrounds (Lea, 2000:342). Although another article in this collection deals in depth with the examination of minorities and leadership, to maintain the most comprehensive framework possible within the limitation of this study's focus, it is important to emphasise that many of the issues raised in the discussion of women police and leadership have implications for multiculturalism, the aging of the workforce and increased openness about sexual orientation (Lea, 2000:345).

Greater diversity in leadership has become more than a social and moral question: it is a necessity for the economic growth and progress of our nation. Increasing diversity will not only capture unique leadership talents, it will also yield benefits in innovation and creativity that arises as a result of divergent perspectives brought to problems from those with different backgrounds.

Leadership in diverse groups can also expand the perspective developed here on the necessity for and the effects of changing leadership paradigms.

According to a survey conducted across professions by the Women's Research and Education Institute, the lack of women police leading organisations continues to be the case in large part because of gender misconceptions and stereotypes indicating that women police do not possess the characteristics necessary for top leadership roles (Marthan 1999:15). Lee notes the following:

Systematic discrimination, through occupational segregation, that is, a concentration of men and women in occupations that occurs when 70% or more of the jobholders are of one sex also remains a serious social problem that has not been solved by either legislative or judicial action (1993:246).

Jobs statistically dominated by men have higher status and pay better than those in which women are concentrated. Kaufman's conclusion on this issue is:

The trend toward more women police in leadership positions will continue... overlooks the necessity of rooting out the discrimination and occupational segregation that are still prevalent in the federal police organisation (1993:109).

Feminist leadership attends to advocating fair opportunities for women police and demanding the respect to which women police's abilities and intellect entitle them. It includes personal agency not only to remember where we are in time of women police's rights, but also to take on what we must do to bring society to a place where all women will be treated fairly (Karsten, 1994:3). On this basis anyone, not just women police, can be a feminist. The term refers to a belief system rather than to traits that have been labelled as feminine. It is anchored in the conviction that we cannot develop ourselves unless we are committed to the development of others.

Among the more fruitful feminist works on which the federal police force can draw is that of McIntosh (1983:1–33) who has identified interactive phases of perception and change, both personal and theoretical which can be adapted



to the study of women police and leadership within the police profession. Her framework enables us to answer the questions:

- What was the past content and scope of leadership theory?
- What were the dimensions that shaped it?
- What is the present content and scope of leadership theory?
- How does our approach to leadership need to change to prepare women police leaders better for the future?

The phases of perception, as adapted from McIntosh (1983:1–33) are as follows:

### **Phase 1**

Womanless leadership in which women police are invisible; leadership is exclusively the province of men and only a few exceptional women become part of history.

### **Phase 2**

Women as a leadership anomaly in which women police are perceived as having problems that must be corrected to enter the ranks of effective leaders.

### **Phase 3**

Women as leaders in which women police take the initiative to propose new views of leadership and to lead in ways which arise from a different base of assumptions.

### **Phase 4**

Leadership redefined in which reconstruction leads to the inclusion of all in the leadership patterns crucial for future success.

In her model, issues identified in the initial steps do not disappear over time or as other steps appear; rather they remain to form a more inclusive body of knowledge that allows us to see the dominant modes of thought and behaviour which we need to continue to challenge and change.

#### **4.4.1 Womanless leadership**

McIntosh refers to womanless leadership as an exclusive step where lack of common knowledge of the history of women police and cultural expectations of them made women police invisible as leaders. We seldom learned about the contributions of women police over the course of human history or looked at what kept women out of visible leadership positions. Little more than one hundred years ago women accepted the ideal of the “true woman” and confined their role to the private and domestic domains. Men on the other hand operated in the public domain, where they played powerful roles as leaders in formulating policy, populating government, and shaping institutions (Elstain, 1981:28). While early feminists accomplished their purpose of securing the right to vote for women, that was the only radical stance they took.

Admitted to the ranks of voters, they were not expected to speak with authority: that was to remain the province of men. Nor were women to raise their voice against authority (Aisenberg & Harrington, 1988:31). It is imperative to remember that, even now finding the voice of authority on which to anchor leadership is not easy for many police. Deep-seated belief in the old norms persist, giving rise to two sets of co-existing standards. Some follow the old script even as they struggle to resolve contradictions with the new one. That struggle too frequently compromises the development of the voice of authority needed for leadership. According to Berger and Luckman (1980:18):

The social construction of reality reminds us that the world of knowledge was constituted by cultural authority figures. Men not only defined leadership, they also determined what was incorporated in knowledge about it. In the early years of the USA, men dominated its leadership and only a few exceptional women were accorded a place in the historical record.

#### **4.4.2 Women police as anomalies or problems in leadership**

Research in the 50s focused on understanding men’s leadership behaviour. Women who did not conform to masculine models were eliminated from studies that invariably concluded leadership was predominantly a male endowment. Through the social turbulence of the 60s and the 70s the focus

shifted and concentrated on the differences between men and women as leaders. Research continually reiterates that internal barriers kept women from being right for leadership roles. These studies began from a male standard and assumed that if women did not fit the model, they were deficient. Difference was seen as deprivation. Women were depicted as either deprived or problematic. Feminist literature tells us that women internalised the view that they were deviants, and questioned their ability to lead without significant work on themselves and their skills. Stereotypical differences between male and female police leaders were depicted in ways opposite to stereotypes. The assumption was that women police leaders had to be exceptional to compensate for early socialisation experiences that were different from those of men (Powell, 1990:68–75).

Hartman has enlightened us about this period by observing:

Mainstream literature discovered women as subjects, although it began not by asking what was wrong with leadership that so few women were singled out as leaders, but rather what was wrong with women that they had not achieved more leadership positions. It then provided different versions of the same bleak answer: certain rooted female behaviours are antithetical to successful leadership (1990:10).

For some time the single thing that came out of these studies was that women police should act more like men. The book, *Games mother never taught you*, urged women “to recognize that organizations were modelled on the military, making them alien cultures to women” (Harragan, 1978:42–5). Henning and Jardim advised studying football to master the male concept of a “personal strategy,” which meant “winning by achieving a goal or reaching an objective” (1976:39). Without training in team sports, they conclude: “Women get bogged down in definitions of process; in planning, and in finding the best way.” Woman, they state, “saw a career as personal growth, as self-fulfilment, as satisfaction, as making contributions to the other” and “lacked men’s focus on the question, ‘What’s in it for me?’” (1976:33). Because they were not accustomed to playing in a team for a coach, women made the mistake of trying to measure up to their own standards, whereas men recognised the need to “centre on their boss’s expectations.” Men had a larger capacity to

dissemble and veil their feelings, which these authors denoted as a crucial ingredient to leadership success (1976:51).

Typical of the research of its time, a 1973 study conducted by Schein reported that when most people thought of a leader, they thought of a man. In his article on the relationship between sex-role stereotypes and requisite leadership characteristics, Schein opined that men and particularly male police officers, who were successful leaders, but not women, were considered decisive, firm, unemotional and logical. He concluded that men had the leadership ability that women lacked (Schein, 1975:51).

McIntosh's model prepares us for this viewpoint by cautioning that even though we have passed through one phase and moved on to the next, earlier attitudes from preceding phases have not completely disappeared (McIntosh, 1983:2). They still deserve our attention, if we are to ensure equal opportunity for women police to become leaders.

#### **4.4.3 Women police as leaders**

McIntosh, (1983:1–33) refers to women as leaders as the initial, albeit rudimentary, step of inclusive leadership theory. Here feminists began to think and write of women as valid leaders and develop new paradigms based on their unique leadership skills. Women police's differences are seen as an asset rather than a liability. In his study, Hartman tells us:

Women can now be effective leaders not in spite of but because of being women or more precisely, because of the experiences they are likely to have shared as women police and the sensibilities that they are likely to have developed (1990:11).

Two feminists, Kanter and Helgesen, have produced studies that continue to yield enlightening research about women police and their leadership acumen. Disillusionment with the "women as different" argument, where different means inferior led to Kanter's landmark study, *Men and women of the corporation* (1977:2) which concludes that it was not gender but opportunity, power and proportional distribution of diverse people that explains the differences between men and women police as leaders. Kanter states:

Those low in opportunity for advancement, growth and challenge emerge as unlikely to develop their full potential as leaders, regardless of participation in the repair programmes for women that had grown to constitute a profitable industry. These programmes merely confirmed the old notion that money and time were best-spent remaking women who aspired to leadership (1977:166).

Furthermore, arguing that women police's problems have more to do with unequal opportunity for power than with any biological or psychological factor, Kanter differentiates between leaders with power and those who are powerless by distinguishing power from domination and equating it with the ability to mobilise the resources necessary to reach organisational goals and objectives (1977:166).

According to Kanter, studies showing a preference for men police as leaders indicate a preference for leaders with power. In another standard organisational cycle, power breeds effectiveness at getting results, which enhances power. Leaders perceived to have power would always be sought after regardless of their gender (1977:164–205).

Kanter believes that empowerment is the answer to the limitations inflicted on women police through powerlessness and tokenism. Empowering more women police generates more autonomy, more participation in decisions and more access to resources, which increases the organisation's capacity for effective action. Strategies that Kanter recommends to accumulate power include acquiring mentors (1977:181–184) and role models (1977:280–282) and forming alliances, both internally and externally to the organisation, with successful peers as well as leaders (1977:184–186).

Mentors make it possible for their mentees to bypass the hierarchy, to get inside information to short-circuit cumbersome procedures, and to cut red tape. Karsten, (1994:116–123) building on the work of Kanter, defines mentors as more experienced organisation travellers who serve as trusted advisors and who provide constructive criticism when necessary, along with advice. Mentors serve in many roles. According to Karsten (1994:116–123) they act in the following ways:

- Orient mentees to organizational culture and politics;
- Assist mentees in determining, seeking out and obtaining assignments that result in growth and development;
- Rescue mentees from mistakes when they take risks that could lead to failure;
- Remove obstacles and make sure mentees get credit for their contributions;
- Recommend mentees for key assignments and help them get the resources needed to succeed in them: and
- Nominate mentees for leadership positions.

Mentors should have the ability to assist in a positive, constructive way and be willing to invest the necessary time and energy to the task. They often serve as positive role models. But role models may or may not be mentors or be known first hand by those being mentored. When role models are in short supply, women police are advised to pick someone they admire, to study that person and adapt their career and personal growth patterns, where and when feasible.

Mentors also often introduce mentees to the process of networking, in helping them to develop and nurture external contacts that provide social support, career advice and feedback. Organisational bonding requires participation in rituals both during and outside working hours. A lone female police official may feel ill at ease or may be given less encouragement and opportunity for network participation. Besides assisting in the mentoring process, providing a sense of belonging to group and helping mentees learn the behavioural norms and expectations of the profession, networking encourages sharing the hints others learned that enhanced their entry into leadership positions. Ultimately when mentees are ready, they can branch out from the network with which they have become familiar and form their own networks, where new mentor-mentee relationships emerge (Karsten, 1994:132).

The advantages social support networks can supply for mentees should not be minimised. Internal as well as external network connections can serve as buffers against the stress that is inherent in a policewoman's career. Some have argued that this buffer enhances wellness. Socialising patterns that emphasise support and intensive contacts may actually give a health advantage to those who participate in them. Women police operating as tokens are at particular risk for stress-related illnesses. Supportive relationships and alliances cultivated through networking are especially important to them. Without them women police could be excluded from formal exchanges and alliances in day-to-day work that participation in networks tends to solidify (Karsten, 1994:148).

Internal networking can provide strong alliances among peers that help women police to advance, particularly when peers teach them the way things are done in the organisation. Networking has become one of the best strategies for women police to overcome barriers in the workplace (Karsten, 1994:127–130). Helgesen's (1990:11) interpretations of the differences between male and female police leaders suggest that roles have turned around; the gender advantage has now occurred to female police. To contrast her examination of women police in leadership positions with those of male police, Helgesen adapted the research approach of Henry Mintzberg, who in 1968 had described leadership by investigating men police's success as leaders in the workplace. He followed five executives through their working days, keeping a minute-by-minute record of their activities as the basis for his 1973 book, *The nature of managerial work* (Mintzberg, 1973), which emphasises the role of a leader and what he actually does, including the tasks he performs.

Helgesen describes the men pictured in Mintzberg's results as feeling pressured by unscheduled and conflicting demands, having a persistent sense of their own importance in the world and taking an instrumental view of others in their organisation. She offers the interpretation that men do not seem to enjoy "the texture of their days" (Helgesen, 1990:15). While men

police like having high-status positions and take pleasure in accomplishing many tasks in one day, she notes that they were focused on the completion of tasks and achievement of goals, rather than on the pleasure of doing the tasks themselves. Men police's instrumental view of their work is congruent with their view of people that is, working is a means to an end. Men police define their personal strategies in terms of winning of achieving a goal or reaching an objective (Helgesen, 1990:10–16).

In her study of women police leaders, Helgesen finds that they have greater differences from men police than similarities. Women police make deliberate efforts to be accessible. While men police saw interruptions as a usurpation of time, women police saw them as a means of keeping the organisation in good repair. These traits were characteristic of women police's emphasis on relationships.

Men police spare little time for activities not directly related to their work, including time with family, or for outside interests. Women police, on the other hand, participate in activities outside their jobs, particularly with their families, whom they declare are their top priority. Helgesen refers to the approach of women police to leadership as having an integrated life, in which everything at home and at work flows together, the web of inclusion. Helgesen conceptualises an organisational structure in which leaders are at the centre of an interconnected web, rather than the traditional organisational chart which places the leader at the top, removed and virtually disconnected from "the frontlines" of the organisation. The cornerstone of the model is a circular, web-like structure. From the centre, the leader is simultaneously the informer, the listener and the constant and easily accessible voice of the organisation's vision. In this structure the leader uses persuasion rather than coercion, and great care is taken to maintain relationships (Helgesen, 1990:45–60). As Waggoner puts it: "A web cannot be broken into single lines or individual components without tearing the fabric of the whole" (1998:80).



The web's design brings the opportunity for Kanter's empowerment to all within the organisation, enabling them to learn more, make decisions and become connected. The model of the web becomes an instrument for greater equity for women police.

#### **4.4.4 Leadership redefined or reconstructed**

The final step of McIntosh's model is the most inclusive. Over time the history of leadership has overlooked or obscured the contributions of women police, considered women police as problems or anomalies, and has led to women police developing new paradigms appropriate to their values and skills. Finally, with the help of feminist theorists, our understanding of history has matured sufficiently to reconstruct leadership theory and practice to include all who aspire to lead (McIntosh, 1983:20).

It is clear that concepts of leadership have gone through a period of enormous change. Much of that change is the result of research and the application of feminist principles. Leading theorists, including Robert Greenleaf and Peter Senge, have made significant contributions to current thinking. Their work shows a connection to many of the ideas set out by Kanter, Helgesen and other feminists whose studies have been fruitful in stimulating research that continues to reconstruct our knowledge of leadership (McIntosh, 1983:23).

Kanter was the first feminist to refuse to accept that problems women police encountered as leaders were of their own making. The fate of women police like that of men police in a federal police organisation, she declares, is inextricably bound to the federal police organisation's structure. Their behaviour was a rational response to the culture of hierarchical organisations. For her, too few people, both men and women police have been empowered. Her solution is to modify the hierarchical framework of the organisation, share power more widely, open opportunity, broaden participation in decisions and increase diversity (Kanter, 1977:276:277). Brown and Irby, building on Kanter's work, identify the foremost task of the leader as acknowledging, creating and empowering more leaders (Brown & Irby, 1998; 37).

Kanter's thinking might best be embodied in a later critique offered by Bennis and Goldsmith, who agree that bureaucracy was a

...splendid social invention in the nineteenth century, but organizations should consider the control-and-command mentality intrinsic to this model as an increasingly threadbare mode for organizational operations (1997:98).

While Kanter suggested a divergence from the traditional bureaucratic model of leadership, it is Helgesen who named it and developed the form it would take. Her web of inclusion set a structure of a shared sense of organisation, vision and purpose. The female values of responsibility, connection and inclusion, described and discussed in the research of Helgesen, have been devalued in our culture, but bias has diminished as society's problems such as family instability, drugs and random crime, have forced recognition that a sense of community and its connectedness are needed in modern culture. The values of women police have emerged as urgently-needed leadership qualities for men as well as for women police, without the need to deny to men police their comparable, but often different, values and skills. As an enhancement to Helgesen's web, Leland introduced the link between feminist theory and the ascendancy of collaboration as a product of the inclusiveness, connectedness and process orientation of women police in leadership positions. She counters the argument that collaboration means no leaders with the argument that collaboration means more leaders who create organisational synergy (Leland, 2000:8).

In Senge's learning organisation model, we find notions shared with both Kanter and Helgesen. The idea of eliminating a hierarchical structure and the web of inclusions are mirrored in Senge's circle theory of learning. According to Senge, the work of leadership is as follows:

... to build learning organizations through the ability to build shared visions, to bring to the surface and challenge the prevailing mental models and foster more systematic patterns of thinking, where people are continually expanding their capabilities to shape their future, that is [to build] leaders who are responsible for learning (1990:15).

The end result of the learning organisation is greater responsiveness to the needs of the people the organisation is chartered to serve. Greater balance is

needed on the part of both genders, according to Songer, who tells us that there is a broad spectrum of useful leadership qualities needed and no group has a monopoly on all of them: “Being aggressive, independent, individualistic and task-oriented can make an excellent leader. But so can humility, a sense of collaboration, process orientation and intuition” (Songer, 1991:3). Men police would benefit from learning to incorporate the strengths of women police and women police would benefit from learning to incorporate the strengths of men police.

A conference held in spring 2000 at Rutgers University’s Douglas College by the Institute for Women’s Leadership focused on workplace inequities that were cited by many women as reasons for dropping out of the workforce. A recent study helped make this case. Chief executive officers (CEOs) were interviewed and asked why so few women police were breaking through to leadership positions. The CEOs cited problems in the pipeline. When women police leaders in the police organisations were asked that question, they noted that talented women police were leaving because of a host of subtle acts of exclusion and devaluation (Brigid, 2000:13). This was not far different from research conducted by Taylor in 1988, which found that women were dropping out not because of home and family, but because of career frustration (Taylor, 1986:16–23). In 1990, Schein repeated his 1970 study, described previously, and found to his surprise that we still have a long way to go before women have the same opportunity to be leaders as men. Views had changed little in twenty years (Taylor, 1986:48). For many, women still do not possess the qualities and attitudes needed for leadership (Karsten, 1994:94), and as the conference sponsored by the Institute for Women’s Leadership demonstrated, women police still face an abundance of micro inequities in the workplace.

In this connection, the researcher asked the question: “What is your understanding of women police and leadership?”

Almost 96% of women and men participants addressed the concepts discussed below. They stated that education for leadership is important. This broadly held knowledge of how to stimulate inclusive leadership would ultimately yield a better environment for the police workforce as well as better services for police constituents. Police in a learning organisation can create educational experience focusing on how to empower more women police as leaders by providing them with access to resources, which is equivalent to replacing powerlessness with power. These learning experiences can incorporate familiarity with the countless acts of exclusion and devaluation that occur for women police in their day-to-day work, and teach the strategies of empowerment to both leaders and those who aspire to leadership.

Besides this, they mentioned another idea, namely, that with the proliferation of demands on police budgets, the ability to provide education for empowerment in a police force is limited. This is an area in which nationwide attention is imperative. National models exist for successful empowerment programmes. The rest, 4%, including female and male did not give any information because they had no ideas on the topic.

#### **4.5 CURRENT RIGHTS AND STATUS OF WOMEN POLICE IN LEADERSHIP**

The unequal status of women as being offensive to human dignity and a violation of their rights has emerged today as a fundamental crisis in human development across the world. Ethiopia is no exception. Despite the social reforms movement, constitutional and legal provisions aimed at securing equal status for women and removing discrimination against women, the positive judicial trends, various welfare schemes of the government and the contributions of voluntary organisations to the welfare of women, they continue to suffer from inequalities and are victims of an increasing tide of violence. The enactment of the National Commission for Women Act in 1990 was, therefore, a timely step to ensure speedy and even development for women.

It cannot be denied that there is relentless effort exerted by the Ethiopian Peoples Democratic Revaluation Front (RPDRF) to bring about the realisation of equality of women police in all aspects of social life. The area, which was considered for the study, namely the EFP, was previously named Police Headquarters when it was established in 1942 during the reign of Emperor Haile Selassie. At present, the EFP has a total of 6497 police of which 1173 are women police. All police officials are permanent. The organisation is located in the centre part of the city within Higher 22 *Kebele* 04 in a favourable area for its operation (Ethiopia, 2005a:6).

Hence, the research focuses on the leadership of particular women police in comparison with men in the federal police. People do not develop leadership skills by waving a magic wand or reciting a perfect word. No one becomes a good leader overnight. The seeds of good leadership come from a combination of personal skills, talent, and character. They shape and nurture their leadership style by strengthening their talent, working to eliminate problem behaviours, and learning to develop new, more productive ones (Mesfen, 2000:10).

To know the current/present rights and status of women police in the EFP, the researcher interviewed 25 male and 25 female police leaders. In section three the interview schedule the following questions were asked:

1. What is your marital status?
2. What is your level of education?
3. Do you have leadership experience?
4. Is the working environment favourable or unfavourable to your health?
5. Are you satisfied with your present work?
6. How old are you at this moment?
7. How long have you given service as a leader?
8. What is your rank at this moment?
9. How much is your salary at this moment?
10. Is there any course/training in your workplace to upgrade/improve your leadership?

11. Do you obtain acceptance when you give a decision in any instance?

12. Are you effective as a leader?

From the given answers the following data are tabulated and analysed.

Table 5: Marital status of the surveyed police by gender

No	Marital status	Male		Female		Total	
		No	%	No	%	No	%
1	Married	17	68	19	76	36	72
2	Single	7	28	1	4	8	16
3	Separated	-	-	-	-	-	-
4	Divorced	1	4	5	20	6	12
5	Widowed	-	-	-	-	-	-
	<b>Total</b>	<b>25</b>	<b>100</b>	<b>25</b>	<b>100</b>	<b>50</b>	<b>100</b>

As can be seen from Table 5, the percentage of married male police officers is less than the percentage of married female police officers. Married female police officers make up 76% whereas married male police officers make up only 68%. When we see the divorcees in both genders, the male and female police officers are 4% and 20% respectively. There are also those whose marital status is single. The number of single male police officers is greater than the number of single female police officers, that is 4% female and 28% male police officers. There are none whose marital status is separated or widowed.

Table 6: Level of education of surveyed police by education level and gender

No	Grade level	Male		Female		Total	
		No	%	No	%	No	%
1	Degree	5	20	-	-	5	10
2	Diploma	8	32	2	8	10	20
3	High school	12	48	18	72	30	60
4	Elementary	-	-	5	20	5	10
5	Illiterate	-	-	-	-	-	-
	<b>Total</b>	<b>25</b>	<b>100</b>	<b>25</b>	<b>100</b>	<b>50</b>	<b>100</b>

As shown in Table 6, 20% of male police leaders have attended higher education and hold degrees in the different fields, as opposed to none in the case of female police leaders. Those that have high school level are 72% of women police and 48% of men police. In other words, a majority of the police with secondary education are women. Those that have diploma level are 32% and 8% for men and women police officers respectively. We see that in the case of illiteracy, there is no illiteracy in either gender.

Thus, from the outcome of the research, one has a general understanding that male police have a higher level of education particularly at college level. This is because male police leaders have access to further education and are ambitious to hold a degree. On the other hand, after some discussion and probing, the research has indicated that 48% of male and 44% of female police officers pursue their education, while 52% of male and 56% of female police officers do not. This also shows that the number of male police pursuing their education is greater than the number of female police officers who do this.

Table 7: Police officers assigned to any other leadership work for surveyed police by gender

No	Assigned to leadership post	Male		Female		Total	
		No	%	No	%	No	%
1	Experienced	16	64	6	24	22	44
2	Non-experienced	9	36	19	76	28	56
	<b>Total</b>	<b>25</b>	<b>100</b>	<b>25</b>	<b>100</b>	<b>50</b>	<b>100</b>

According to Table 7, the percentage of male police who have experience as leaders is greater than that of their female counterparts, namely, 64% of male police are experienced as opposed to 24% in the case of female police. In other words, the majority of police leaders with experience are male police leaders. As can be observed from the table, 36% male police officers and 75% female police officers are non-experienced.

Hence, one can conclude that there are more non-experienced female police officers leaders than male police leaders. This may be because female police have not had an opportunity to be assigned to leadership positions in comparison with male police officers. It can be seen from this table that women who are in a leadership force are found at the lower level of job hierarchies. Female police are concentrated in the particular types of jobs that are typically seen as inferior.

Table 8: Working environment of surveyed police officers by gender

No	Working condition	Male		Female		Total	
		No	%	No	%	No	%
1	Favourable	17	68	20	80	37	74
2	Unfavourable	8	32	5	20	13	26
	<b>Total</b>	<b>25</b>	<b>100</b>	<b>25</b>	<b>100</b>	<b>50</b>	<b>100</b>

Table 8 is applicable only to male and female police leaders. The table gives an indication of the perceptions of male and female police with regard to the working environment. Female and male police officers perceiving the working conditions as favourable are 80% and 68% respectively. On the the other hand, an unfavourable response to working conditions from female and male police officers is 20% and 32% respectively. For male police officers, the working conditions for both favourable and unfavourable cases are 68% and 32% respectively. A total of 80% females find the working conditions favourable and 20% find the working conditions unfavourable.

Hence, since only 20% of female police officers find working conditions unfavourable as compared to their male colleagues of whom 32% find conditions unfavourable, one can conclude that female police work in a more favourable work environment. This is possibly because women have a strong ability to persuade others. They have good communication and relationship skills and do not believe in force or in formal authority.



Table 9, demonstrates the attitude of the police officers to their work in the federal police organisation. Most male police officers find their work monotonous as shown. 48% find satisfaction and 52% dissatisfaction in their work. By contrast, the figures for female police officers are 56% and 44% respectively. Therefore, we can conclude that female police officers are satisfied with their present work since the percentage under “Female police officers satisfied” is greater than that for male police officers. In addition to the result of the above calculation, the researcher has received responses from the organisation’s female police officers about why they find their work satisfactory. The reason is not due to certain privileges of comfortable working conditions better than those of male police officers, but rather those women police officers are proud of their profession and are psychologically satisfied.

Table 9: Condition of work satisfaction with the present work for the surveyed police by gender

No	Job satisfaction of police	Male		Female		Total	
		No	%	No	%	No	%
1	Satisfied	12	48	14	56	26	52
2	Dissatisfied	13	52	11	44	24	48
	<b>Total</b>	<b>25</b>	<b>100</b>	<b>25</b>	<b>100</b>	<b>50</b>	<b>100</b>

Table 10: Age groups of surveyed police officers by gender

No	Age of the police	Male		Female		Total	
		No	%	No	%	No	%
1	18 – 25	4	16	3	12	7	14
2	26 – 35	12	48	11	44	23	46
3	36 – 50	8	32	9	36	17	34
4	Above 50	1	4	2	8	3	6
	<b>Total</b>	<b>25</b>	<b>100</b>	<b>25</b>	<b>100</b>	<b>50</b>	<b>100</b>

Table 10 indicates the percentage figure by age group of the total number of female police compared to male police in the EFP. A total of 16% male police leaders surveyed are between the ages of 18–25 years and their female counterparts for this age category is 12%. The percentage of female police

officers between the ages of 26 and 35 is 44% and for male police, it is 48%. Between the ages of 36 and 50, however, the percentage of male police officers is 32% while it is 36% for female police officers.

Finally, 8% of female police officers are above 50 years of age and in the case of male police officers 4% are in this age group. This shows that above the age of 50 there are more female police officers employed than there are male police officers. Therefore, a comparison of male and female police officers by age shows that a similar number and similar percentage of male and female officers in each age category are in active service.

Table 11: Period of service of surveyed police by gender

No	Years of service	Male		Female		Total	
		No	%	No	%	No	%
1	Less than 5 years	3	12	3	12	6	12
2	6–10 years	8	32	9	36	17	34
3	11–15 years	6	24	7	28	13	26
4	16–25 years	5	20	3	12	8	16
5	More than 25 years	3	12	3	12	6	12
	<b>Total</b>	<b>25</b>	<b>100</b>	<b>25</b>	<b>100</b>	<b>50</b>	<b>100</b>

Table 11 indicates the periods of service of female and male police officers surveyed. This table shows that there are 12% male and 12% female police whose period of service is the same, namely less than 5 years. A total of 32% of male police and 36% of female police have served for a period of between 6–10 years. Furthermore, 24% of male police and 28% of female police have served for a period of 11–15 years. When we observe those who have served for a period of 16 to 25 years, 12% of the female police have served for that period, whereas in the case of male police, it is 20%. Finally, 12% of male police and similarly 12% of female police have more than 25 years service.

As can be seen from the above observation it is only between periods of service of 6–10 years and 11–15 years that the number of female police is greater than that of male police. Concerning those with less than 5 years

service, as well as those with more than 25 years service, the difference between male and female officers is negligible. However, in the periods of service of 16–25 years, there are more males than females employed. Generally, therefore, one can conclude that within the different age periods, male and female police have differing periods of service.

Table 12: Occupational status of the surveyed police by gender

No	Occupational status	Male		Female		Total	
		No	%	No	%	No	%
1	Assistant inspector	4	16	6	24	10	20
2	Deputy inspector	5	20	8	32	13	26
3	Inspector	3	12	7	28	10	20
4	Chief inspector	6	24	4	16	10	20
5	Deputy commander	2	8	-	-	2	4
6	Commander	3	12	-	-	3	6
7	Assistant commissioner	2	8	-	-	2	4
	<b>Total</b>	<b>25</b>	<b>100</b>	<b>25</b>	<b>100</b>	<b>50</b>	<b>100</b>

Table 12 indicates the percentage and number of female police leaders compared to male police leaders with regard to occupational status. Whereas 32% of female police leaders reported their occupational status as deputy inspector, only 20% of male police leaders fit this description. In other words, a majority of police officers are at the level of deputy inspector.

As can be observed from the table, there are female police whose occupational status ranges from assistant inspector up to chief inspector. However, no women police are at the level of deputy commander, commander and assistant commissioner. The reason for this phenomenon is that the police organisation itself is a male-dominated organisation that does not give attention to females at the higher levels of the hierarchy.

Table 13 shows the current income of female and male police. The table shows that 16% male and 24% female police officers earn between 751 and 1000 birr monthly while the monthly income of 56% male and 76% female

police officers is between 1001 and 1500 birr monthly. A total of 8% of the male officers earn between 1001 and 1500 birr monthly. There are no police officers whose monthly income is under 750 birr. However, the maximum monthly earnings of female police officers are 1500. In other words none of the female police earn above 1501 while the maximum monthly income of the male police is between 2001 and above.

Table 13: Current monthly income of the surveyed police by gender

No	Ethiopian Police Service (birr)	Male		Female		Total	
		No	%	No	%	No	%
1	Under 750	-	-	-	-	-	-
2	75-1000	4	16	6	24	10	20
3	1001-1500	14	56	19	76	33	66
4	1501-2000	2	8	-	-	2	4
5	2001-above	5	20	-	-	5	10
	<b>Total</b>	<b>25</b>	<b>100</b>	<b>25</b>	<b>100</b>	<b>50</b>	<b>100</b>

Hence, one can conclude that the income of male police officers is greater than that of female police officers. This is because female police officers do not have the opportunity of reaching the top ranks of the organisation.

Table 14: Opportunity of upgrading leadership courses of surveyed police by gender

No	Different leadership course	Male		Female		TOTAL	
		No	%	No	%	No	%
1	Those who attend	12	48	14	56	26	52
2	Those who do not attend	13	52	11	44	24	48
	<b>TOTAL</b>	<b>25</b>	<b>100</b>	<b>25</b>	<b>100</b>	<b>50</b>	<b>100</b>

As can be observed from Table 14, 48% of male and 56% of female police officers have had an opportunity to participate in different leadership courses arranged by the federal police organisation. 52% of the male and 44% of the female police officers have not had such an opportunity. Hence, one can

conclude that female police officers are in a better position than male police officers to attend courses. This is because most women police officers motivate themselves to learn and the organisation wants to encourage them to do so.

As can be observed from Table 15, 72% male and 52% female police leaders have acceptance, while 28% male and 48% female police leaders do not experience acceptance. Therefore one can conclude that male police leaders are in a stronger position to be accepted than female police leaders are. The reason for this is that the cultural situation does not motivate women to become leaders. In most societies, women lack experience in decision-making and leadership in the public arena because girls, in contrast to boys, are socialised to play passive roles and given little opportunity to make decisions or develop leadership skills outside the family context.

Table 15: Condition of the acceptance of surveyed police leaders for their decisions and other issues by gender

No	Acceptance	Male		Female		Total	
		No	%	No	%	No	%
1	Yes, they have acceptance	18	72	13	52	31	62
2	No, they don't have acceptance	7	28	12	48	19	38
	<b>Total</b>	<b>25</b>	<b>100</b>	<b>25</b>	<b>100</b>	<b>50</b>	<b>100</b>

According to Table 16, the percentage of effective leaders among male police is greater than that of effective leaders among female police, that is, 60% male police are effective leaders as opposed to 44% in the case of female police leaders. In other words, the majority of the police who are effective leaders are male police. In addition to this, 40% male police and 56% female police are not effective leaders.

Table 16: The perception of being an effective leader of surveyed police by gender

No	Capability	Male		Female		Total	
		No	%	No	%	No	%
1	Effective	15	60	11	44	26	52
2	Not effective	10	40	14	56	24	48
	<b>Total</b>	<b>25</b>	<b>100</b>	<b>25</b>	<b>100</b>	<b>50</b>	<b>100</b>

Hence, one can conclude that men police are more effective leaders than women police are. This result does not coincide with the previous result derived from research on opportunities for training in different courses. The reason is that male police are deployed in workplaces that require adequate experience and also sufficient technical and tactical know-how on the organisation. Besides this, most women police officers still consider themselves as inferior to men and are not motivated to become leaders because they lack self-confidence.

#### 4.6 SUMMARY

It is important to give emphasis to the following main issues. I have discussed the historical background of women's rights and status. Although there is some improvement in this regard, there is still not full emancipation of women and full recognition of their rights and status. In the discussion of developing and modern societies it appears that the rights and the position of women are still burning issues in these societies.

Finally, chapter 4 has dealt with the current rights and status of women police in leadership of the EFP. This chapter has discussed and analysed a number of issues including the following: marital status, level of education, the working environment, conditions of work satisfaction including satisfaction with present work, age, period of service, occupational status, current monthly income, opportunities for courses in upgrading leadership, assignment to any other leadership work of the surveyed police and condition of acceptance of surveyed police leaders for their decision. Analyses are presented according to the gender of the participant.

## **CHAPTER 5**

### **THE ROLE OF WOMEN IN POLICING**

#### **5.1 INTRODUCTION**

Scholars on policing have noted its particular association with men and male values (Toch, 1976:44; Heidensohn, 1992:202; Schulz, 1995a:7; Brown, 1997:13). It has been argued that policing is “an almost pure form of hegemonic masculinity” (Fielding, 1994:47). Coyle and Morgan-Sykes (1998:264) define hegemonic masculinity as “masculinities based on holding and preserving male power and privilege within society and subordinating groups outside the dominant class.” They argue that non-traditional women and he extends this to include those who seek entry into domains that are solely male preserves, are threatening to men and in need of control by them. Coyle and Morgan-Sykes show for example how early twentieth century opposition by men to women’s suffrage was positioned in a discourse of patriotism in the United States, that is, to support the women’s campaign for the vote was un-American. In Britain, these authors suggest that “medical evidence was garnered to construct women’s social protest as a war against nature, in which women were being represented as rejecting men and constituting a third sex” (Coyle & Morgan-Sykes, 1998:266).

Women constitute half the world’s human resources. Through their recognised and unrecognised, paid and unpaid labour they are major contributors to their national economies. But this important section of society constitutes a large portion of the unemployed, the working poor and the low-paid (Seble, 2003:1).

The very limited number of women in policing, leadership and decision-making, especially at higher positions, shows the highly evident gender disparity and gender inequality (Seble, 2003:2).

This study seeks to identify the discourses within which women’s entry and progression within policing are located. Hence, the researcher will discuss the following issues: the entry of women into policing, the duties of women police,

the integration of women police into policing and the historical background of the women in the EFP and duties of women police.

## **5.2 ENTRY OF WOMEN INTO POLICING**

The early history of the entry of women into policing is located within the Anglo-American and Australian traditions and the European models of a police “sister”. The idea of women police officers was simply not entertained until the middle of the nineteenth century (Brown & Heidensohn, 2000:43).

Origins of the idea of women in law enforcement had arisen in the United Kingdom as a consequence of the activities of philanthropists, moral rescue campaigners and the social hygiene movement of the late nineteenth and early twentieth centuries. Ryan, Ryan and Ward (1990:75), propose that these activities provided an outlet for women bored by their confinement, both literal and metaphoric, within the domestic sphere. One of the objects of their concerns was prostitution. In Britain, this was manifest by the movement for the repeal of the Contagious Diseases Act and activities of the National Vigilance Association (NVA). It was the use of male police to track female prostitutes that had prompted calls for women officers. The social purity connection also underpinned movements for the employment of women in policing in the United States (Heidensohn, 1992:98), in Europe (Levine, 1994:34) and in Australia (Prenzler, 1994:78–88).

The first policewomen were employed on an experimental basis, in part to avoid embarrassment by men’s behaviour towards women suspects. Mitchell (1966:211) writes: “Germany was the first country to try and make use of women police – in 1905 but the public reception to the experiment was so hostile that it had to be abandoned.”

In Australia, women were employed as police officers in the first instance to prevent crime and engage in moral rescue rather than in law enforcement. The justification was couched in terms of women being engaged in the control of women. Prenzler (1994:259) observes: “Legend has it that Inspector General Mitchell was influenced by the embarrassing spectacle of a



policeman experiencing difficulties arresting several uncooperative women.” Mitchell felt that women might be more effective arresting their own kind. In 1915, two women, Lillian Armfield and Maude Rhodes, were appointed to the New South Wales Police “to deal with truancy; to patrol ports and railway stations; to render assistance to the young and to women travellers not being met; and to keep an eye on houses of ill-repute” (Prenzler, 1994:259).

The agitation for women’s suffrage and the activities of militant suffragettes represent another influential strand in the policewomen’s movement. This consciousness and the conscience of articulate middle and upper class women, about the plight of their less advantaged sisters, had been raised as a consequence of the former’s clashes with the law as a result of civil disobedience in campaigning for the vote (Schulz, 1995b:75; Tynan, 1995:41; Weinberger, 1995:15). There emerged a feminist agenda for reform that sought greater protection for women within criminal justice agencies (Radford, 1989:12–45). Levine (1994:41) suggests the following:

There was a direct contradiction between the social purity motivations of some suffrage campaigners and those who espoused radical ideas about free love or the forging of passionate friendship between young, single, upper class women caught up in the excitement of political activism.

This dichotomy reappears in slightly different guises throughout our analysis and underpins feminine and masculine values that inform priorities in policing and its styles.

However, the principal catalyst activating the need for policewomen was the First World War. Ryan *et al.* (1990:89) chart the unpaid activities of the NVA, patrolling railway stations and ports protecting women from the scourge of white slavery, to the formation of early policewomen patrols at the outbreak of the war. With labour shortages brought about by conscription, not only was there mass employment of women but women were also unsupervised by brothers, fathers and husbands who were away fighting (Woodeson, 1993:217–32).

A second group was the Women Police Volunteers (WPV). Margaret Damer-Dawson was a joint organiser and her objectives seem to derive from social purity motives as demonstrated by her involvement in the NVA. The other co-organiser was Nina Boyle, a former militant suffragette. Nina Boyle's motivation was more reform of the police culture, as well as bringing justice closer to all citizens, not just to women.

Women's policy bureaus were acting as a socialising agency to the whole police force, resulting in a better and more intelligent attitude on the part of policemen towards men, women and children requiring their attention. This affected the attitudes of judges and prosecutors trained in the individualistic unsocial theory of a legal system seldom taking into account the protection of women.

In India, the notion of women police officers was thought to interfere with their mandatory role as homemakers (Mahajan, 1982:5). Examples from early attempts by African women to form a women's police corps were met with contempt and vilification as ugly man haters who would be unable to deal with criminals (Segrave, 1995:80).

In the following paragraphs the researcher now adds to the conclusions about the origins of women's entry into policing by drawing on work by Heidensohn (1992:52) and a number of other writers.

Heidensohn notes the opposition to the entry of women into policing in Britain and America in the following way:

This was also the case in Australia and Europe. Our present analysis outlines the motives undermining women's policing aspirations: the need to protect the good women (paternalistic concerns) from a job that was inherently unsuitable and to exclude women from having a role in social control (patriarchal preservation). The discourses adopted for such arguments were notions of the "unnatural" proposition in the accepted scheme of gender role and power relations (de-feminisation) and the "unsuitability" of women as police officers (de-professionalism). The rhetoric adopted to justify the incorporation of women into the police was that women were the guardians of the nation's morals in order to protect men (1992:52).

Levine (1994:72) argues that the transformation in accepting the idea of women police was very costly. She proposes that this resulted in a blurring of gender identity that was countered by extreme forms of masculinity demanded of men and ideas of conquest and aggression exaggerated by the First World War. This created a kind of vicious cycle in which the masculine basis of policing resisted the feminine encroachment even harder. Women officers were caricatured as masculine or dismissed on the grounds of ineffectual femininity.

Henderson makes this conclusion in her Anglo-American comparison, as follows:

The early work of policewomen was directed towards specialist roles. We note that this developed from the protectionist moral welfare claim calling for the employment of women within law enforcement. In the United States in particular, this characterised women police as social workers, a label that remained with them until the mid-1960s. The policewoman's review suggests that women's entry into policing in Sweden, Norway, Poland and France followed a similar pattern. We would add that consciousness-raising as a result of political agitation and activist suffrage campaigns saw articulate, educated women in the courts and being given custodial sentences that exposed them to the plight of women as offenders and victims of male violence. This led to a reformist agenda in which women were to play a role.

The legacy of these activities confirmed male notions of women's moral superiority in not only managing men's libidinous sexual conduct but also in purifying the male police force (Ryan *et al.* 1990:10; Tynan 1995:2–3) and continued to dog debates about extending the numbers and role of policewomen.

Hedersohn makes a further conclusion:

...[in] this early period was the notion of proselytising by the pioneer policewomen in the United States and Britain. This was also found to occur in Australia and Europe with a number of the early women police officers achieving a certain amount of celebrity status, if not notoriety. We would extend this conclusion by pointing out that pioneer policewomen bore the brunt of ribaldry that fuelled the claims of detractors that policing was both unnatural and unsuitable as a job for women.

The policewomen's movement in Britain was decried as "a farcical manifestation of feminist agitation" by Schulz (1995a:24) who describes the

rather unflattering contemporary description of America's first policewoman, Alice Stebbins Wells, as "a bony muscular person, grasping a revolver, dressed in anything but feminine apparel, hair drawn into in a hard little knot at the back [with] huge unbecoming spectacles."

A further extension to Hendersohn's conclusion about proselytising is that the campaigning activities of Alice Stebbins Wells, Mary Allen and other early pioneers, represent an early example of globalisation. There is evidence that officials visited the United States and Britain to examine the experiment of women as detectives and police officers, and their assessments influenced the development of women police in their respective home countries. Practice in Britain was exported to embryonic women's police departments in Germany, Poland and other European countries.

Heidensohn also notes the involvement of women police in controlling other women. We now can contribute further notions to this analysis. Firstly, women were seen as protectors of men from the unwanted attention of girls afflicted by "khaki fever". Secondly, there was no unanimity between the early women police pioneers. In England, there was a split in the leadership of the women's police movement with the apparently more co-operative, conformist Damer-Dawson being able to persuade the members of the WPV to displace Nina Boyle's feminist ideals. Levine (1994:55) suggests this represents a "de-radicalization" in so far as policewomen's ambitions were only realisable by having them articulated within a framework of their specialised feminine attributes but in such a way that distanced them from their identification with other women. There was an inherent contradiction in women submitting to male authority in terms of their policing duties supervising wayward women, and the facts of their own lives that often drew them away from their duties as daughters or wives.

An additional conclusion we can now offer are differences in attitudes of the early policewomen towards uniform. The American women officers were very clear in their sense of separation and had no desire to adopt a uniform. In

Britain and Europe there was a clear aspiration to be part of a uniformed service, although in Europe this tended to be as a police sister in nurses' uniforms rather than the British desire to be uniformed police officers.

Finally, there are differences in the rationales offered in the employment of the first policewomen. As well as the more obvious pragmatic concerns over manpower shortages and sexual license as a consequence of the First World War, in the United States, the employment of female police officers was part of the process of the professionalism attached to women's roles as criminal justice practitioners. In Britain, these first steps were seen as more tentative and experimental, whilst in Australia, the inspector general was influenced by developments overseas and the avoidance of potential embarrassment over policemen's inappropriate handling of women suspected of prostitution.

Therefore, a policewomen's movement developed across the world or certainly in Britain, the United States, Australia and many European countries, during the nineteenth century. It was not an entirely separate phenomenon. Its roots were in the first wave of feminism and the associations formed and run largely by women that aimed to engage with social control through moral and welfare reform. Many of the members of these groups were educated and from the middle class, but they also made very effective liaisons with men in influential positions from bishops to members of parliament, and organisations such as trades unions as well as some working class women. However, their aims were often to bring order and discipline to the lives of other women, especially where it had public impact. In both Britain and Australia, exceptional wartime conditions are often cited as the catalyst for recruiting the first policewomen (Brown & Heidensohn, 2000:150).

Hence, the following question was raised in this study: "What are your perceptions and knowledge of the entry of women into policing?" The majority of participants did not give a full answer to this question. 80% male and 72% female police officers said that the first body of public order officers to be named as police in England was the marine police as a force established in

1798 to protect merchandise in the port of London during Sir Robert Peel's period of office. They did not know of the entry of women into the police force. The reason is that no one had taught them nor had they read anything on the subject.

Of the rest, 20% male and 28% female police could not give any answer to the question. The reason is that they had no concept of the entry of women into policing in other countries.

### **5.3 DUTIES OF WOMEN POLICE**

According to Schulz (1995a:31), in Britain the Metropolitan Police announced that they accepted the principle of women police officers but decided to recruit not the WPV of Damer-Dawson and Allen but the national Union of Women Workers UWP. There are a number of reasons suggested for this. Ryan et al. (1990:10) argue that the VMP were more accommodating and cooperative than the WPS. Lock (1979:24) suggests that there had been some legacy of Nina Boyle's more radical thinking that had influenced the WPV in terms of their attitudes towards prostitution. Radford (1989:12–45) proposes that the explanation lay in anti-lesbianism. According to Brown and Heidensohn (2000:53), a personal communication goes even further and suggests an anti-lesbian conspiracy. She argues that two lawsuits, one involving the dancer, Maud Allen, and another the writer, Radclyffe Hall, had invoked a vigorous debate about "the cult of the clitoris" said to have emerged through the exigencies of women's involvement in war work.

Doan, in Brown and Heidensohn argues that lesbianism presented a threat to masculine hegemony especially within the realm of policing. Since criticism of the WPV leaders was made in terms of their style of dress and other than "normal" behaviour as women, Doan believes there is plausible evidence that the police were covertly involved in attempts to criminalize same-sex relationships amongst women in the provisions of the Criminal Law Amendment Bill of 1921. Macready, the Metropolitan police commissioner, had stated that he did not want "vinegary spinsters" or "blighted middle aged

fanatics” (codes for lesbians) within the ranks of the post-war women’s police (Levine, 1994:34–78). Thus Radford (1989:39) concludes:

It should not be surprising that it was from the largely upper/middle class WVP that Metropolitan police recruited when it finally accepted the need for policewomen in 1918. This organization had kept a much lower profile, content to operate within male definitions of the problem of prostitution and serve under male authority.

Weinberger (1995:89) argues that women were still expected to provide supportive roles extended from the domestic sphere as policewomen doing work that related to women and children. Not only this, but policemen’s wives were still expected to provide unpaid administrative work and support to their police officer husbands. Weinberger (1995:90) holds that in this way the main bastion of police masculinity remained unsullied and unbreakable. It was the long-established practice of calling upon police wives to act as unofficial escorts, interviewers and minders of lost children that inhibited the development of policewomen’s role and numbers. Weinberger’s analysis suggests that by the 1930s the high rate of unemployment, combined with a loss of momentum of feminist consciousness, women police officers were no longer women with a mission but simply women with a desire to get away from home and the boredom of provincial life. They were caught between the progressive achievements of the pioneers and the inhibitory force of male unemployment. Tynan (1995:21) draws a similar conclusion for Australian women police during this period where a combination of high unemployment, a preference for hiring male breadwinners and a failure of feminist campaigners to sustain political pressure led to little growth in the number of women in the Australian police force. Schulz (1995a:80) proposes that in the United States too, there was a loss of public interest in feminism and reform activities associated with the progressive period. The depression reinforced traditional gender demarcations such that there was active discrimination against women’s employment.

In the United States, there is some evidence of the splits that had characterised the early development of women police in England. Gornall (1972:38–44) comments that in New York there was rivalry between the

movement for police matrons and women police officers until these two groups merged in 1973. Schulz (1995b: 377) indicates that by the 1940s the image of policemen as crime fighters was emerging and was diametrically opposed to policewomen as social workers. Moreover, it was rare for municipal government officials or police chiefs to think of hiring women. Rather, demand came from outside bodies.

This was also true in England. Tancred (1941:29) notes the operation of the discretionary principle in the appointment of women officers in England and Wales whereby chief constables exercised what the Archbishop of York labelled "Victorian prejudices" in resisting the hiring of policewomen. By 1940, the *Police Journal* (Vol. 13:330) was reporting that the chief constables of England and Wales were against the employment of women on the following grounds (Tancred, 1941:32):

- Police work is done successfully without women;
- Their frail physique and the fact of their sex itself severally limit the use of women officers;
- Disputed claims of the advantages of women dealing with women (after all, women patients stubbornly cling to the ministrations of male doctors);
- It is useless to expect a hardened female offender to talk to a policewoman as there is a psychological barrier between the fallen woman and the good woman that effectively prevents communication; and
- Women police contribute to their own unpopularity by not being able to take criticism or correction.

The views expressed by the chief inspector of constabulary in Scotland were more positive:

I am strongly of the opinion that the employment of further policewomen in the cities, large burghs, industrialised area and garrison areas should be considered. The more one gets to know of policewomen's work, the more one appreciates their helpfulness, kindness and acts of humanity (Ryan *et al.* 1990:38).



Weinberger (1995:99) suggests that World War II brought surprisingly few changes to the role and status of policewomen. There was even a return to the earlier divisiveness. A Women's Auxiliary Police Corps (WAPC) was formed; the officers undertook driving and clerical duties and were rather despised and resented by the members of the regular force. This was because some forces took on WAPC members instead of women police, so undermining the cause according to Lock, in Brown & Heidensohn (2000:59). Chief constables were still unwilling to appoint women officers. A police review article for 1939 (22 September) notes the reasons given by the Chief Constable of Hull:

It would not be safe for women police in a blackout. It was customary in Hull to have police patrolling in pairs in certain parts of the town, and it was necessary in certain instances to resort to force. While the activities of women social workers were accepted in good spirit, it would be a dangerous incitement to have policewomen in uniform.

The Second World War did not create new roles for American policewomen; rather, women were hired for their traditional police gender with specific functions (Schulz, 1995b:380). It was to be the post war-years that witnessed a diversification of women's assignments in the United States of America. Women began to be teamed more with male officers and work on undercover assignments. They now routinely wore uniform and were armed. Schulz (1995b) also notes that during the 1950s, a different type of woman was being brought into the police. Rather than the upper-class social worker, these new recruits were former military, middle-class careerists. Their career aspirations mirrored those of men. Women's self-image in society was changing. In 1956, the International Association of Policewomen re-launched itself as the International Association of Women Police (IAWP). In 1961, two New York women officers sued the police for not permitting them to take the promotion examination. Yet there was still underlying resistance. A Police Foundation Symposium in 1974 noted the underlying resistance to policewomen based on stereotyping (beliefs about physical inferiority and psychological instability), threats to the image of a gun-toting man of action and threats to family life through sexual liaison between policemen and policewomen.

In 1947, the New South Wales police commissioner had toured overseas and observed the roles played by women police internationally. On his return, he sought women volunteers to become involved in traffic duties. By the 1960s, women in New South Wales were employed in crime prevention and in 1971, women qualified as detectives for the first time (Tynan, 1995:25).

Policewomen were still employed in various agencies in limited roles but they had, in effect, helped, with their supporters, to create broadly, and with local variants, to carry out social work and social protection tasks. Children and women, as offenders or victims, were their clients; whatever the specifications of their assignments they were distinguished from their male colleagues. In what are called “cop countries”, they were usually called officers; in Britain they wore uniform and in some parts of Australia they had equally pay. Almost everywhere, recruits were drawn from among educated, professional women, at a time when their male counterparts came from the working class and had minimal educational attainments (Tynan, 1995:36).

The researcher asked the question: “What are your awareness, knowledge, attitudes and opinions on the duties of women police in different countries?” In their perception of what the duties of women police should be, participants answered in different ways. 52% of male and 60% of female participants defined the following concepts very well. They stated that when they saw women in policing across the world, in general terms they saw that they were meeting the objectives and goals of policing. These are as follows: prevent crime; arrest and prosecute offenders; recover stolen and missing property; assist the sick and injured; enforce non-criminal regulations and deliver service not available elsewhere in the community. Women police attempt to prevent crime by trying to create a sense of omnipresence (the police are always there) through routine patrols, responding to calls by citizens to deal with problems that may cause crime, and establishing and participating in police-citizen partnership designed to prevent crime.

The rest of the participants, 48% male and 40% female, answered the question precisely by saying that the duties of women police are to patrol, to investigate social service providers and assist victims personally.

#### **5.4 INTEGRATION OF WOMEN POLICE INTO POLICING**

In Britain, the Metropolitan Police anticipated the equality legislation of 1975 (Sex Discrimination Act). Change was driven very much from the top by Commissioner Sir Robert Mark and Commander Shirley Becke (Weinberger, 1995). But integration was at a price. Becke (1973:274–279) writes:

Like anyone else women police cannot have their cake and eat it. Equality must be paid for by the giving up of privilege. They have their own department dealing with personnel matters and a good deal of time and effort goes into dealing with these things. Equality means this must go.

Police unions had an “unstable” relationship with women officers. In Poland (Trzcinska, 1996:2–3), and in Australia (Prenzler, 1998:1241–1259), police unions took an early proactive stance but later became negative and even obstructive. Attitude change was not immediately forthcoming from Britain’s Police Federation whose response to equality legislation was to make a case for the exemption of the police. The Federation confidently pronounced that the very nature of the duties of a police constable were contrary to all that is finest and best in women (Whitaker, 1979:120).

In Eastern Europe under communism, state socialism effected equality for all citizens so there was no specific equality legislation. Subhan (1996:15) argues that under communism, women encountered much the same impediments within the labour market as women in the non-communist world. Moreover, since the collapse of the Eastern bloc much pre-communist gender stereotyping has resurfaced. In a developmental exchange visit to Slovakia, researchers quote a local policewoman who said: “Policemen would simply gaze at them all the time and not do their work” (Leonard *et al.*, 1991:146).

In trying to explain the communist notion of equality Trzcinska (1996:3) explains that this was based on a concept of “equal stomachs”. This means

that both men and women have to eat and should have equal access to resources (salaries) in order to buy food. Trzcinska also explains there was a kind of “false modesty” in which people, particularly women, did not openly show their ambition for promotion. There were very few women in the Eastern European Police force.

In Australia, Prenzler (1994:78–88) argues that whilst legislation did accelerate the recruitment of women into the police, litigation acted as a fillip to recalcitrant states. In 1980, a rejected woman applicant took the New South Wales Police to the Anti-discrimination Board on the grounds that an illegal quota system was in place. The quota system was subsequently removed, as was the marriage bar in 1981 after a woman applicant successful challenged her rejection on the grounds that she was married.

The history of women’s entry into policing in the United States was marked by open and widespread sexual harassment and discrimination. Prenzler (1994:55) notes that women were often denied backup, were the subject of jokes, pranks, sexual innuendo and propositions, were denied locker facilities and subject to a capricious application of rules. A series of studies were commissioned to examine the suitability and efficacy of women officers in a range of policing functions (Lunneborg, 1989:72). Women became defensive in light of the questions being asked about them, for example: “Are policewomen doing a good job? How well are policewomen doing a man’s job?” (Van Wormer, 1980:41). On the one hand, women were being asked to re-socialise themselves in order to behave aggressively as police officers, and on the other hand, women were seen as an antidote to “muscularity”, a source of citizen complaint and corrupt practice (Sherman, 1975:434–438). Lanier (1996:35–57) described these officers as the pioneers who faced conflicts of role and expectations. They responded by flight or fight. This was manifest in either acceptance of a subordinated role or, if unable to face the difficulties, resignation from the police. A few of the women in the immediate post-integration period chose to challenge traditional male dominance. As a result, they had to put up with minor irritations and serious indignities as they sought

to play an equal role with their male officer colleagues. In conjunction with their newly integrated role, Grennan (1987:78–85) suggests that women officers developed aggressiveness in an effort to match their macho male peers. Within this category is the “dyke” (Hunt, 1990:3–30) who is perceived as overtly man-like who walks, talks and acts in an aggressive and tough manner. The second response was to retreat to a passive femininity. Martin (1980:23) describes a policewoman as unassertive, holding few career expectations, acknowledging the physical limitations of women officers and struggling to maintain her female gender role. Martin (1990:327) reports a diminution of overt hostility with the passage of equal opportunities legislation and procedures for handling harassment.

Brown and Heidensohn (2000:74–75) conclude by saying:

The integration of women in policing has largely been achieved through the force of law in the form of equality legislation rather than desire for reform or social justice from within police organization. Progress tends to have been made through the courageous efforts of individual litigants. The personal cost of undertaking litigation is high, with litigants reporting symptoms of stress associated with the legal process in addition to the experience they complain of.

Models of equality were based on liberal rather than radical philosophies. In other words, equality was to open up areas previously restricted to women but on the basis that women should do the job like the men. This spawned a spate of comparative studies to determine how well women undertook patrol work. The assessment was based on a male model. There was little reflective analysis concerning the nature of policing and an optimization of qualities of men and women within a philosophy of equal but different equality policies.

Women have attempted to come to terms with the male-dominated police culture in a number of ways. Scholars’ studies suggest that they seek approval, adapt or accommodate by adopting an aggressive style thereby “becoming one of the boys” (Bryant, Dunkerley & Kelland, 1995:236). Alternatively “they resist the adoption and performance of occupational traits that are masculine” (Brewer, 1991:241) preferring to retain as much femininity as the occupational culture will allow. Both strategies are costly. The latter often attracts sexual harassment that the officer is trying to avoid and such officers are perceived as loners and ineffectual. The overly masculine women

officers also face denigration for their loss of femininity and/or are perceived as man hating.

Brown and Heidensohn suggest the following:

The denigration of policewomen continues to be made through a discourse of sexuality drawn from the official and unofficial sources. The originating rhetoric of humour was employed to demonstrate the ludicrous notion of women as police officers based on their physical frailty and sexual dangerousness. Representations of the unlikely proposition of a woman police officer presented her as “unnatural” and mannish. Thus the historical discourse was deployed both to de-professionalize and to de-feminize women police. The rationale adopted for legitimising women’s entry into the police was on the grounds of women being better able to control the sexuality of other women. Thus women were demarcated into specific forms of policing and expected to adopt an acquiescence that mirrored broader societal gender roles and expectations. This harnessed the “natural” caring and nurturing roles of women. It was likely then that such women would be represented as potential marriage partners for policemen. Challenges to these presumptions were presented as “unnatural” implying the unavailability or undesirability of women officers; that is the women must either be gay or ugly (or both). The devices used to preserve these representations included the explicit eroticization of policewomen through cartoons, comments, letters and debates. Over time, the manifest character of the imagery has changed but the underlying purpose to de-professionalize or de-feminize women remains the same.

Examples of emphasis on women’s visual attractiveness can be found from different police jurisdictions, at different times. As earlier attempts to use policewomen to control other women’s (sexual) conduct undermined their own claims to femininity, policewomen find that being used as display objects serve to undermine their claims to professionalism (2000:75).

Therefore, numbers of women recruited into law enforcement began to rise around the world before second-wave feminism, with its effects on formal legislation for equality had begun to take hold. Some of the gendarmeries that had only had either police sisters or matrons established a more modern role for policewomen in the 1950s (Sweden and the Netherlands). West Germany was once again the site for missions for Britain, with British policewomen (on this occasion, seconded serving officers) setting up a service there. English-speaking countries expanded recruitment and informally, the role of women officers (Heidensohn, 1992:153). As at so many phases of this story, outside

factors, such as low pay (which dampened male recruitment figures in Britain), played their part.

The period ended with a shift in the main “cop countries” to integration and formal equality in policing. Formal equality legislation in the USA and Britain was a key factor, as were wider issues, such as the political impact of the new women’s movement (Heidensohn, 1992:153). Brown and Heidensohn comment as follows:

We have outlined how law enforcement agencies move through a series of stages to reach “integration” which is so far, the end state. To do so, their timeframes were sometimes telescoped and sometimes they have, as in some transitional and colonial nations, experienced double running where women can be expected to carry out both a traditional segregated and an integrated role at the same time. The impact of integration has been widely discussed, although its introduction was not always carefully planned; it is, nevertheless, often forgotten that the distinctive tasks carried out by pre-integration women officers were frequently simply cast aside. Only much later, as issues such as domestic violence, physical and sexual abuse of children and of women, became matters of increasing public concern, were they addressed again seriously. This marked a most significant and perhaps poignant point for the original pioneers of policing for women: they had, in effect, invented a new form of social control. They had situated inside traditional law enforcement agencies a kind of cuckoo, an alien form that required the same form and framework as the parent body, yet which acted in a different way and came from distinct stock. This was all discarded with little foresight; some aspect of it has subsequently had to be reinvented or rediscovered. The external support that had for so long encouraged and upheld the role of women officers had already mostly disappeared. From this period on, the global links for policewomen, as well as local encouragement, has had to come from within the police. In most countries that we have studied, an integrated role is the one that forces choose for their twenty-first century policewomen. When they come relatively late to recruiting women, they generally address the question as though there can only be one outcome, that of full equality, as is the case in Austria, only taking on women in the 1980s (2000:153).

Hence, the researcher asked this question of participants: “What is your awareness, knowledge, attitudes and opinion on integration and formal equality in policing?” In their perception of equality men and women police participants gave two different answers. 52% male and 56% female participants stated that the proclamation of the EFP has given women the equal right to recruitment, equal right to training, equal right to promotion, equal right to receive wages, and so on, the same as men have. But the

proclamation could not exercise its terms fully in practice, meaning that there remains a lot to be done before the proclamation is fully applied.

The rest, 44% female and 48% male participants, considered that in the EFP there is no discrimination between male and female at all. The proclamation is applied and rights are exercised in full.

## **5.5 HISTORICAL BACKGROUND OF EFP AND DUTIES OF WOMEN POLICE**

The following paragraphs elaborate upon the history of the EFP with respect to women police.

### **5.5.1 Historical background of EFP**

The Ethiopian police force was established during Emperor Haile Selassie's reign by Proclamation No. 6 of 1942. This proclamation may be cited by its short title Police Proclamation 1942 and shall be deemed to have come into force on 31 January 1942. This proclamation explained in general the constitution, administration as well as the function of the force. After serving its purpose for more than fifty years, it was restructured and reorganised by Proclamation No. 313/2003 (Ethiopia, 2003a).

Proclamation No. 313/2003, Federal Police Commission Proclamation states:

Whereas, it has become necessary to have a well organised and strong civil police institution which is faithful to the constitution of the Federal Democratic Republic of Ethiopia and respectful to the laws enacted in accordance with its constitution, equipped with adequate training required for his/her profession and that serves the public, respects, insures the observance of human and democratic rights, and maintains peace and welfare of the public.

Under the section of part two, No. 7: Powers and Functions of the Commission, the proclamation states the following:

The Commission shall have the following powers and functions:

- Prevent and investigate crimes that fall under the jurisdiction of federal courts.
- Prevent any activities in violation of the constitution that may endanger the constitutional order.
- Prevent violence against public peace, hooliganism, terrorism, trafficking in and transferring of drugs.



- Prevent crimes against the interests and institutions of the federal government.
- Maintain law and order in any region in accordance with the maintain order of federal government when there is a deteriorating security situation beyond the control of the concerned region and a request for intervention is made by the region; or when disputes arise between two or more regions and the situation becomes dangerous for the federal security.
- Safeguard the security of borders, airports, railway lines and terminals, mining areas, and other vital institutions of the federal government.
- Give security protection to higher officials of the federal government and dignitaries of foreign countries.
- Execute orders and decisions of courts.
- Execute orders issued by the federal public prosecutors in regard to investigations of crimes.
- Issue a certificate of no criminal record.
- Conduct studies to enhance crime prevention and investigation activities, and to enable that the efficiency and service of the police profession be similar and standardized in the whole country.
- Collect and analyse criminal data and statistics at country- wide level.
- Exchange information and undertake coordinated activities with security organs and engage with them in research and training in a mutually supportive manner.
- Provide training, professional and technical advice, and support for regional police commissions.
- Delegate, when it is deemed necessary, the powers given to it by this proclamation to regional police commissions.
- Delegate, as may be necessary, its power to other organs and civil servants for the execution of certain functions.
- Set up and administer the federal police rapid reaction force and the Federal Police College.
- Facilitate internal and overseas training opportunities in order to upgrade the professional competency of the police.
- Establish relations and exchange information with the international police.
- Enter into contracts, own property, sue and be sued in its own name.

The researcher observed from the above proclamation that the main function of the EFP would be employed for the prevention of crime, the maintenance of peace and good order, the apprehension of offenders, the safety of persons and property and the control of traffic and other duties.

### **5.5.2 Duties of women police in EFP**

There is no exceptional proclamation for policewomen in the police force. They work similar duties as the males do, such as patrolling, investigating, administration and different supporting services. To perform their duties the EFP uses the following organisational arrangements, each of which is discussed in the following subsections (Robbins, 1990:4):

- Division of labour
- Chain of command (hierarchy authority)
- Span of control
- Delegation of responsibility and authority,
- Unit of command
- Rules, regulations and discipline.

An organisation may be formally defined as “a consciously coordinated social entity, with a relative identifiable boundary, that functions on a relatively continuous basis to achieve a common goal or set of goals” (Robbins, 1990:4). Gaines et al. (1991:43) state that:

Organization corresponds to the bones that structure or give form to the body. Imagine that the fingers were a single mass of bone rather than four separate fingers and a thumb made up of bones joined by cartilage so that they are flexible. The mass of bones could not, because of its structure, play musical instruments, hold a pencil, or grip a baseball bat. A police department’s organization is analogous. It must be structured properly if it is to be effective in fulfilling its many diverse goals.

An organisation, especially a police department, can be just as complex as the human body. All sorts of managerial processes occur in the police department:

...decision-making, planning, leadership, motivation and controlling of subordinates’ behaviour. Moreover, the many parts or units in a police department may include patrol, criminal investigation, traffic, juvenile services, gang unit, drug interdiction, or domestic violence. These processes and parts must operate in harmony if the department is to achieve its goals and objectives (Peak et al., 2004:5).

#### *5.5.2.1 Division of labour*

According to Fayol in Agarwal (2004:15):

Specialization belongs to the natural order, the worker always in the same part, the manager concerned always with the same matters to acquire an ability, sureness, and accuracy that increase their output. Each change in work brings in its train an adaptation that reduces output, yet division of work has its limits that experience and a sense of proportion teach us, are not to be exceeded.

In the EFP, the tasks of the organisation are divided according to personnel, area, time and function or purpose. Work assignments must be designed so that similar tasks, functions and activities are given to particular groups for accomplishment.

Geographic and time distinctions are also established, with certain officers working at certain times and in certain areas. The best way to think of the division of labour in an organisation is to ask the question: "Who is going to do what, when and where?"

#### *5.5.2.2 Chain of command*

Gulick and Urwick (1987:11) see the need in an organisation of a hierarchy (chain of command), whereby supervisors use a chain of command to coordinate order and information from the top to the bottom. Their study shows that superior-subordinate or supervisor-worker relationships exist throughout the department whereby each individual is supervised by one immediate supervisor or boss. Hence, the chain of command as pictured in the organisation's chart shows workers which supervisors they report to. The chain of command also shows supervisors to whom they are accountable and for whom they are responsible. All members of the organisation should follow the chain of command.

A chain of command may be violated, however, when an emergency exists or speed is necessary.

#### *5.5.2.3 Span of control*

Gulick and Urwick (1987:11) believe that work should be coordinated in groups with one supervisor in charge. This concept, referred to as span of control, identifies the number of persons reporting to a supervisor. Six to ten

officers reporting to one supervisor are a commonly accepted span of control in policing, especially considering that patrol officers are assigned to a wide geographical area and that detectives are often investigating complicated criminal cases.

The number of officers or subordinates that a supervisor can supervise effectively is called the span of control. The span of control should be as limited as possible so that the supervisor can move effectively between supervision and control.

The number of workers a supervisor can effectively supervise is affected by many factors, including distance, time, knowledge, personality and the complexity of the work to be performed.

#### *5.5.2.4 Delegation of responsibility and authority*

Fayol in Agarwal (2004:14) asserts that authority flows from responsible managers who exercise authority over others and who should assume responsibility for decisions as well as for results. He regards authority as a corollary to responsibility. Authority is official as well as personal. Official authority is derived from the manager's position in an organisational hierarchy and personal authority is "compounded of intelligence, experience, moral worth, past services".

Tasks, duties and responsibilities are assigned to subordinates, along with the power or authority to control, to command, to make decisions or otherwise act, in order to complete the tasks that have been delegated or assigned to them.

#### *5.5.2.5 Unity of command*

According to Peak *et al.* (2004:110), a related, important principle of hierarchy of authority is unity of command, an organisational principle that dictates that every officer should report to one and only one superior (following the chain of command). The unity of command principle applies to administrators and

managers as well. That is, they do not ignore a sergeant or supervisor and give commands directly to an officer.

The concept of unity of command means that each individual in an organisation is directly accountable to only one supervisor. The concept is important, because no one person can effectively serve two supervisors at one time. A unit of command may be violated in an emergency.

#### *5.5.2.6 Rules, regulations and discipline*

In policing, policies, procedures, and rules and regulations are important for defining role expectations of officers. In essence, they specify how officers should do their jobs. The department relies on these directives to guide or control officers' behaviour and performance. Because police agencies are intended to be service oriented, in practice they must work within well defined, specific guidelines designed to ensure that all officers conform to behaviour that will enhance public protection (Alpert & Smith, 1999:353).

Most police organisations have a complex system of rules and regulations designed to control and direct the action of officers. Most departments have operations manuals or rules and procedures designed to show officers what they must do in most situations they encounter.

Police departments have disciplinary standards that are similar to, but less strong than the military's. Violation of departmental standards in terms of dress, appearance and conduct can lead to sanctions against officers in terms of reprimands, fines, or even dismissal from the department. Each measure is taken according to the hierarchy of the organisation, but in serious cases the final decision is made by senior police management and the Federal Police Commissioner/Director.

It is especially important that policewomen attend to their role as crime fighters and play down their job as peacekeepers and social service providers. George (1998:36) states:

The police have historically over-emphasized their role as crime fighters and played down their more common work as keepers of the peace and providers of social service simply because our society proffers rewards for the former (crime fighting) but cares little for the latter (peacekeeping or providing services). The public accords considerable recognition and esteem to the patrol officers who become involved in a shoot out with an armed robber or who chases and apprehends a rapist, and therefore so do the officers' peers and superior.

A newspaper article (Police news, 2005:15) highlights the role of policewomen in Ethiopia in these words:

Thus, at first observation there appears to be some truth in the belief that women police are primarily crime fighters as well as being engaged in crime prevention. Indeed, what the women police of today in the Federal Police contribute to crime control of our country is much more than hard work and clever hands. In addition, they contribute professional and political knowledge and skills, courage and faith in their own capabilities and power.

The researcher asked the following question of participants: "What is your knowledge and understanding of the experience of women police in the EFP in comparison with that of policewomen in other countries?" To this question, the participants had two answers.

In the first answer, 58% female and 44% male, participants said that women police of the EFP obtain much experience from the role of policewomen in other countries. They felt that policewomen in the EFP have their own roles. Their roles are as crime fighters concerned with law enforcement and the maintenance of order, with keeping the peace and in providing a social service to the community.

A total of 42% female and 56% male participants answered that police leadership is not only the duty of policewomen, but it is also the responsibility of all officers or leaders of the police organisation. All of them should be capable of the following: prevention of crime; maintenance of peace and good order; apprehension of offenders; safety of persons and property and so on. This means they must know the functions of police duty. To be effective and successful leaders, women police need to know how to become good leaders with technical knowledge of effective leadership as well as conceptual skills.

The role of women in police leadership in preventing and controlling crime is in turn measured by the efficient services rendered by the police organisation as a whole and not only by women police.

## **5.6 SUMMARY**

This chapter has discussed the involvement of policewomen in the police profession and the role they play for which they are appointed. An attempt was made by the researcher to identify whether or not the performance of women police equals that of their male counterparts in the arena of work. In relation to this topic, the role of policewomen was discussed since the establishment of the modern Ethiopian police force. Based on the research questions designed for this study and the literature relevant to the topic, the organisational structure was also discussed. In addition to this, the researcher has tried to discuss the duties of women police in the federal police, such as the division of labour, chain of command, span of control, delegation of responsibility and authority, unity of commands as well as the rules, regulations and discipline.

## **CHAPTER 6**

### **FINDINGS AND RECOMMENDATIONS**

#### **6.1 INTRODUCTION**

According to Allasebu, “[e]quality in leadership and decision-making is essential to empower women” (1991:76). Another writer further elaborates that “without the active participation of women and the incorporation of women’s perspectives at all levels of leadership and decision-making, the goals of equality, development and peace cannot be achieved” (Seble, 2003:1). The researcher has started with a quotation, because this research report aims at defining the policy of promotion in the EFP; discussing leadership and its related concepts; selection and training in the EFP; the rights and status of women police; the entry of women into policing and their duties. So to deal with and to assess these points, four research questions were asked, as follows:

- What is the promotion policy in EFP?
- Is there a significant difference between female and male police officers in the selection and training to leadership positions in the EFP?
- What are the current status and rights of women police officers in leadership in the EFP?
- What is the role of women police officers in other countries?

#### **6.2 FINDINGS**

The following findings related to the research questions have been made:

##### **6.2.1 Research question one**

How do you evaluate the EFP promotion policy?

With regard to the research question the finding of this research is that the promotion policy is not favourably received and is not applied in practice.

The research shows that 80% male and 90% female participants answered that the promotion policy is not favourably received and it is not applied in



practice. The rest, 20% male and 10% female participants, responded that the policy is favourable and acceptable.

### **6.2.2 Research question two**

What is your perception of selection and training in the EFP?

With regard to the research question, the finding of this research is that there is still discrimination against women police in their selection and training in different aspects of the profession.

The majority, 56% female and 52% male, of the participants responded that even if the rules and regulations of the EFP declare the equality of women police, it does not rid the EFP of discrimination against women police in their selection and training in different aspects of the profession. The majority of police in the EFP who have been selected and trained are male police. The rest of the participants, 44% female and 48% male, responded that even if there are fewer women police officers selected and trained than there are men police officers, women police have equal rights with men police without any discrimination against them.

### **6.2.3 Research question three**

What are the current rights and status of women police in leadership in the EFP?

With regard to the research question the finding of this research is:

- More women police officers than men police officers are married. More women police officers than men police officers are divorced. More male police officers than female police officers are single.
- A total of 20% of male police officers hold a degree. No female police officer holds a degree. The number of male police officers with a diploma is greater than that of female police officers. Most female police officers have a high school education.
- There is no illiteracy in officers of either sex.

- The majority of police officers with leadership experience are male police leaders.
- Women in positions of leadership are found at lower levels of the post hierarchy.
- The majority of the participants (74%) felt that the working environment is favourable. There is however a minority (26%) that do not feel this which is troublesome.
- Women police officers find greater satisfaction in their work than male police officers do.
- The age structure in both genders is very similar within the different age categories.
- Within the different age ranges, male and female police have different periods of service, because of their employment at different ages. Most female police officers have served from six to fifteen years. The number of male police officers who have served from sixteen to twenty-five years is greater than the number of female police officers who have served for this period.
- Female officers have ranks from assistant inspector to chief inspector.
- No female police officer has been appointed as a deputy commander, commander or assistant commissioner.
- The income of male police officers is greater than that of female police officers.
- The majority of female police officers have more opportunities for upgrading courses than male police officers have.
- Male police leaders are in a better position to be accepted than female police leaders are.
- Male police leaders are more effective than female police leaders. Female police officers consider themselves as inferior to male police officers. They lack self-confidence and are not motivated to become leaders.

#### **6.2.4 Research question four**

What are the roles or duties of women in policing?

The following findings could be made:

- A total of 52% male and 60% female participants stated the duty of women police is as follows: prevent crime; arrest and prosecute offenders; recover stolen and missing property; assist the sick and injured; enforce non-criminal regulations and deliver services not available elsewhere in the community. Women police attempt to prevent crime by trying to create a sense of omnipresence (the police are always there) through routine patrols, responding to calls by citizens to deal with problems that may cause crime, and establishing and participating in police-citizen partnerships designed to prevent crime.
- The rest of the participants gave more precise answers, namely that the roles and duties of women police are patrolling, investigating social service providers and assessing the victims personally.

### **6.3 SECONDARY FINDINGS**

The following findings were made in terms of certain other relevant points that the researcher came upon during the research.

#### **6.3.1 Definition of leadership, management and difference between them**

Based on the research question, it is the finding of this research that all participants have a sound background of what leadership and management are and are aware of the difference between leaders and managers. From these answers one can conclude that participants have a sound understanding of these concepts.

### **6.3.2 Knowledge and understanding of effective leadership, qualities of good leaders, styles of leadership, tools and format of leadership**

Based on the research statement, the following are the findings of the research:

- The majority of the participants do not have a sound knowledge and understanding of the concept of the characteristics of effective leadership.
- The participants do have a sound understanding of the qualities of good leaders. Their responses portray the qualities of good leaders as integrity, compassion, courage, fairness, honesty and respect. A good leader should be consistent, trustworthy, credible and loyal. In addition to these characteristics a leader should have vision, inspire others to action and be a role model. A leader with these qualities would provide sound leadership.
- The participants have a sound knowledge and understanding of different styles of leadership and prefer a democratic style of leadership to an autocratic style of leadership.
- The EFP is male-dominated so women police officers are deprived of the opportunity to rise in the hierarchy. They lack the opportunity to coach, counsel and make decisions.

### **6.3.3 Self-concepts and career choice**

Women police officers appear to make their own career choices within the framework of each one's personality, self-identification, structuring of reality, personal and professional attitudes, interests and beliefs.

### **6.3.4 Role stereotyping by gender related to the police profession**

With regard to role stereotyping in gender as it relates to the police profession, the finding of this research is that almost all male police believe that by nature female police are not equal to male police. Male police undermine the ability, efficiency and capability of women police.

### **6.3.5 Integration and equality in policing**

The finding on this point shows that although the proclamation of the EFP gives equal rights to women in all respects, the pronouncements of the proclamation are not put into practice or fully exercised.

### **6.3.6 Experience obtained by Ethiopian women police from other countries**

The role of the women of the EFP is that of crime fighters, concerned with law enforcement. Some participants maintained that their role is to keep the peace and provide social services to the community. Other participants stated that the effectiveness of the EFP is measured by the efficient services rendered by the police organisation as a whole and measured only by the contribution of women police.

## **6.4 RECOMMENDATIONS**

The researcher recommends the following in accordance with the findings of the study:

- The police organisation and the community should encourage female police by building their capacity. Women police should be encouraged to participate in decision-making and to attain leadership positions.
- Women police officers should be empowered to attain to higher level posts and be granted opportunities for further education and training.
- The police organisation should give due attention to the full participation of women police officers already appointed, in whatever position they hold in the police organisation.
- Special supplementary or affirmative action should be taken to increase the participation of women police officers in every post that motivates them to learn and develop.
- Women police should establish a gender association, to fight against backward cultures and motivate women police leaders to build their self-confidence. They should initiate a forum specifically for women police leaders.

- The police organisation should promote harmonious relations between men and women police officers in the workplace.
- Organisational bodies should be created and existing bodies strengthened to ensure that responsibility for the advancement of women is vested in the highest possible level of the police organisation.

## **6.5 CONCLUSIONS**

The aim of the research was to investigate whether there is equity in the empowerment of women police officers compared to that of men police officers in the EFP. In chapter two the promotion policy of the EFP was analysed to obtain the better understanding of police structures. The meaning of leadership and related concepts was also discussed. In chapter three the selection and training policy was analysed to determine if conditions are favourable to women police officers. Role stereotyping based on gender was analysed, as it relates to the police organisation. Chapter three discussed self-concepts and career choices of women police to determine who in fact chooses their careers. In chapter four, the current rights and status of women police in leadership in the EFP was widely and deeply analysed, an issue at the core of this research. In chapter five, the researcher explored the notion that the entry of women police officers into policing differs from country to country, depending on the background and existing objective situation of each country.

In the earliest stages, the duties and roles of women police were simple and routine, but this situation has gradually changed and developed with women police officers reaching a higher professional level. Nowadays, in more or less all countries, the roles and duties of female police officers are similar to those of male police officers. Finally, it is possible to show from the analyses that the female police officers in the EFP share these values and have gained much experience from other countries.

The researcher hopes that this research will help senior police managers to discern whether policies and organisational structures with regard to the equity of women police officers with that of men police officers are fully applied. He hopes that the existing male-dominated structure of the EFP will change and that women police officers will be empowered to attain the highest levels of decision-making and leadership.

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## **APPENDIX**

### **INTERVIEW SCHEDULE**

#### Section 1

Promotion policy in EFP and concepts of leadership

1. How do you evaluate the Ethiopian Federal Police promotion policy?
2. What is leadership?
3. What is management?
4. What is the difference between leaders and managers?
5. What is your knowledge and understanding of the effective characteristics of leadership?
6. What is your knowledge and understanding of the qualities of a good leader?
7. What is your knowledge and understanding of styles of leadership?
8. What is your knowledge and understanding of the tools and format of leadership?

#### Section 2

Difference between females and males in selection and training for leadership

1. What is your perception of the selection and training policy in the EFP?
2. Who determines women the careers and interests of women police?
3. Are there role stereotypes related to gender in the police profession?

### Section 3

#### The current status and rights of women police

1. What is your marital status?
2. What is your level of education?
3. Do you have leadership experience?
4. Is the working environment favourable or unfavourable to your health?
5. Are you satisfied with your present work?
6. How old are you at this moment?
7. How long have you given service as a leader?
8. What is your rank at this moment?
9. How much is your salary at this moment?
10. Is there any course/training in your workplace to upgrade/improve your leadership?
11. Do you obtain acceptance when you give a decision in any instance?
12. Are you effective as a leader?

### Section 4

#### The role of women police in other countries

1. What is your knowledge of the entry of women into policing?
2. What is the level of their integration into policing and the quality of their work?
3. What is the duty or role of women in policing?
4. Have women officers of the EFP obtained experience from women police officers in other countries?