

# Self-Perception for Women in Man Dominated Professions in Gaza

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**Abstract:** *Women in Palestine, who struggle more than any other women in the world because of the occupation, got a chance to be involved in several man dominated professions, and amongst them is policing. Thus, the present study designed to examine self-perception for police in Gaza, Palestine. The study design is mixed; where both the quantitative and the qualitative approaches were used in order to delineate the self-perception of police women in Gaza. Amongst the 120 police women working in Gaza, 99 of them answered the adapted Self-Perception Profile for Adults (SPPA). Five of them were chosen purposively to be part of a focus group interview to complete the study. The findings showed that despite of all current difficulties police women face in Gaza, Palestine; Gaza policewomen have high self-perception in the following dimensions; “1) Sociability, 2) Job Competence, 3) Nurturance, 4) Physical Training, 5) Physical Appearance, 6) Balance between home and work, 7) Islamic Moral, 8) Household and Work Management, 9) Close Relationships, 10) Intelligence, 11) Sense of Humour, 12) Sense of Being a Woman, and 13) Global Self- Worth.” Finally, the study offers recommendations to all policy makers.*

**Key Words:** *Self-Perception, Man Dominated Professions, Islamic Perspective, Gaza.*

## I. Introduction

In the last half century people in Palestine have been taken place in many studies because of the occupation, in which until now they have not been given even simple human rights. Qouta stated that “Palestinians have been subjected to protracted and systematic suppression and brutality that traumatizes the entire community” (2000, p.1). Henceforward, the ongoing persecutions, occupation and systematic suppressions affected the routine life of Palestinian, who faced many problems including unemployment. So, what about Palestinian women, who are known as well educated, as the literacy rates for them is 95.2% percent, which is really high in all over the world. Also, 14.2% percent of these women have bachelor degrees and above. In the same time, women in Palestine faced the biggest employment gap. The amount of female employment force involvement was 19.3% as of 2016 only (Palestinian Central Bureau of Statistics, 2017).

Moreover, Geneva Centre for the Democratic Control of Armed Forces (2009), reported that women’s current employment force involvement was lessened and oppressed because of ongoing gloomy financial conditions with huge unemployment amounts. In the meantime, women in Palestine commonly mentioned that their managers showed prejudice in the workplace and special treatment to their male coworkers, which was against to the Palestinian employment law of 2000.

Women in Palestine can work in any profession, as there are women who work in several man dominated professions. In 2016 only 3.9% percentage of Palestinian women worked as legislator, manager positions, operators and assemblers, which shows these women till now labor mostly in classic professions. Also, in the public sector 11.3% percentage of women are working as the General Directors in Palestine. In Palestinian Legislative Council (PLC), 12.1% of women work and approximately 6% of the ambassadors of Palestine are women, and women structure 17.3% of judges, and 32.3% of women are registered engineers in Palestinian Engineering Association, and only 3.8% of women are registered members of the Agricultural, Commerce and Industry Chamber in Palestine as of 2016 (PCBS, 2017).

Besides, the crucial role of women employment was equalizing many of the socio-economic tasks like facing human development and family comfort which have not been recognized by policy-makers and the progress for community work in Palestine. Employment of women would play a positive role in developing familial life standards and funds for education of children (Abu Nahleh, Hammami, Johnson, Labadi and Schalkwyk, 1999).

The PCBS showed detailed evidence to realize how women in Palestine face challenges, because of their work environment and its culture. Also, when it was considered the current political and economic problems with illegal occupation, it was seen clearly, how big the problem is for women' perspective and for future of Palestine. Hence, while the systematic suppressions keep continuing because of gloomy political interests, researchers get great chances to effort on specific areas to contribute on society and stand against persecutions. Therefore, the present study designed to measure self-perception of Palestinian police women (2017).

Besides, police women are as an example in which they rarely do additional work in order to fulfill the standards or expectations. According to Parnaby and Leyden (2011), police women have difficult times to find their situation in the male-controlled culture, mostly they need to introduce themselves as "policewoman (officer first/female second)" (p.256), whereas men officers do not have these difficulties, necessarily. Men police officers introduce themselves as "policemen". Everybody directly assumes that they are named as "police", in which the gender inequality continuously emphases on police women.

Furthermore, Rosenberg in his book of "Conceiving the Self" visualized mentally the self-perception as "the totality of an individual's thoughts and feelings having reference to himself as an object" (1979, p. 7). Addition to that, researchers recognized that the self-perception as continuous over lifespan for people. It fractionally emphases on how chronological age of people influences on their self-concept and, eventually, on their life perceptions in many fields (e.g., Chaplin & John, 2005; Loro, 2004 & Yoon et al., 2009). Various factors (life experiences, feelings and the global world etc.) are shaping the self-perception which were explored in several fields of science (Hogg & Abrams, 2012).

Police women have to face with the misunderstanding by police men in which women do not have capability for masculine job (Vega & Silverman, 1982). Therefore, women who "commit to the institutional means see rule adherence as instrumental in gaining male officers' approval", which answers the reason why women tend to be more obedient to the rules of organization. The researchers think this is the finest method to show their abilities to the police men. Yet, the setting does not afford any chance to police women to show their capabilities Moreover, "Male co-workers are known to assign the label 'estrogen mafia' to female officers who socialize with one another, thereby making it difficult for female officers to work collaboratively with one another". At the end, "social isolation is often the price women pay for joining the police service". So, because of these mental outlooks, police women have trouble to merge into man dominated professions (Parnaby & Leyden, 2011, p.257).

### **Research Problem**

In Palestinian context, there are some discriminations, like similar to other places, in policing in addition to ongoing persecutions. About %3.7 percentage of the Palestinian Civil Police Force is women. At 2011, the gender unit started to work to raise awareness on gender issues in Jericho, Palestine. According to PCPF report, the first visible success was that, there are three women in headquarters (Alhussein, 2016).

Likewise, for the case of Gaza, based on the in-depth pre-interview with police women in Gaza, it was reported that among almost 9000 police officers only 130 of them are women. These women spread to five areas of Gaza territory in which Jabalia, Gaza, Middle of Gaza (Wusta), Khan Yunis, and Rafah. Women already have their own departments and their own responsible managers who are women as well. Like any department in the police departments of Gaza, police women depend on the main directorate which gives them freedom to work as any other police officers in Gaza. Even for the cases, they are mainly responsible for female citizens to make them feel more comfortable and secure in Gaza, despite of ongoing difficulties.

### **The present study searched answers for following questions:**

What is the self-perception mean score for Palestinian women in policing and the mean score for each of the domains of the self-perception and is there any relationship between policing mean scores of Islamic moral and Global self-worth for them?

### **Signification of the study**

The study is the one of the first studies in the Palestinian context in terms of its' scope to examine self-perception for women in policing. Furthermore, this study investigated self-perception of women in policing and their coping strategies within the frame of cultural and Islamic perspectives (based on Qur'anic words and Prophet Muhammad's p.b.u.h. words and actions). Most commonly, previous literature in the topic was mostly conducted and studied in the light of Western perspectives.

It also examines self-perception of women in policing in Gaza from a broader perspective in which based on thirteen domains, psychologically which gave more understanding on the issue. It uses an international scale (Self-Perception Profile for Adults, Messer and Harter, 1986) for the first time for Palestinian women (in Arabic language) in policing after process of cultural adaptation. The process of cultural adaptation of the questions was done based on pre-interview with the participants and using related literature.

## **II. Literature Review**

### **Women in Man Dominated Professions**

People learn the life through struggles and at this point, learning does not mean always to solve the problems, but sometimes it is how to learn to live with them. When it was talked about struggles in work-life, it needs to be clarified based on genders especially for women in man dominated professions, which is defined as "men's numerical dominance of occupations or industries; men may also be 'dominant' in terms of gender power relations" (Wright, 2011, p.11). According to social role theory, people evolve detailed and authoritarian expectations of others' actions, regarding on their gender role, depend on an evolutionary gender-based division of work. According to Eagly and Wood (2012), this division of the work have culturally linked; women as lady of the house and men as wage earner positions.

Conforming to these social roles, females were labeled and expected to be more and more family oriented, communal and taking care of others. Men were labeled and assumed to be more free, assertive, forceful and agentic, which means the features for men that rely with cultural stereotypes of chief (Schein 1973,

2007). That is why debate on gender equality continues. Gender equality can be explained as issue of getting “equality as sameness” which means having equal opportunities or issue of confirming dissimilarity from the male norm or issue of transforming all well-known standards (Walby, 2005; Squires, 2005; Verloo, 2005a).

According to Squires, (1999) and Verloo, (2005a) in the “sameness” the obstacle is that females have been expelled from the politic. So, they think the solutions is to involve women in any part of life as it is, without underlying male standards which challenge them. The key point is that, everybody regardless of their gender need to get the rights and chances appreciated by humans and need to be behaved according to the “same principles and norms”. Differently, feminism path is disapproved for not questioning dominant masculine principles directly. “Vision of genders” seeks to a “gender-neutral world” which means females are behaved as males under equal conditions which is linked to the “liberal tradition of feminism”.

### **Men and Women in Islamic Culture**

From the Islamic culture men and women have special unique statue, which supports justice not just equality. As biological and psychological needs of men and women differ, they need different rights for their well-being. This situation is not defined as the “sameness”. In the Holy Qur’an it is mentioned that, by referring women as: “They are a vestment for you (man) and you are a vestment for them, (Qur’an, 2:187).” In which woman and man are not identical in terms of many aspects, but they complete each other. The life is not the same exactly for man and woman, as well their dispositions and creations are not expected to be the same. In due course, this situation asks for different responsibilities, punishments and even rights. To give them the same rights and responsibilities in an identical way will lead to unfairness.

Today in the modern world, some people try to create “uniformity and identicalness” in rights and regulations in law, for the woman and man. However, these people keep ignore the essential and natural dissimilarities between men and women. Thus, people who have Islamic cultural perspective support equality in rights not the “sameness” or “uniformity” (Mutahhari, 1980). Moreover, according to International Community of Submitters, in Islamic culture women and men are equal in the eyes of Allah (s.w.t.) who is the Ultimate Creator of the whole universe. In Holy Qur’an it is mentioned that: “As for those who lead a righteous life, male or female, while believing, they enter Paradise; without the slightest injustice (Qur’an, 4:124).”

Also, both male and female are guaranteed for happiness now and forever in which it is mentioned in the Glorious Qur’an that: “Anyone who works righteousness, male or female, while believing, we will surely grant them a happy life in this world, and we will surely pay them their full recompense (on the Day of Judgment) for their righteous works (Qur’an, 16:97).” The only criteria in Islam that distinguish between people is piousness. Allah (s.w.t.) mentioned in Glorious Qur’an that: “O people, we created you from the same male and female, and rendered you distinct peoples and tribes, that you may recognize one another. The best among you in the sight of GOD is the most righteous. GOD is Omniscient, Cognizant (Qur’an, 49:13).”

Furthermore, the importance of gender issue was underlined, because of unpredictable statue of Muslim women in the international diplomatic and within their own Muslim societies. It was highlighted that, how Islam “through the Qur’an and the Hadith (deeds and actions of Prophet Muhammad)”, value women and support their rights and gender equality by stating that; rules of Islam always are in line with the nature of woman and man. Islamic rules pay regard to inborn dissimilarities of men and women (Ibnouf, 2015).

Besides, the Qur’anic verses approve gender equality in any part of the life like at home, work place and politics. General rules were pointed out clearly, by the Qur’anic verses and Hadith that, all are the same for both women and men, like the same performance of worship, rewards and punishments. These Islamic rules were established to save the rights of man and woman according to their capabilities and stamina. There are some special cases that rules differ for both genders, because of inborn differences which is not gender-bias.

Like men are obligated by Islam to care for and protect women to maintain the best welfares of women (Ibnouf, 2015).

### **Self-Perception of Women in Man Dominated Professions**

Self-perception is characterized as a unique way that; people perceive themselves in relative to others and the universe. It consists of self-defined identification of people and protecting and caring for ourselves, based on our unique perceived capability (Loran, 2009). Environment and culture shape the self-perception also, it is found that even parents effect children's motivations, feelings, self-perceptions, behaviors, values, and so on (Developmental Sport Psychology, 2001).

According to Self-Perception Theory, people understand their own actions and behaviors the way they understand others' behaviors and generally their behaviors affected socially, which means they are not shaped by free will as most of people expect. This theory is contrary to common sense. It differs from common knowledge that people believe our characters and attitudes turn our actions (Bem, 1972).

Researchers found out that, in work environment the foremost trials, which women face are biases and gender discriminations. According to these authors the bias and gender discrimination were the result of women's needs for balance between work and life, and insufficient situation of female's physical uniqueness and identity. By uniqueness of physical challenges for women they meant; "Negative work identity perception", which was the main challenge that they face in man dominated professions. Also, these researchers investigated that even tough female employees have low self-esteem and self-efficacy, and worsened self-perception and low confidence in their ability, they still insist to work in man dominated professions (Germain, Herzog & Hamilton, 2012; Davis, 2012; Martin and Barnard, 2013).

In addition to that, the results of the study which was done in South Africa by Martin and Barnard (2013), also showed that, low ability of real transformation, problems in work-life balance, problems related to health and physical abilities of women, and because of man dominated surroundings resulted with negative emotions, are among the biggest challenges for women in man dominated professions.

Additionally, Spinelli-de-Sá, Lemos, and Cavazotte (2017), found out that despite of challenges such as gender issues and stereotypes in man dominated professions, women place importance on these kinds of fields through self-efficacy, self-esteem, purpose of life, and their successes in the work. Therefore, examinations of these researchers demonstrated that, women in man dominated professions despite of challenges insist to choose these kinds of works not just for economic problems but also because of their personal concerns, skills and strong desires for success.

Oppositely, there is no difference in effectiveness of perceived leadership between men and women, which is known as a man dominated profession. Unusually, when other people rate, they chose women as expressively more adequate than male. However, man rate themselves as more adequate during self-rating (Paustian-Underdahl, Walker & Woehr, 2014).

### **Self-Perception in Islamic Culture**

Self-perception does not define directly in the Holy Qur'an or Hadith which means words and deeds of Prophet Muhammad (p.b.u.h.), but according to the Holy Qur'an: "We have certainly created man in the best of stature (Qur'an, 95: 5)." In which human being should have positive self-perception based on their creation according to Glorious Qur'an. That is why Muslims in general have positive self-perception. Moreover, Prophet Muhammad (p.b.u.h.) said that: "Look at those who are beneath you and do not look at those who are above you, for it is more suitable that you should not consider as less the blessing of Allah (S. Buhkâri, 4142)." By



underlying the importance of gratitude, this Hadith teaches Muslims how to keep on having positive self-perception, even under the hardest situations.

In Islam, self is known by different concepts like spirit, psyche and heart, which is different than self-perception theory. Heart is the most meaningful concept; it refers to the deepest unique spiritual wisdom. Also, through the heart human being have connection with Allah (s.w.t.) and achieve Divine unity (Inayat, 2005).

In addition to that, Smither and Khorsandi, (2009) stated that “The heart provides a Muslim with a more profound level of understanding of the world than rational intelligence”, which supports the idea of free will in understanding our actions and others’ rather than determinism like in self-perception theory. Moreover, Mohamed (1998), claimed that “fitrah, together with divine revelation, allows humans to attain all levels of perception, even the knowledge of Allah in a direct and immediate way” (p.97). In here fitrah means “innate and natural disposition of man to believe and worship God” (Haque & Mohamed, 2009).

### **Women in Policing and Their Self-Perception**

Researchers reported the result of being from different gender on police personnel’s perception and police women think that “their gender identity as conflicting with their work identity”. Likewise, the conflict of perceived gender-work identity causes not just low job satisfaction, work motivation and perceived performance, but also it aggravates to handle problems related social identity and defend the self, which results as more burn out (Janzen, Muhajarine and Kelly, 2007; Wilson, 2016; Veldman, Meeussen, Van Laar, and Phalet, 2017).

According to COPS Office reports in the US, still just 13% women police officers exist and most of the women who enter the police department could not get opportunity to be a supervisor, although they have good enough qualifications. More, most of the women who work in police departments do not even try to attain these positions, because of their fear from their male fellows. Even though, just a little number of female police officers get guidance to challenge the barriers. NAWLEE (National Association of Women Law Enforcement Executive) does good job since 1995 to help women to grasp leadership position. Even the men personnel do not want female police officers to be in policing. Because of these kind of rude treatments toward women in the police departments, police women developed a deep feeling of resentment (2013).

On the other hand, some police women believed that actually they complete each other in police department in terms of objectives of the work. They dynamically refused the femininity stereotypes, while police women widening their options for working in man dominated professions and in the same time, they are strengthening their traditional understanding of gender difference Rabe-Hemp (2008).

Motivation was found essential for police women regarding the police work. Even though, problems and struggles that disturb police women are unique, but the results of Todak (2012) showed that, there are six main problems, these are respectively; “Not taken seriously”, in other words disrespect by others, weakness of women body in terms hardness of the work, abstruse policies on maternity leave, not suitable clothes and equipment, facilities of departments that do not make room for women, and expressive participation. Also, female police officers were found to be needed to prove themselves that they are good enough, brave and extremely capable for this job, with this acceptance in police subculture, they can go on through other procedures as others (Belknap & Shelley, 2011; Snow, 2010).

On the other hand, Palestinian police women think differently. According to the article, which was published in BBC news (5 May, 2012), Palestinian police women are encouraged to be part of the police department and numerous of them have high status in the police departments of West Bank. One of their

interviewees, whose name is Wajeeda, reported that “The job in the police force is the same for men and women. There is no difference.” in which she never faced any gender discrimination at all.

Finally, the studies on self-perception of police women showed different outcomes. Some of the studies revealed that police women feel low self-perception as a result of societal and work-related problems (Belknap & Shelley, 201; Snow, 2010; Todak, 2012; Veldman, Meeussen, Van Laar, &Phalet, 2017;Wilson, 2016). The others showed that; despite of all these challenges, women in policing feel high self-perception (Abdulla & Chu, 2014; Arntén et al., 2016;Rabe-Hemp, (2008). Besides, some of police women were found better than men and women in policing (Bell, 1982; Hunt, 1990).

### **III. Methodology**

#### **Research Design**

The present study used mixed design where both quantitative and qualitative methodologies were used. While the quantitative data analysis was carried out via the Statistical Package for the Social Sciences (SPSS), the qualitative data was analyzed via Thematic Analysis. Also, for descriptive statistics including correlation coefficient were used to analyze the data.

#### **Participants**

The total number of women working in police department in Gaza is 130. The study sample consisted of 120 female police officers who accepted the invitation to participate in the study as 10 were on leave during the time of the study implementation. Only 99 participants answered the quantitative part accurately as 10 women answered in a wrong way and 11 of them did not fill the Self-Report Profile for Adults (Messer & Harter, 1986). The age for the study sample ranged from 23 to 49 with a mean of (32.23).

Moreover, between 120 women police officers 5 participants were selected purposively. The age for the study sample ranged from 33 to 40 with a mean of (35.6). The participants were chosen regardless of their position in the department in order to administer focus group interview for the part of Qualitative study. To guarantee confidentiality the names removed from the interview during entering the data. And with interview protocol, it was obtained informed consent from women police officers.

#### **Instruments**

To measure Self-perception of police women it was used Harter’s (1985) “Self-Perception Profile for Adults” which quantitatively measures self-perception. Moreover, questions were culturally adapted for Palestinian police women based on past researches and the pre-interview with them. The operational definition for Self-perception is “how police women see herself in terms of the following dimensions; Sociability, Job Competence, Nurturance, Physical Training, Physical Appearance, Balance between home and work, Islamic Moral, Household and Work Management, Close Relationships, Intelligence, Sense of Humor, Sense of Being a Woman, and Global Self- Worth.”

Self-Perception Profile for Adults (Messer & Harter, 1986) designed for adults who are between 20 and 60 years old with total of fifty questions/statements. As a general process each item scored from 1 to 4 and 1 means “low perceived competence/adequacy” and 4 means “high perceived competence/adequacy”. So, it can be said that closer to 4 high self-perception and closer 1 low self-perception and between 1.33 and 2.66 could be average level of self-perception.

The new dimensions were Physical Training (instead of Athletic Abilities), Balance between home and work (instead of Adequate Provider), Islamic Moral (instead of Morality), Household and Work Management

(instead of Household Management), Close Relationships (instead of Intimate Relationships) and Sense of Being a Woman (a new dimension because of the scope of the present study), totally 13 dimensions with 50 statements. For each statement; half of them were positively evoked and the rest was negatively evoked.

It took almost 20 minutes for participants to complete the form with "Importance Ratings" which asks to the participants to give numbers according to the importance of the twelve dimensions in their life from 1 to 4. Then they were asked to write down the most and the least important dimensions which later on helped to find out "Discrepancy". According to Harter "an examination of the "discrepancy" between the individual's perceptions of competence and his/her rating of importance for each specific domain will have implications for one's level of self-worth" (2012, p.17).

For qualitative part, focus group interview was done with 5 participants. The questions of the focus group interview were formulated by the researcher with the help of Supervisor based on past studies and demographic information of Palestinian female police officers. The first question was on background information of police women like; their age, education, marital status, rank, experiences in work. The second question was on their motivation to decide for working as a police woman. The third question was on perception of police women on being a woman in policing, and the fourth question was completing the third one in which how their experience effect on their sense of self.

### **Procedure**

Data Collection; First of all, the researcher got a letter of facilitation from IUG to assist in the permission to implement the study in the police department of Gaza. After this step, another related permission was gotten from Gaza Police Department. Afterwards, the researcher visited the Department of Gaza Police Women with the needed forms of SPPA which was culturally adapted. Besides, in the same day two of police women were trained well for the distribution of the questionnaires to the rest of police women because it was really hard to find all of police women free in the same time.

For the part of qualitative data, after rapport building with police women in Gaza police department, focus group interview was done. The venue was the office of the department in Gaza which was really comfortable. The first thing that was done was to distribute the interview protocol after their volunteer agreement was gotten.

Data Analysis; By the help of SPSS (the Statistical Package for the Social Sciences) each score evaluated for the part of the quantitative data. For the descriptive statistical process, the mean and standard deviation for every single status of dependent variable were attained. The relationship between two dependent variables were obtained via Correlation Coefficient.

On the other hand, Thematic Analysis was used for the Qualitative part of the study in order to describe the results of focus group interview and come up with themes. Then, transcribing of the interview was done by the researcher with the help of experts. After transcribe of the interview, coding was done, the same or similar words and phrases were highlighted carefully. The next stage was coming up with themes which was done with deep concentration.

## **IV. Results and Discussion**

### **Self-Perception for Police Women in Gaza**

The research question was "What is the self-perception mean score for Palestinian women in policing and the mean score for each of the domains of the self-perception and is there any relationship between policing mean scores of Islamic moral and Global self-worth for them?". The self-perception mean score for Palestinian police women in Gaza is 3.28 for 13 dimensions. The means and standard deviations for each of the domains were as follows; Sociability 3.17 (SD=.49), for Job competence 3.43 (SD=.46), for Nurturance 3.34 (SD=.49), for Physical training 3.10 (SD=.61), for Physical appearance 3.36 (SD=.54), for Balance between home and



work 3.17 (SD= .64), for Islamic moral 3.62 (SD= .53), for Household and work management 3.32 (SD= .59), for Close relationships 3.10 (SD= .55), for Intelligence 3.35 (SD= .50), for Sense of humor 3.08 (SD=.65 ), for Sense of being a woman 3.26 (SD= .62), and for Global self- worth 3.38 (SD=.53 ).Likewise, police women rated Islamic moral as the most important domain with 56.6% (56 participants), and Sense of humor as the least important domain with 45.5% (45 participants).

Moreover, means and standard deviations for each Discrepancy of domains were as the following; Sociability -.67 (SD=2.6 ), for Job competence -.45 (SD=.52), for Nurturance .32 (SD= .89), for Physical training .09 (SD= .96), for Physical appearance -.30 (SD= .69), for Balance between home and work -.57 (SD= .75), for Islamic moral -.35 (SD= .55), for Household and work management -.45 (SD= .66), for Close relationships -.21 (SD= .69), for Intelligence -.38 (SD= .62), for Sense of humor .29 (SD=1.1 ), for Sense of being a woman -.35 (SD= 3.5).

The results of the quantitative data supported that, police women in Gaza have high self-perception in terms of thirteen dimensions. The qualitative data supported that, despite of challenges police women face, they are proud of their work. Policing experiences brought them, stronger personality and better skills.

On the other hand, they are opposed with earlier findings, in which it was suggested that women in man dominated professions have low self-esteem, self-efficacy and self-perception (Hamilton, 2012; Martin & Barnard, 2013; Todak, 2012; Veldman, Meeussen, Van Laar, &Phalet, 2017). However, the present results showed that police women in Gaza have high-self-perception. This may be due to different internal and external factors such as culture, community, religion, strong belief, life standards, and worldview and so on.

Besides, the present study is sustained by the results of the previous studies which suggested that women in man dominated profession have confidence, self-efficacy, self-esteem, purpose of life and successes and they have high self-perception (Abdulla & Chu, 2014; Bell, 1982; Rabe-Hemp, 2008; Spinelli-de-Sá, Lemos, and Cavazotte, 2017 & Wilson, 2016).

Also, it was found that dimension of Islamic moral is positively correlated with Global self-worth. By meaning that, the police women who have high level of Islamic Moral, are more likely to have high level of Global Self-Worth. This point was quite interesting as it shows that, police women who see themselves moral in terms of Islamic principles, have a better view on themselves in terms of feeling more worthwhile. Thus, being moral through Islamic values leads to stronger personality, better skills, and feeling proud, despite of all challenges, which makes police women to perceive themselves that, they are good in their both private and work life.

## **V. Conclusions**

Although the society labels women as more family oriented, communal, taking care of others and men as freer, assertive, and forceful than men (Eagly& Wood, 2012; Schein, 1973, 2007), the present study showed that women can be good as men, in even man dominated professions. However, that view does not mean like “liberal tradition of feminism” which supports women should behave as men under equal conditions (Squires, 1999; Verloo, 2005a).

People who respect and belong to Islamic culture support equality in rights not the “sameness” or “uniformity” (Mutahhari, 1980) like in liberal tradition of feminism. By meaning that, women and men are not identical in terms of many features but they complete each other's. The life itself is not the same exactly for men and women, as well as their dispositions and creations were not expected to be the same. At the end, this situation asks for different accountability, rights and penalties.

Ultimately, police women in Gaza are found to have high self-perception in terms of thirteen dimensions. As it was seen that, despite of illegal occupation, siege and psychological problems, police women in Gaza challenge these difficulties with effective ways to raise their moral to keep alive high hopes.As a

limitation of the study; the SPPA does not have an Arabic version, so it was the first time to be used in the Palestinian context. Results in this study are accurate to the degree that participants' self-perceptions are accurate and to the degree that they understand the instructions clearly and were willing to express them honestly. Another limitation of the study is the fact that the SPPA was used only with those police women working in the Police department of Gaza who were on duty while conducting the study in September – October 2018.

## VI. Recommendations

The present study recommended that providing professional development program for policing would be so efficient, which includes how to keep balance between home and work, education on importance of women in policing and morality in policing to increase self-perception of police women.

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