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Self-Perception and Coping Strategies for Women in Man Dominated Professions in Gaza

الإدراك الذاتي واستراتيجيات التكيف للمرأة في المهن التي يهيمن
عليها الرجال في غزة

By

Rukiye Demir

Supervised by

Prof. Sanaa Abou-Dagga

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إقرار

أنا الموقع أدناه مقدم الرسالة التي تحمل العنوان:

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Signature:		التوقيع:
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نتيجة الحكم على أطروحة ماجستير

بناءً على موافقة عمادة البحث العلمي والدراسات العليا بالجامعة الإسلامية بغزة على تشكيل لجنة الحكم على أطروحة الباحثة/ رقيه حسين غازي ديمير لنيل درجة الماجستير في كلية التربية/ برنامج الصحة النفسية المجتمعية وموضوعها:

الإدراك الذاتي واستراتيجيات التكيف للمرأة في المهن التي يهيمن عليها الرجال في غزة

Self-Perception and Coping Strategies for Women in Man Dominated Professions in Gaza

وبعد المناقشة التي تمت اليوم السبت 3 جمادي الثانية 1440 هـ الموافق 2019/02/09م الساعة الواحدة والنصف مساءً، في قاعة مؤتمرات مبنى طيبة اجتمعت لجنة الحكم على الأطروحة والمكونة من:

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واللجنة إذ تمنحها هذه الدرجة فإنها توصيها بتقوى الله تعالى ولزوم طاعته وأن تسخر علمها في خدمة دينها ووطنها.

والله ولي التوفيق،،،

عميد البحث العلمي والدراسات العليا

أ.د. مازن إسماعيل هنية



Abstract

Women in Palestine and mainly in Gaza, who struggle more than any other women in the world because of the ongoing persecutions and due to occupation, got a chance to be involved in several man dominated professions, amongst them is policing. Therefore, the present study aimed to examine self-perception for police women and their coping strategies 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 and their coping strategies. 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 find out their coping strategies. 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”. Gaza police women coping strategies were connected to existing culture to include: “1) Self-awareness, 2) Islamic Belief, 3) Strong Faith, 4) Internal conviction and Normalization, 5) Ablution, Praying, and Dua’a, 6) Support Group, 7) Reading Qur’an, 8) Fasting, and 9) Crying and Moving outside”. Finally, the study offers recommendations to all policy makers.

Key Words: Self-Perception, Man Dominated Professions, Coping Strategies, Gaza.

ملخص الدراسة

لقد حصل النساء في فلسطين وخصوصا في قطاع غزة - واللواتي يكافحن أكثر من أي نساء أخريات في العالم بسبب الاضطهاد المستمر والذي يسببه الاحتلال - على فرصة المشاركة في العديد من المهن التي يهيمن عليها الرجال، ومن بينها مهنة الشرطة. لذلك هدفت الدراسة الحالية إلى فحص الإدراك الذاتي للنساء العاملات في الشرطة وأساليب التكيف الخاصة بهن في قطاع غزة - فلسطين. استخدمت هذه الدراسة كلا المنهجين، الكمي والنوعي من أجل تحديد الإدراك الذاتي للنساء العاملات في الشرطة في قطاع غزة وأساليب التكيف الخاصة بهن. فمن بين 120 امرأة تعمل في الشرطة في قطاع غزة، أجابت 99 منهن على ملف الإدراك الذاتي المعدل للبالغين (SPPA) ثم تم اختيار خمسة منهن بشكل مقصود ليكونوا جزءًا من مجموعة بؤرية للتعرف على وأساليب التكيف الخاصة بهن. وأظهرت النتائج أنه على الرغم من جميع الصعوبات الحالية التي تواجهها الشرطة النسائية في قطاع غزة - فلسطين، إلا أن النساء العاملات في الشرطة في قطاع غزة يتمتعن بإدراك ذاتي عالي في الأبعاد التالية: "1) الاجتماعي، 2) الكفاءة الوظيفية، 3) الرعاية، 4) التدريب البدني، 5) المظهر البدني، 6) التوافق بين المنزل والعمل، 7) الأخلاق الإسلامية، 8) إدارة الأسرة والعمل، 9) العلاقات الوثيقة، 10) الذكاء، 11) حس الفكاهة، 12) الشعور بكونها امرأة، و 13) قيمة الذات العالمية". هذا وقد ارتبطت أساليب التكيف لدى النساء العاملات في الشرطة في قطاع غزة بثقافة المجتمع والتي تمثلت في المحاور التالية: "1" الوعي الذاتي، 2) الاعتقاد الإسلامي، 3) الإيمان القوي، 4) القناعة الداخلية والتسوية، 5) الوضوء، الصلاة، والدعاء، 6) المجموعة المساندة، 7) قراءة القرآن، 9) الصيام، و 9) البكاء والانتقال للخارج". وفي النهاية تقدم هذه الدراسة توصيات إلى جميع صناعات السياسة.

الكلمات المصطلحات: الإدراك الذاتي، المهن التي يهيمن عليها الرجال، أساليب التكيف، غزة.

Dedication

This master thesis is dedicated to all human beings who were honored by Allah (s.w.t.) as His (s.w.t.) Khalifa who spread mercy, love, compassions, justice, peace, beauties, blessing and the rest of the most beautiful loving-kindness to the whole universe.

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“But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.” (Surah Al-Baqarah, 2:216).

I would like to thank to my lovely supervisor Prof. Sanaa Abou-Dagga for her great encouragement and support throughout my master study life in IUG. She is more than just a lecturer or a supervisor for me. She is like a mother, a sister, and a friend to me; who keeps on pushing me forward to complete my goals.

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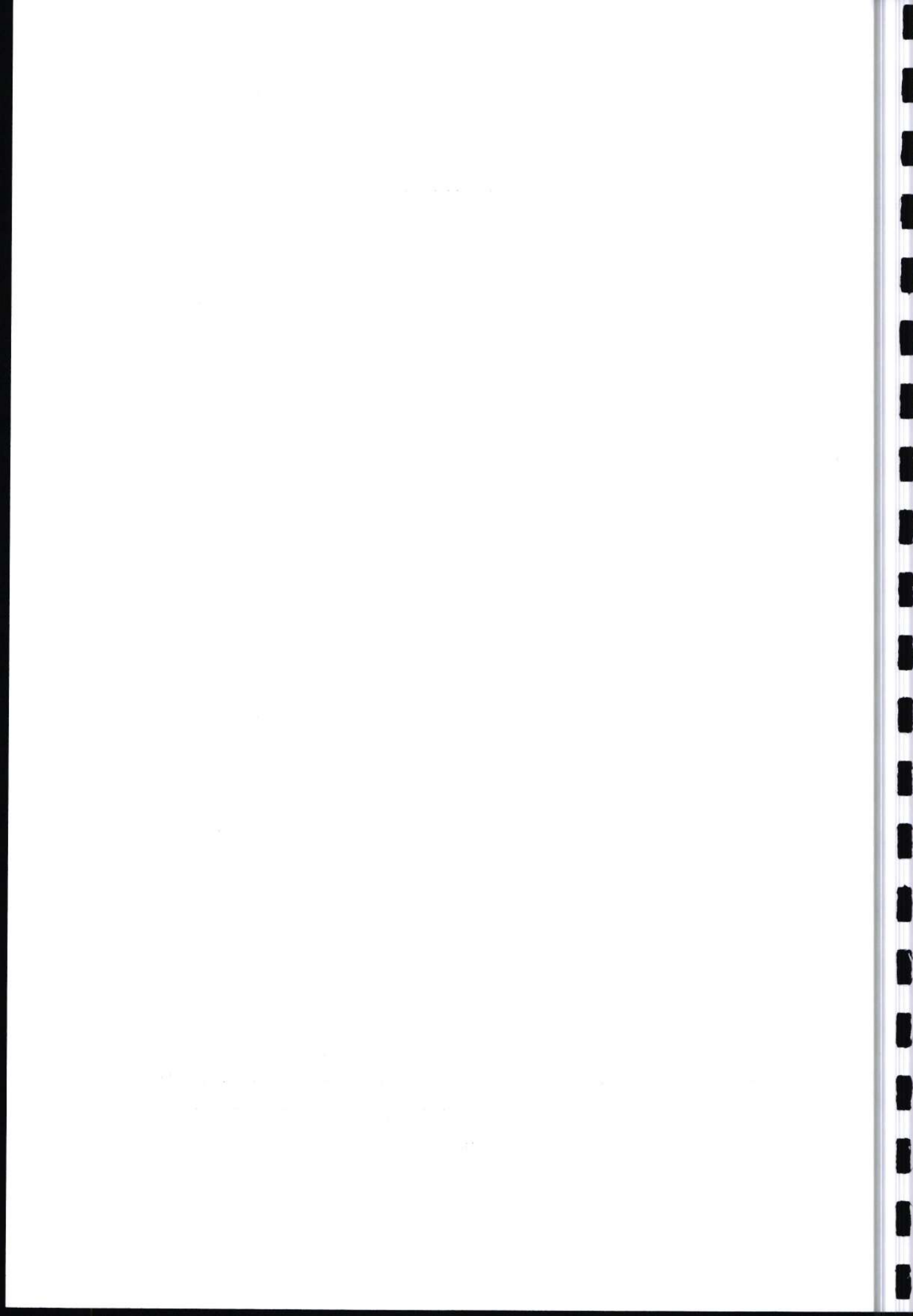
Furthermore, many thanks to my dear friends in Gaza who helped me in completing my study. Dear Alaaden Abi, Najlaa, Eman, Nadia, Nisme and Muhammed, your extraordinary efforts make me feel like I am at home in this great country, Palestine. I wish you to all get rewards for your all appreciated helps.

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List of Abbreviations

CEDAW	Committee on the Elimination of Discrimination against Women
GCDCAF	Geneva Centre for the Democratic Control of Armed Forces
CSW	The Commission on the Status of Women
EUPOL	European Union Co-ordinating Office for Palestinian
COOPS	Police Support
GCDCAF	Geneva Centre for the Democratic Control of Armed Forces
ICW	The International Council of Women
IWRAW	The International Women's Rights Action Watch
IMAGES MENA	The Palestine Report of the International Men and Gender Equality Survey in the Middle East and North Africa
IUM	International Islamic University of Malaysia
IUG	Islamic University of Gaza
	The Palestinian Initiative for the Promotion of Global Dialogue and Democracy
MIFTAH	Ministry of Education
MOE	Ministry of Education
NAWLEE	National Association of Women Law Enforcement Executive
P.B.U.H.	Peace Be Upon Him
PCBS	Palestinian Central Bureau of Statistics
PCPF	Palestinian Civil Police Force
PWWSD	Palestinian Working Woman Society for Development
RSPS	The Reader Self-Perception Scale
SPCC	Self-Perceived Communication Competence Scale
SPPA	Self-Report Profile for Adults
SPSS	Statistical Package for the Social Sciences
S.W.T.	Subhana We Teala
TAM	Women Media and Development
UM	University of Malaysia
UN	United Nations
UNRWA	United Nations Relief and Works Agency

UNESCO

WCLAC

WILPF

The United Nations Educational, Scientific and Cultural
Organization

Women's Centre for Legal Aid and Counselling

Women's International League for Peace and Freedom

-
*Note: Sort Alphabetically

Chapter 1

Introduction of the study

Chapter 1 Introduction of the study

1.1 Background

The protection of women rights, in all over the world, must be seen something essential for the development of communities, like any human beings. As the issue of glittering women was existed throughout history, today there are number of organizations concerning about women such as; The International Council of Women (ICW), The Commission on the Status of Women (CSW) and The International Women's Rights Action Watch (IWRAP) to achieve this essential goal in every part of the world. Challenges women face are bazillion and among them are women in man dominated professions. Martin and Barnard (2013), mentioned that women who have occupations in man dominated professions face gender discriminations and biases. So, this issue is certainly critical for humans not just due to the financial aspects only, but also due to psychological, political and social aspects.

Furthermore, Palestinians have been taken place in many studies because of ongoing persecutions, in which until now they have not been given even simple human rights. Palestinian scholar Qouta stated that "Palestinians have been subjected to protracted and systematic suppression and brutality that traumatizes the entire community" (2000, p.1). Hence, 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. Moreover, most of Palestinian women were working in facilities such as; 9% percent in agriculture and fishing, 11% percent in mining and manufacturing, 0.6% percent in construction 12% percent in commerce and 2% percent in transport storage, respectively (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).

According to reports of Committee on the Elimination of Discrimination against Women (CEDAW, 2017), Palestinian women face numbers of problems including mortality of infants and maternal because of insanitary conditions. The illegal occupation has worsened this issue by rejecting the requests of health clinic services of mother-infant in Palestine, and the infant mortality rate is 6.4 per 1,000 single live births (Adalah, 2018). Moreover, the illegal occupation undermines healthcare of Palestinian in Gaza and West Bank. This situation contributes to women in Palestine worse life expectancy and health outcome (Efrat, 2015).

Abunimah (2018), mentioned that Palestinian in Gaza do not get adequate health care because of blockade by the illegal occupation. The needs of patients who want to travel for treatment, are repeatedly banned or postponed. According to the reports of Women's Centre for Legal Aid and Counselling (WCLAC) (2018), in 2016 8,242 permits of Palestinians in Gaza for medical treatment, were postponed to a long period of time and 1,726 were banned by the illegal occupation forces. Furthermore, these constraints are cursory for mothers, daughters and wives which is unbearable, conforming to these reports.

Daoud (2017), stated that in Palestine only 25 day care centres are supported by the government which cause "severe shortage" for Palestinian women to enter the employment market. Women's International League for Peace and Freedom (WILPF) (2017), reported that, destruction, violence and vandalism of property in Palestine, which is done by the illegal occupation forces, cause "overburdens women with increased responsibilities, including financial ones, for members of their family." This deprived life condition affect Palestinian women and their agricultural livelihoods, accesses to basic facilities including healthcare, education and even water.

UNESCO (2014) reported that the insecurity of food amongst women is 51% percentage in Gaza. According to this report the main reason behind this catastrophe is the siege which is done by illegal occupation forces in Palestine. This problem has been worsened after 2014 war because of increased number of displaced Palestinian in Gaza. Women in Gaza who are considered as primary caregivers face serious trials including coping with injuries or killed close relatives.

Study done by The Palestinian Initiative for the Promotion of Global Dialogue and Democracy (MIFTAH) Palestinian Working Woman Society for Development (PWWSD), WCLAC, and Women Media and Development (TAM) (2018), with five hundred Palestinian refugee women in Gaza and West Bank, found out that there are many women who directly exposed to physical assault and threats of being attacked by the illegal occupation forces. Most of these women exposed to detention and verbal attack at check points and they were coerced to live in shelters, under unhealthy circumstances. 21% percentage of these women has been exposed to tear gas and beatings while they are pregnant. Majority of these women are unable to visit religious places.

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's 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 and their coping strategies.

According to Global Network Perspectives (24 March, 2017), women in all over the world are challenged with systematic barriers in their work environment and these challenges differ from culture to culture. Some of them were as below.

In Chile, the researchers found out traditional structure as challenge, which ladies have been expected to be responsible for nurture and home life mostly and men have been expected to "take charge" mainly. So, in such an understanding when women are powerful and good in leadership, it is understood something against to their norms. In Chile, people have stereotypes on "women can't lead".

Moreover, in China, there are two kinds of main challenges, in which societal and organizational level. In security industry, China does not allow women to enter in to societal level. Their community has full bias against ladies, even they have saying that "It is better for a woman to marry well than find a good job.". Even, women are not given priority to choose what they really want in societal level.

On the other hand, in Ghana, men have been expected to look for a job rather than women, because they should take care about their families, in general. Sometimes, women may not have opportunity to get a leadership position even though, they were well qualified as their male coworkers. Besides, in Indonesia the problem is different, in which even men and women do the same work with the same qualification, but they receive less payment than their male coworkers.

Furthermore, in Japan, although there are growing numbers of women in work life, %44 percentage of them have problem because of the pregnancy issue. Pregnant working women in Japan, have to leave their job when they give birth and then, when these mothers wanted to return to work life, they face with part-time jobs with less payment. In Turkey, the challenges for women employment at the micro level, establish one of the most obvious and continuing issues in terms of gender bias in the work environment. In the UK the challenges are more unspoken, in which even they have maternity leave but not all companies pay enough for mothers to have extended leave comfortably.

Australian Sex Discrimination Commissioner in Human Rights, mentioned that, there are a lot of discouraged women in man dominated professions in Australia's top businesses, due to workplace culture (meaning that perception of gender, specific biases), the lack of family role models, and structural matters in the establishments (like these establishments are mostly deterrent, which have standards of long hours and most of them do not offer work-life balance and flexibility) (Broderick, 2013).

In the US, results of POLITICO survey showed that there is a big gap of gender in federal law enforcement for years in which while in 1996, %14 percentage of women held the work in 2017 this percentage just increased %1 which is another example of gender bias in a man dominated profession (Ripley, 2017).

Likewise, women engineer cope through positive involvement with female role models, support of families, and social support as a general. The previous experiences with discriminations linked with sense of belonging to engineer women' fields. Hence, these factors played role as buffers to respond negative reactions on their social identity. Moreover, to prevent discriminations in man dominated professions for women; forming social support in traditionally man dominated work environments and affording positive female role models would be expressive suggestions to encourage their willingness (Richman & vanDellen, 2011).

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 emphasizes 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 emphasizes 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; Loroz, 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).

In Palestinian context, there are some discriminations, like similar to other places, in policing in addition to ongoing persecutions. Alhussein (2016), who is the head of the gender unit at the Palestinian Civil Police Force mentioned that;

“Surprisingly, the biggest challenge was to overcome the entrenched idea that there was no existing discrimination against gender in the police. To bring about the recognition of gender differences and gender-related obstacles was a first step, and not an easy one, as it demanded rethinking our work and how we were delivering our services to the people we were assigned to serve” (p.49).

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.

1.2 Problem Statement

Palestinian women face number of challenges in their lives as other women all over the world besides their daily challenges because of occupation. However, many of the challenges were not just due to economic, political and social conditions, but of being part of a profession that is dominated by men (Martin and Barnard, 2013; Parnaby and Leyden, 2011; and Richman and vanDellen, 2011). Therefore, this study comes to assist in contributing to the understanding of how Palestinian women in policing self-perceive themselves and how they cope with work challenges. Psychology literature shows self-

perception that is connected with coping strategies might assist women in dealing with their trials and challenges more professionally (Kraag et al., 2006; Viñas et al., 2015).

Besides, there were some gaps in the reviewed literature in the field with regard to combining self-perception of women in man dominated professions with their coping strategies in different contexts and cultures such as Palestine, where women live in conditions that are very challenging and unstable because of the occupation and siege. Thus, it was thought that cross culturally to listen to Palestinian women in policing perceptions on how they see and feel about themselves and how they cope with their daily challenges, might be something that contribute to the field of the study.

1.3 Research Questions

The present study searched answers for following questions:

1. What is the self-perception mean score for Palestinian women in policing in Gaza?
2. What is the mean score for each of the domains of the self-perception scale (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)?
3. Is there any relationship between policing mean scores of Islamic moral and Global self-worth for Palestinian women?
4. What are coping strategies of Palestinian women in policing in Gaza?

1.4 Scope and Objectives

The study aimed to achieve the following objectives:

The purpose of the present study was to delineate the self-perception of women in a policing- a man dominated profession- in Gaza and their coping strategies.

The self-perception of women in policing was examined through the following dimensions: sociability, job competence, nurturance, physical training, physical appearance, balance between home and work, Islamic moral, household and work

Chapter 3

Methodology

Chapter 3 Methodology

3.1 Introduction

In the present chapter, self-perception of police women in Gaza was quantitatively investigated via using Self-Perception Profile for Adults (SPPA), after culturally adapting the questions for Palestinian Police Women. Coping strategies were studied qualitatively via in-depth focus group interview. The chapter begins with research design, followed by information about participants, instruments, procedures and the study challenges.

3.2 Research Design

The present study used mixed design where both quantitative and qualitative methodologies were used. Mackey and Gass, (2005) defined quantitative research as “the quantification of data and some sort of numerical analysis is carried out” and qualitative research as “the data cannot be easily quantified and the analysis is interpretive rather than statistical” (p.2). While the quantitative data analysis was carried out via the Statistical Package for the Social Sciences (SPSS), the qualitative data was analyzed via Grounded Theory (GT) which was developed by Glaser and Strauss in 1960. It uses inductive reasoning processes to understand and explain human behavior (Elliott and Lazenbatt, 2005). Hussein, Hirst, Salyers, and Osuji stated that “Because of its emphasis on the utilization of a variety of data sources that are grounded in particular contexts, GT provides a natural theoretical fit when designing nursing research studies” (2014, p.1). Descriptive statistics including correlation coefficient were used to analyze the data.

3.3 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. Purposive sampling method is one of the most prevailing sampling techniques which pursues to participants of group consistent with preselected conditions (Mack, Woodsong, Macqueen, Guest, & Namey, 2005). The participants were chosen regardless of their position in the department in order to administer focus group interview for the part of Qualitative study.

According to Litosseliti (2003) focus group interview consist five to ten people that they gather together to express their views and perceptions on a studied issue, in a comfortable environment and the participants are volunteer actually. This interaction is the result of the researcher's wisely premeditated series of arguments and during the interaction the researcher takes role of a moderator. 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.

3.4 Instruments

To achieve the aims of the study, the researcher used two instruments to collect data which are questionnaires for the part of quantitative which aimed to measure self-perception of police women in Gaza and interview questions for the part of qualitative which designed to find out their coping strategies.

3.4.1 Self-Perception Profile (SPPA) for police women in Gaza

As mentioned by Wilson (2016) there were limited literatures on the experiences of women and their perception in policing. Beginning with reviewing the current literature, there were not accessible materials that exactly addressed the research questions. Therefore, to measure Self-perception of police women it was used Harter's (1985) "Self-Perception Profile for Adults" which quantitatively measures self-perception. Moreover, it was culturally adapted the questions 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) consists of twelve detailed items with an additional subscale that are particularly designed for adults who are between 20 and 60 years old. Furthermore, while the subscale of SPPA is Global Self- Worth the rest of twelve main domains are "Intelligence, Job Competence, Athletic Competence, Physical Appearance, Sociability, Close Friendship, Intimate Relationships, Morality, Sense of Humor, Nurturance, Household Management, and Adequacy as a Provider" 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.

For the initial stage, it was started with Self-Perception Profile for Adults questionnaires which took time to adapt the questions culturally for Palestinian police women. Then it was translated from English to Arabic and from Arabic to English with the help of professionals. For the stage of adaptation of the SPPA, after reviewing articles, pre-interview was done because of limited sources on Palestinian police women. The pre-interview done with three professionals who were involved in teaching and training in the police department.

Moreover, these professionals read the SPPA and then they were underlying important parts for their culture and the missing parts to let the research reaches to its aim. As it was said before SPPA consist of 50 questions with 12 dimensions. Among these dimensions "Sociability, Job Competence, Nurturance, Physical Appearance, Intelligence, Sense of Humor and Global Self- Worth" were not changed at all just instead of saying "Some adults or Other adults" it was replaced with "Some police women or Other polices".

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 statements; half of them were positively evoked and the rest was negatively evoked.

Although the numbers of the form were not changed, the number of statements in the dimensions were changed. For example; in the original form each dimension consists of 4 questions but "Global Self- Worth" consists of 6 questions. Moreover, after culturally adapting the statements it was found that "Sense of Humor" did not attach importance to police women that much, so the number of questions reduced to 2 statements. Also, in the part of Islamic Moral (instead of Morality), it was found that three statements were good enough to let the participants to express their feelings since the statements were kind of repetition with different words for the issue of reliability. To make sure the participants understand well during answering the questions. And the number of the rest remained as it was.

Moreover, Sense of Being a Woman was added as a new domain. Based on previous studies and the pre-interview, it was believed that women in man dominated professions place emphasis on sense of being a woman when it comes to their self-perception. This new domain consists of three statements and one of them was as below (the rest of the questions are in the part of appendix 8):

"Some police women think that "women run further as men" in policing" BUT
"Other polices think that "man run further" than women in policing"

Furthermore, as it was highlighted before that because of cultural adaptation stage, some dimensions were changed and the reasons were as below:

It was called as Physical training instead of "Athletic Abilities" because of the financial, cultural and political problems in the country, so the meaning of athletic abilities restricted to physical training, since it was ensured that all police women got physical training which was obligatory for all.

It was called as Balance between home and work instead of "Adequate Provider" because of the financial and political problems in the country. As it was mentioned in the reports of PCBS (2017), women in Palestine face the largest employment gap and only the amount of female labor force involvement was 19.3% as of 2016. Palestinian people already have financial problems but they keep fighting so when issue comes to measure their self-perception it would be better to find a dimension which measures accurately. Furthermore, it was found that as a woman to keep balance between home and the work is something really important that effects on self-perception of women positively.

It was called as Islamic Moral instead of "Morality" because the participants of the present study respect and belong to Islam. It would be clearer for them to make sense about the dimension.

It was called as Household and work management instead of "Household Management" because it was found that for them household management important as work management, since most of the police women are mothers in the same time, which is a cultural issue.

It was called as Close relationships instead of "Intimate Relationships" because the present society is a collectivistic society in which they act according to their cultural and religious norms. In Palestinian society to have an intimate relationship is accepted only after marriage. Since among the participants of the present study, there were single females as well, it was found that to broaden the meaning by calling it "Close Relationships" would be better.

Thereafter, pilot study was done with seven police women in the department of Gaza, it was ensured that all of them understood the questions well. There was a problem in the instruction of the form, so in the part of challenges that was explained deeply. 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).

Validity and Reliability

The validity of an instrument is defined as an integrated evaluative judgment of the degree to which empirical evidence and theoretical rationales support the adequacy and appropriateness of inferences and actions based on test scores or other modes of measurement (Messick, 1989). Reliability is meant as the consistency of instruments used for measurement (Salkind, 2009).

Research showed good validity and reliability evidences for the SPPA. For example, Rudasill, and Callahan (2008), found evidence for validity and reliability of SPPA on gifted population. Likewise, Rose, Hands and Larkin, (2012) and Thomson, and Zand (2011) found good level of reliability and validity of Harter's Self-Perception Profile for Adolescents (SPPA) on an Australian sample and respectively on African American samples.

In this study, during the stage of the process of cultural adaptation, items were translated from English to Arabic and from Arabic to English. As it was mentioned by Tsang, Royse, and Abdullah (2017) translating questionnaires or developing new one might challenge and the most important part is whether questionnaires psychometrically make sense and usable effectively for clinical settings and researches.

To establish content related evidence for the adapted SPPA, the items were reviewed critically by seven experts in the field from different universities (IUG, IIUM, UM). Experts checked the items by modifying, eliminating and/reclassifying certain items (see Appendix 13). Changes were adopted by the researcher after consulting with the supervisor.

With regard to reliability of the SPPA in this study, the Cronbach's Alpha reliability estimate of the internal consistency of the 13 domains with 50 items was found as 0.90 which is considered high.

3.4.2 Coping strategies focus group interview

For qualitative part, to measure coping strategies of women police women in Gaza, Palestine, focus group interview was done with 5 participants. The operational definition for coping strategies is "unique, steady factors that help police women to mentally and physically adjust during stressful life events."

Moreover, 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. The last two questions were the main questions for the scope of the present study in which about major challenges of police women and about their coping strategies during stressful events in Gaza, Palestine.

Validity and Reliability

As reliability and validity defined in the previous part, in qualitative data they are obtained differently. Credibility, transferability, dependability, and confirmability are terms for validity and reliability of qualitative data (Onwuegbuzie and Leech, 2007).

By credibility it is meant the trustworthiness of the results. In the present study triangulation (through measuring self-perception via both SPPA and interview questions.) and member checks administered to confirm exactness of the results. For transferability which means generalizability, it was ensured that each participant understood the questions of SPPA and the interview fully, the supervisor and other professionals inspected the instruments and marked any concerns (Smith, 2007).

The issue of dependability which means reliability, was obtained via checking the accuracy of the data and to make sure the same procedure could be applied for future studies which included, usability issues and multiple triangulation as well. Lastly, conformability was attained via describing every single detail in methodology part, and explaining the results in the light of previous studies. All data for focus group interview was collected from transcribe of the interview via member checks the objectivity of the evaluating results was obtained carefully. Also, the help of the professionals played key role during evaluation of the data (Whittemore, Chase, and Mandle, 2001).

3.5 Procedure

3.5.1 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 (Appendix 1). After this step, another related permission were 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. The researcher was welcomed so friendly and the police women were helping the researcher to reach to her aim. 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. So, these two police women helped to the researcher to distribute the questionnaires and to collect them however, it took almost two weeks to collect the all quantitative data.

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 (see Appendix 12) after their volunteer agreement was gotten.

The interview took one and half hour. Four of the participants were existing since the beginning of the interview, but the fifth one was on the way when the interview was started, so she could answer just the last three questions with the group which are the key

questions for the scope of the present study. The answers of the first three questions were gotten via telephone interview. The participants were really comfortable and happy to be part of the present study.

3.5.2 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.

Before these stages, each score of SPPA form counted manually. For example, for each statement there were numbers and these numbers were from 1 to 4, so it was needed to write the number of the statement that was chosen by the participants. There were 50 questions and for each questions the same way was followed, which took almost 15 minutes to complete the manual calculation of just one form. After giving the numbers to the statements, the mean of all dimensions were calculated manually which took almost 20 minutes to complete the manual calculation of one form only. Hereafter, all dimensions for all participants were entered to SPSS to found out general profile for self-perception of police women in Gaza. Lastly, the findings were explained clearly at the part of results with related tables.

On the other hand, Grounded Theory was used for the Qualitative part of the study in order to describe the results of focus group interview and come up with themes. It was reached really rich data via focus group interview which was aimed to find out the coping strategies of women in policing. Thenceforth, transcribing of the interview was done by the researcher with the help of experts which took long time to complete it. 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.

Then, the results of the present study restated and assessed based on research questions. The Self-Perception and Coping Strategies of police women in Gaza, Palestine, presented with rich explanation of findings. Then the results were extended to the population of Palestine. Additionally, practical implications of findings and theoretical arguments were discussed based on previous studies which were taken in place in the part of literature review.

3.6 Study Challenges

It was suggested that in general police officers have been exposed disinclination in participating in researches (Charles, 1982). Although in the present study Palestinian police women were really open and happy during their participation in the study but even the possibility of this issue may effect on their responses during in-depth focus group interview.

Likewise, the other observed challenge was the questionnaires which was used to measure self-perception of women in man dominated professions. SPPA does not have Arabic version. It was the first time for Palestinian context, which means it is not standardized for this population. Moreover, during the translation of the instruction of SPPA form, it was found that most of the participants understood wrongly. For example, at the first statement it was mentioned that:

“What you need to first decide is whether you are more like the adults on the left side who like the way they are leading their lives, or whether you are more like the adults on the right side who don’t like the way they are leading their lives. Don’t mark anything yet, but first decide which kind of adult is most like you, *and go to that side* of the statement.” (p.12).

Most of the participants understood in a way they need to go through on the right or the left side from the beginning to end of the questions. This is against to the aim of the form at all. Therefore, all participants were informed that “For each question they can chose statement on the right side or the left side, it is up to them. They just need to choose one of

the side for each question.” So, it is really important to highlighting this point for the scope of the study.

Consequently, as a suggestion; other researchers may work on the same topic with larger sample size along findings of the present study. Also, they may use SPPA with larger sample to find out level of reliability and validity for Palestinian population.

3.7 Summary

In research methodology part, it was elaborated broadly the framework for the research strategies that were used for the present study. After culturally adapting SPPA, it was used to measure self-perception of police women in Gaza, and focus group interview was administered to find their out coping strategies. In the part of the quantitative study, the number of participants were 99 and amongst them 5 participants attended to focus group interview from Gaza Police Department. The findings of the present study will be showed and discussed in the next chapters.

Chapter 4

Results

Chapter 4 Results

4.1 Introduction

In the present chapter, the results were presented with tables and graphs to provide more visual description of the collected data. The results were presented accordingly; which firstly demographics of the participants for both quantitative and qualitative data, Self-perception for police women and Coping strategies of police women in Gaza.

4.2 Demographics

The sample of the present study consisted of 99 police women. Among these 99 police women 33 of them were from Gaza (%33.3), 21 of them from Jabalia (%21.2), 21 of them from Khan Yunis (%21.2), 8 of them from Wusta (%8.1), and 16 of them were from Rafah (%16.2). Moreover, while the age of the participants varies from 23-49, the mean was 32.3 (SD=6.11). With regards to rank in the policing; 41 of them were police officers (41.1%), 27 were sergeants (27.3%), 3 were Captains (3.0%), (3%) were Assistants, 10 were Soldier (10.1%) and (10%) were Lieutenant (see Table 4.1).

Table (4.1): Demographics

Age	23-49	Frequency	Percentage
Area	Gaza	33	33.3%
	Jabalia	21	21.2%
	Wusta	8	8.1%
	Khanyunis	21	21.2%
	Rafah	16	16.2%
Rank	Police officer	41	41.4%
	Sergeant	27	27.3%
	Assistant	3	3.0%
	Soldier	10	10.1%
	Lieutenant	10	10.1%
	Major	5	5.1%
	Captain	3	3.0%

On the other hand, among these 99 participants, the focus group interview was done with 5 of them. These 5 interviewees were from Rafah, Khan Yunis, Wusta and Gaza. While the ages of the interviewees were 38 years, 33 years, 33 years, 34 years, and 40 years old and their work experiences were for 10 years, 10 years, 6 years, 2 years and 10 years, respectively. Besides, four of the interviewees were married and one them was widowed. One of the participants, was a captain and her educational level was PhD. And the rest of them, had bachelor's degree and they defined themselves as police officers, whose take big responsibilities in the police department. Table 4.2 shows demographics of the interviewees.

Table (4.2): Demographics of the interviewees

Participants	Age	Area	Education Level	Marital Status	Work Experience	Rank
Aisha	38	Rafah	PhD.	Married	10 years	Captain
Fatima	33	Khan Yunis	Bachelor	Married	10 years	Officer/Police
Hatice	33	Gaza	Bachelor	Married	6 years	Officer/Police
Zeynep	34	Gaza	Bachelor	Widowed	2 years	Officer/Police
Nur	40	Wusta	Bachelor	Married	10 years	Officer/Police

4.3 Self-Perception for Police Women in Gaza

In the present part, the results of quantitative data detailed. Besides, the results of qualitative data; on the self-perception of police women were presented, as two themes. These themes were called as "Being a woman in policing" and "Experience of policing and its' effect on sense of self as a woman".

As it was mentioned before, that the Self-Perception Profile for Adults (Messer and Harter, 1986) was used to measure the self-perception of police women in Gaza, Palestine. So, 13 dimensions of the self-perception tool, were explained with graphs for 99 police women. After these; score of domains, the most and the least important ratings,

discrepancy and correlation between Islamic moral and Global self-worth were described, for police women in Gaza.

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).

Dimensions of Self-Perception Profile

In this part, detailed results of 13 dimensions of self-perception for police women in Gaza were presented with graphs.

4.3.1 Sociability

According to Messer and Harter (2012 Revision of 1986 manual), sociability means people's behavior with others. For example; in the form, it was nominated by stating that: "Some police women feel at ease with other people" and "Some police women feel that

they are enjoyable to be with". In the present study, 99 police women answered this part positively, by mean of 3.17 (SD=.49), which is considered as high level of sociability that results as high level of self-perception. Additionally, Figure 4.1 provides detailed explanations of the results for sociability.

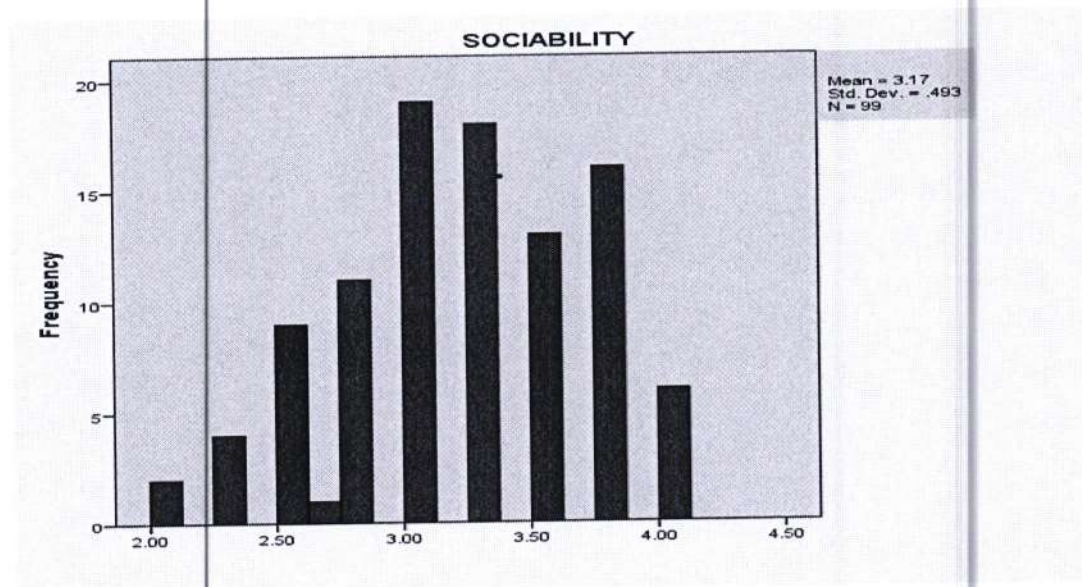


Figure (4.1): Sociability

4.3.2 Job competence

Messer and Harter (2012 Revision of 1986 manual) defined Job competence as; "Taps perceptions of competence in one's major occupation, job, or work" (p.7). The examples for this domain were: "Some police women feel they are very good at their work" and "Some police women are proud of their work". As questions of the present domain, were so clear for the participants, they chose positive statements mostly, by mean of 3.43 (SD=.46). So, it could be said that; police women in Gaza have high level of job competence, which is resulting with high self-perception. As well, Figure 4.2 gives full descriptions of the results for job competence.

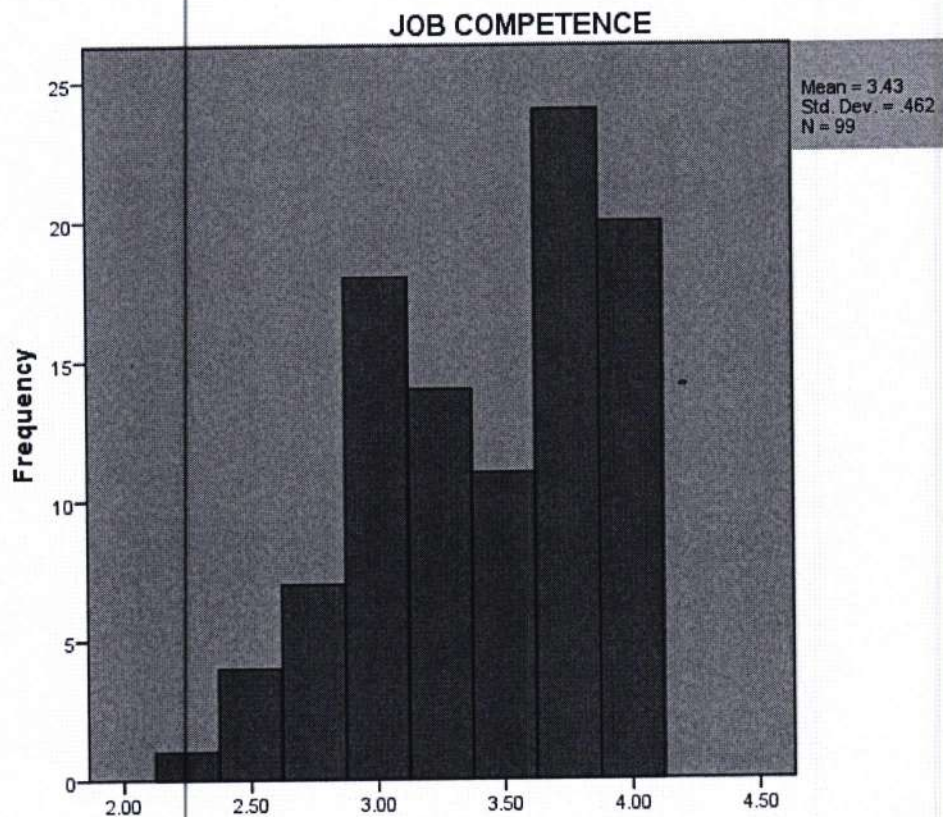


Figure (4.2): Job competence

4.3.3 Nurturance

Nurturance, relates the way of caring for other people (Messer and Harter, 2012 Revision of 1986 manual). Statements of this domain includes: "Some police women see caring or nurturing others as a contribution to the future" and "Some police women feel they are good at nurturing others". Despite of financial and psychological challenges in Palestinian society, most of the police women marked this part emphatically, in which mean is 3.34 ($SD=.49$). Therefore, it was concluded that, police women in Gaza have high level of Nurturance that, lasted with high level of self-perception. Figure 4.3, shows clear interpretations of the results, for nurturance.

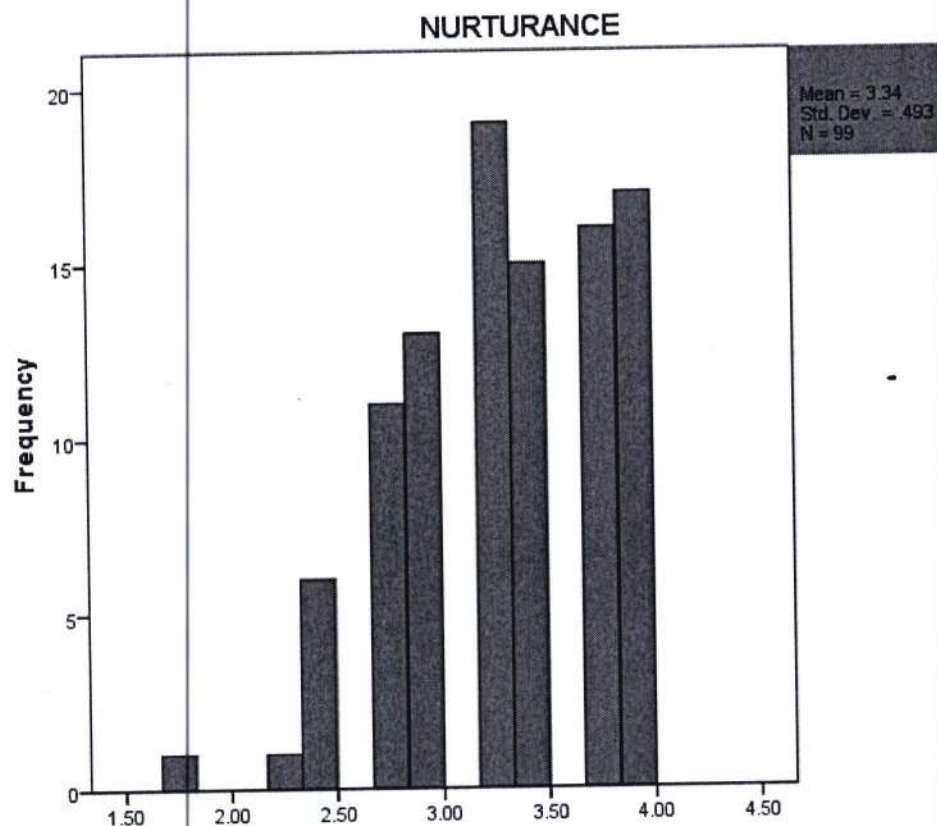


Figure (4.3): Nurturance

4.3.4 Physical training

This new domain, called in the original form as; "Athletic Abilities". Messer and Harter, (2012 Revision of 1986 manual) defined the concept of physical abilities in terms of sports. However, as it was mentioned before, because of economic, political and psychological problems; Palestinian women do not find proper time and environment for sports. So, instead of asking to the police women on their sport abilities, it was asked on their physical training. Since it was ensured that, Palestinian police women got physical training, which is obligatory for policing. Some of the questions were: "In physical training some police women feel that they aren't capable enough" and "Some police women think they could do well at just about any new physical activity they haven't try before" (Each

statement has its' opposite statement, for all questions in the form). The mean for physical training is 3.07 (SD=0.61). Therefore, as it was seen from the mean number; Palestinian police women have high level of self-perception, in terms of the present domain. Figure 4.4 illustrates clear explanations of the results, for physical training.

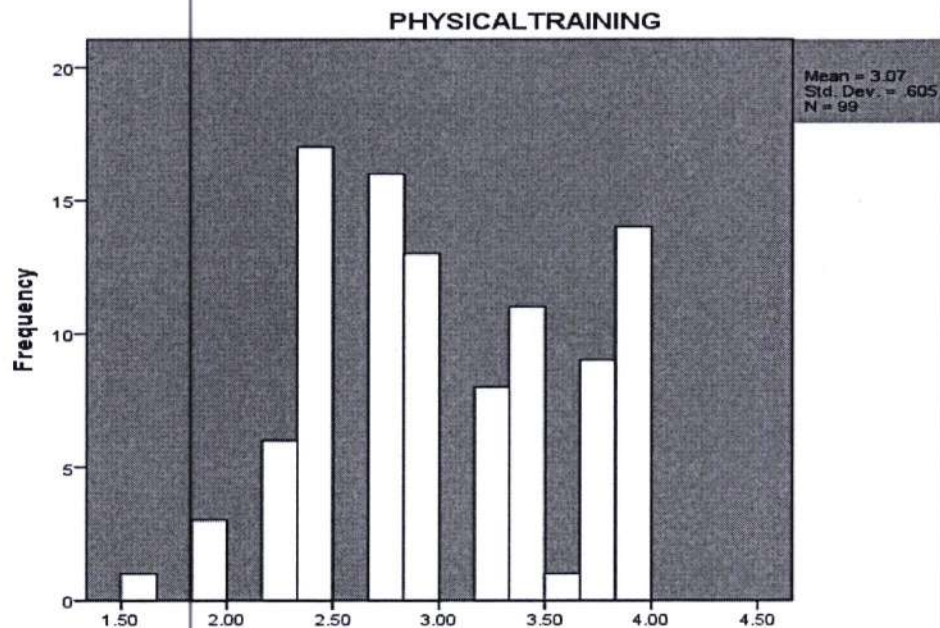


Figure (4.4): Physical training

4.3.5 Physical appearance

It refers to “the way one looks” (Messer and Harter, (2012 Revision of 1986 manual, p.7). Some of the questions were: “Some police women are happy with the way they look BUT other adults are not happy with the way they look” or “Some police women think that they are not very attractive or good looking BUT other adults think that they are attractive or good looking”. Most of the Palestinian police women, marked positively, in which mean is 3.36 (SD=.54). Thus, it could be said that; police women in Gaza have high level of self-perception in terms of Physical appearance. In Figure 4.5, the results presented clearly.

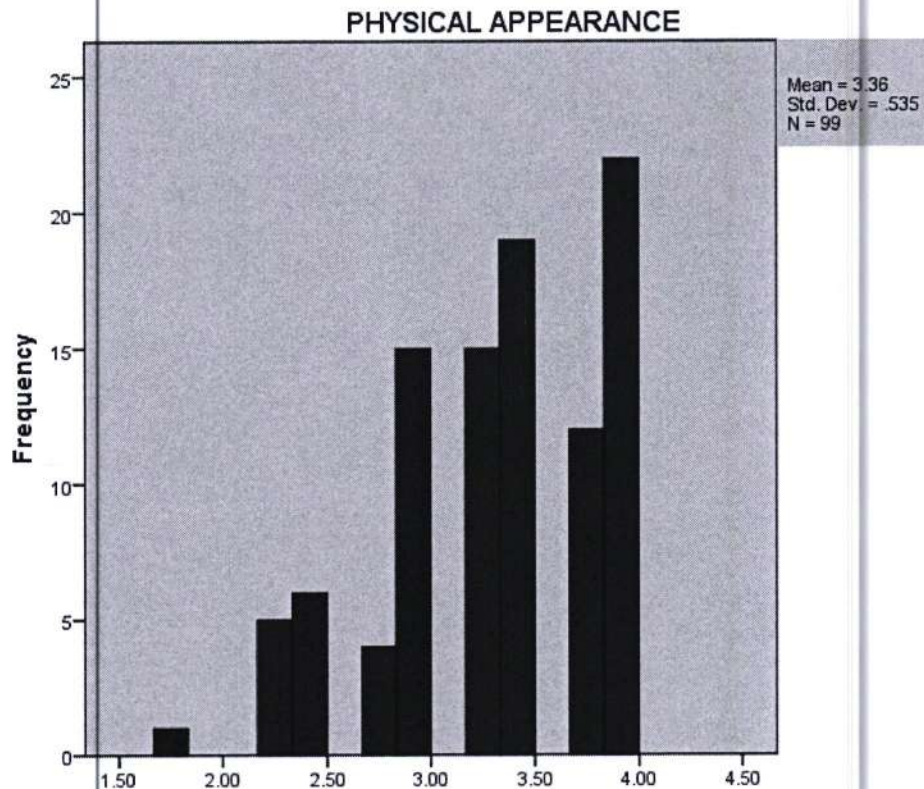


Figure (4.5): Physical appearance

4.3.6 Balance between home and work

Balance between home and work, is another new dimension, which was replaced with “Adequate provider”. In the manual of original form, the researchers explained adequate provider as; providing resources of support, for herself/himself or for others (Messer & Harter, 2012 Revision of 1986 manual). As it was seen in the explanation; providing resources is something that, Palestinian people do not have good enough chance to reach it, and again this is because of current political, financial and psychological problems. Therefore, how come it could be expected, this domain to measure self-perception of Palestinian police women.

As a result of this, based on pre-interview that, was done with the police women; “Balance between home and work” chosen as a new domain to measure their self-perception. Some of the questions were: “Some police women feel they are not adequately good in having balance between their home and job” and “Some police women are satisfied with how they keep balance between their job and home”. Besides, despite of overload work hours, and other hard work conditions; Palestinian police women, scored quite high in this domain as well, in which mean is 3.17 (SD=.64). Eventually, it could be underlined that, Palestinian police women in Gaza have high level of self-perception, in terms of balance between home and work. In Figure 4.6, the findings of balance between home and work showed, definitively.

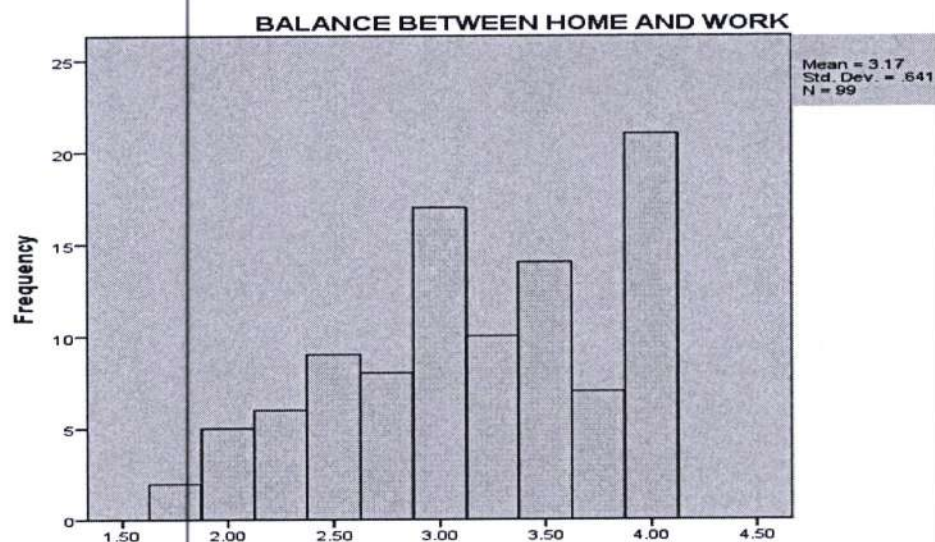


Figure (4.6): Balance between home and work

4.3.7 Islamic moral

Instead of calling it as Morality, this new domain called as; Islamic moral because, the participants of the present study; belong and respect to Islamic culture. Consequently, it was found more meaningful, to call it as Islamic moral. It refers to behaviors that, are in

line with Qur'anic verses and Hadith (deeds and words of the Prophet Muhammad (p.b.u.h.).

While the morality explained as; doing what is right or ethical, and staying away from what is wrong or unethical, Islamic moral defined as; doing what Allah (s.w.t.) advised us to do, and staying away from what Allah (s.w.t.) prohibited. Islamic moral, can be understood via Holy Qur'an and Hadith, according to beliefs of the participants, and other Muslim communities. Some of the questions were: "Some police women usually do what they know which is collateral to Islamic manner" and "Some police women live up to their own moral standards". Likewise, majority of Palestinian police women marked this domain, positively, and the mean for Islamic Moral is 3.62 (SD=.53), which is the highest mean score between 13 domains. Therefore, it could be noticed that, police women in Gaza have high level of self-perception in terms of Islamic moral. The Figure 4.7 presents, the findings for Islamic Moral explicitly.

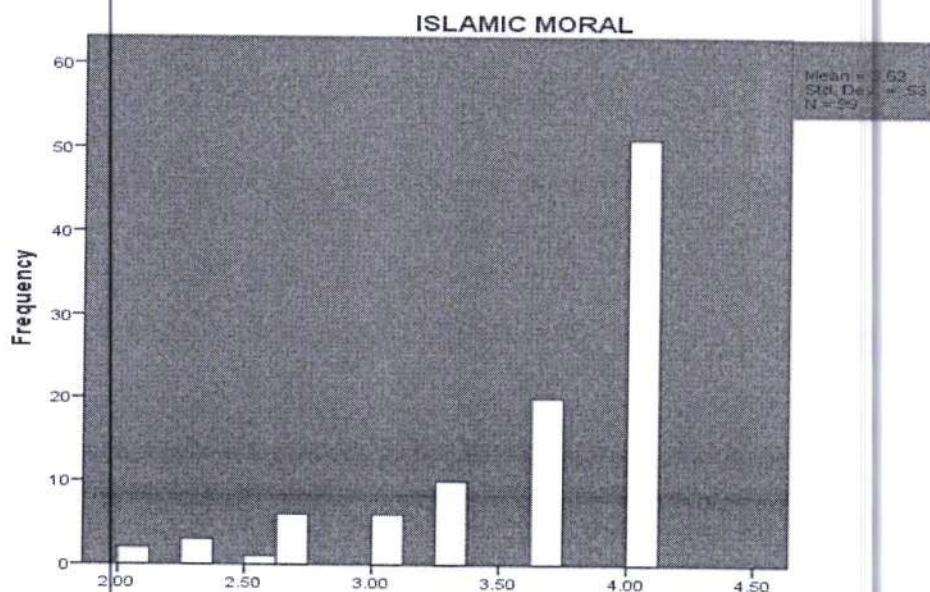


Figure (4.7): Islamic moral

4.3.8 Household and work management

Messer and Harter, (2012 Revision of 1986 manual) described household management as; managing household works. However, it was found better to widen the domain, by adding “work management” because of the scope of the study, in which the present study aims to investigate self-perception of police women. So, focusing on the work activities of police women, helped the researcher, to measure the self-perception of police women, accurately. Some of the questions were: “Some police women are not very organized in completing household tasks” and “Some police women aren't very efficient in managing activities at work”. Furthermore, diligent Palestinian police women, scored high in household and work management, in which mean is 3.32 (SD=.59). Therefore, it could be concluded that, police women in Gaza have high level of self-perception in terms of household and work management. Figure 4.8 demonstrates rich explanations of the results, for household and work management.

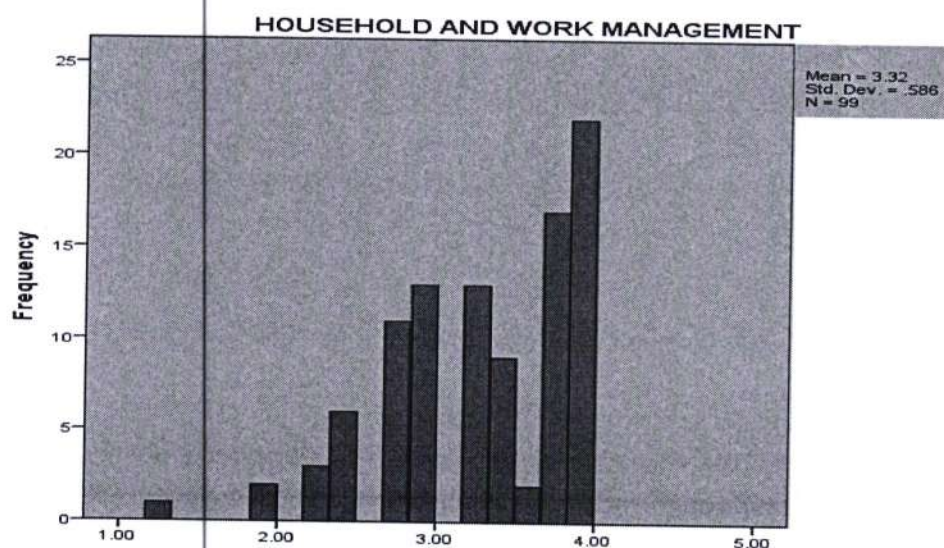


Figure (4.8): Household and work management

4.3.9 Close relationships

Although, the researchers explained “Intimate relationships” as “close, meaningful interactions or relationships with one’s mate, lover, and/or very special friend” in the

present study, it means different (Messer & Harter, 2012 Revision of 1986 manual, p.7). The intimate relationships replaced with close relationships, because of the culture of the participants, which is Islamic culture. According to police women in Gaza, this essential and close interactions can be with husband/wife, and/or with special friends in terms of friendship, and/or between family members and so on. As it was mentioned before, Palestinian culture is a collectivistic culture, in which intimate relationships accepted after marriage, only. Besides, because of the participants' culture and position as police officers, this domain marked lower than the rest, intentionally, (after the sense of humor), in which mean is 3.09 (SD=.55). However, as 3 means high score, it could be deduced that, police women in Gaza, have high level of self-perception in terms of Close relationships. Figure 4.9 shows rich descriptions of the findings, for close relationship.

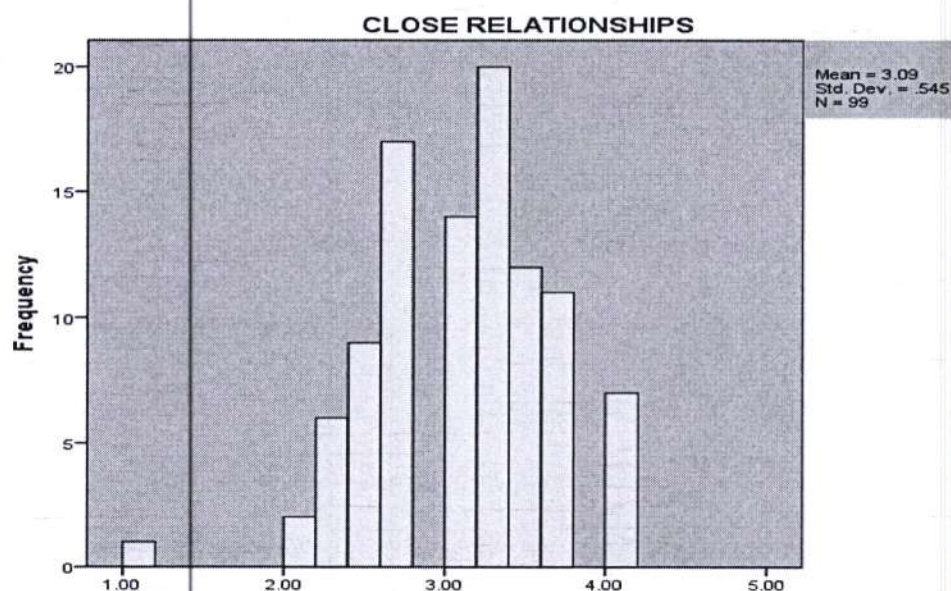


Figure (4.9): Close relationships

4.3.10 Intelligence

Messer and Harter, (2012 Revision of 1986 manual) defined intelligence as “the ability to learn and know” (p.7). Some questions were: “Some police women feel that they are intelligent” and “When some police women don't understand something, it makes them feel stupid”. Addition to that, majority of the police women in Gaza, marked this dimension

positively, in which mean is 3.35 (SD=.50). Thus, it could be concluded that, Palestinian police women in Gaza, have high self-perception in terms of intelligence. Figure 4.10 illustrates clear explanations of the findings, for intelligence.

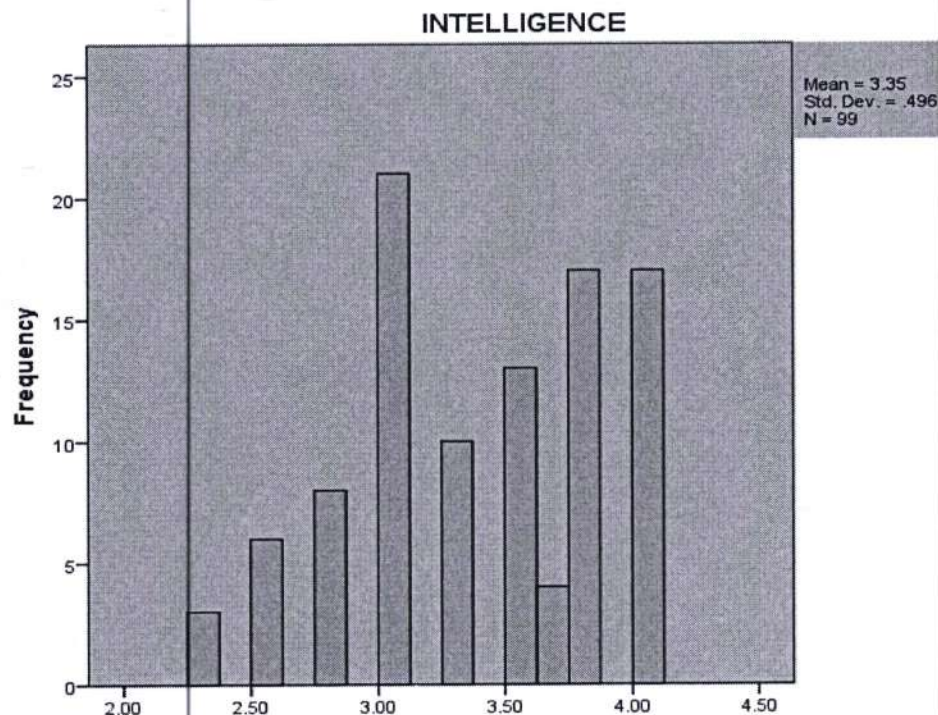


Figure (4.10): Intelligence

4.3.11 Sense of humour

It is defined as; “the ability to see the amusing side of things” (Messer & Harter, 2012 Revision of 1986 manual, p.7). The questions were: “Some police women find it hard to act in a joking or kidding manner with friends or colleagues” and “Some police women feel they have a good sense of humor”. Like dimension of Close relationship, Sense of humor marked positively, with the lowest mean score, which is 3.08 (SD=.65). Also, because of the same reasons, which cultural and occupational features of Palestine. Consequently, it could be said that; police women in Gaza, have high level of self-

perception in terms of sense of humor. Figure 4.11 presents clear descriptions of the results, for sense of humor.

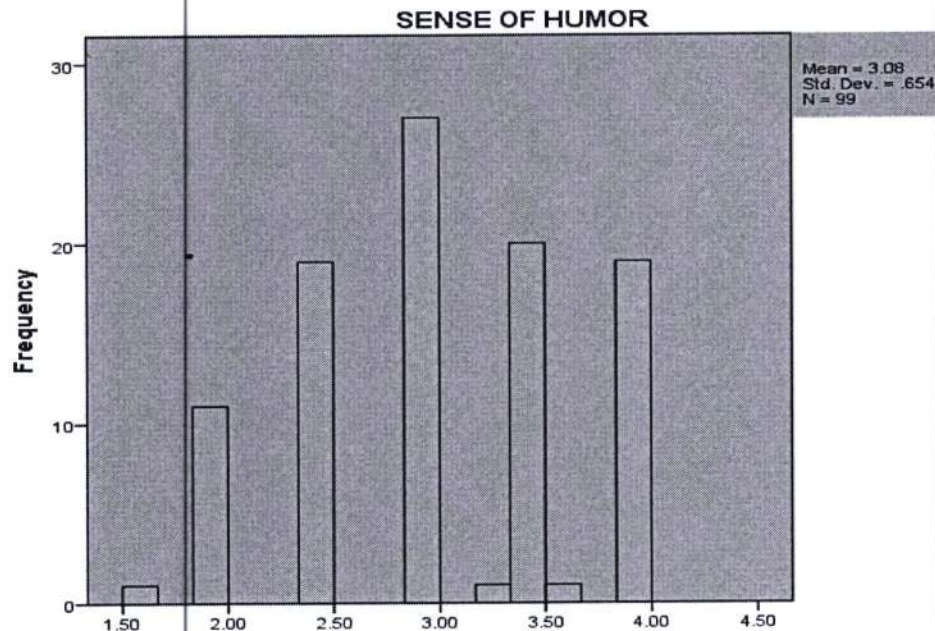


Figure (4.11): Sense of humor

4.3.12 Sense of being a woman

This new domain, was added because of the scope of the study, and due to the importance of the gender issue for women in man dominated professions. Sense of being a woman defined as; how ladies feel as a woman in their personal and/or work life. Some of the questions were: "Some police women think that "women run further as men" in policing" and "Some police women think that men play key role in policing". Palestinian police women, scored high in sense of being a woman, in which mean is 3.26 (SD=.63). So, it could be concluded that, police women in Gaza, have high self-perception in terms of sense of being a woman. Figure 4.12 shows detailed explanations of the results, for sense of being a woman.

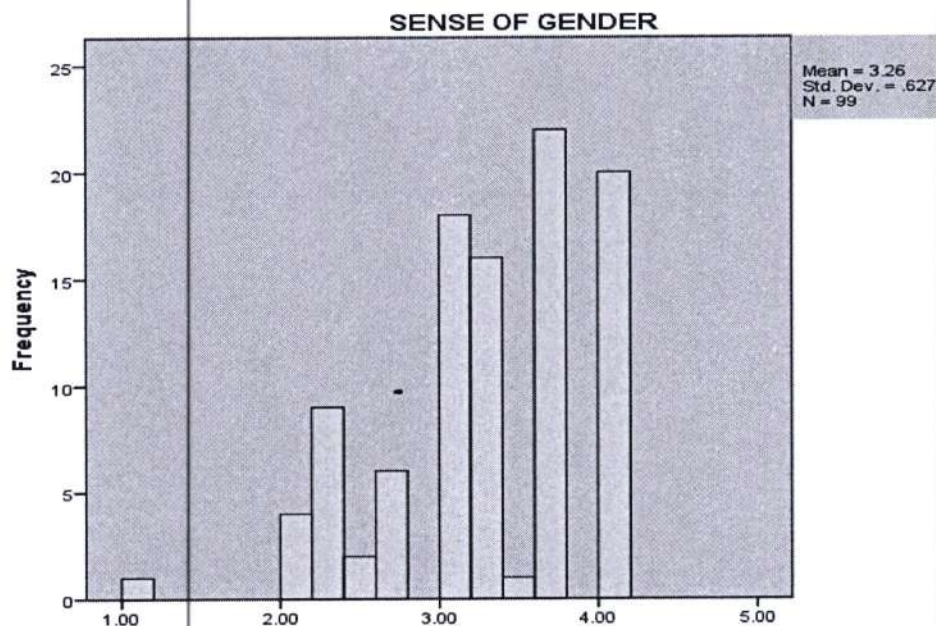


Figure (4.12): Sense of gender

4.3.13 Global self-worth

According to Messer and Harter, people's self-perception in terms of global self-worth, is free from all other domains, which were related to adequacy and competency (2012 Revision of 1986 manual). Some of the questions were: "Some police women like the way they are leading their lives" and "Some police women sometimes question whether they are a worthwhile person". Moreover, Palestinian police women, scored positively in global self-worth, and mean is 3.38 (SD=.53).

Addition to that, it was found that, there is a strong positive relationship between Global self-worth and Islamic moral which is .52. On the other words, it can be said that; police women who scored positively in Islamic moral, scored positively in Global self-worth as well. As a result, it could be concluded that; police women in Gaza, have high

self-perception in terms of global self-worth. Figure 4.13 presents rich descriptions of the findings, for global self-worth.

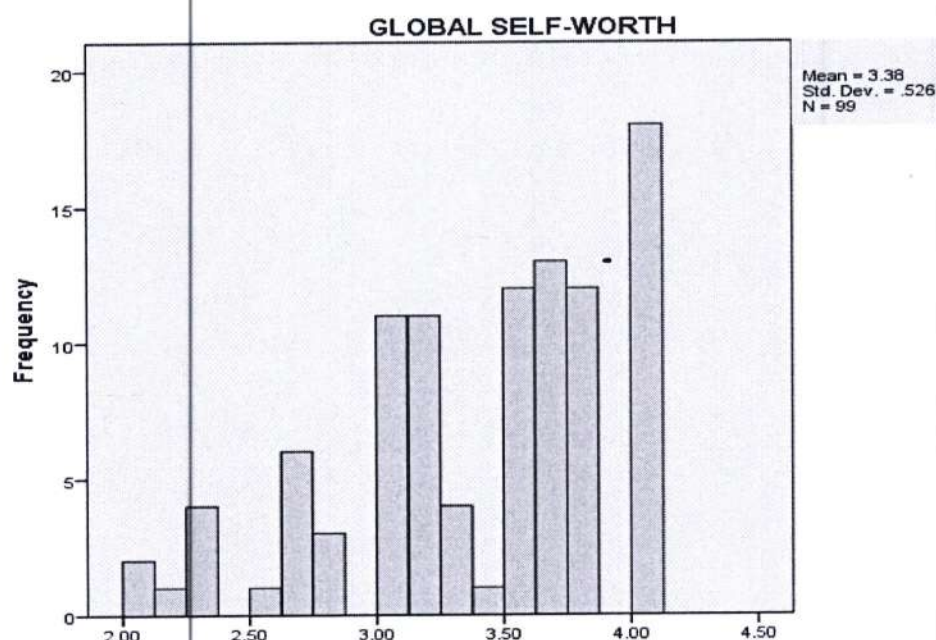


Figure (4.13): Global self-worth

4.3.14 Important ratings

In this part, the participants were asked to rate the most and the least important domain for them, amongst twelve domains, which were 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, respectively. Palestinian police women in Gaza, rated Islamic moral as the most important domain with 56.6% percent, (56 participants) and Sense of humor as the least important domain with 45.5% percent, (45 participants), comparing to the rest of the domains. (See Appendix 5 for table of the most and least important rating). Figure 4.14 and 4.15 present rich explanations of the results, for the most and least important rating.

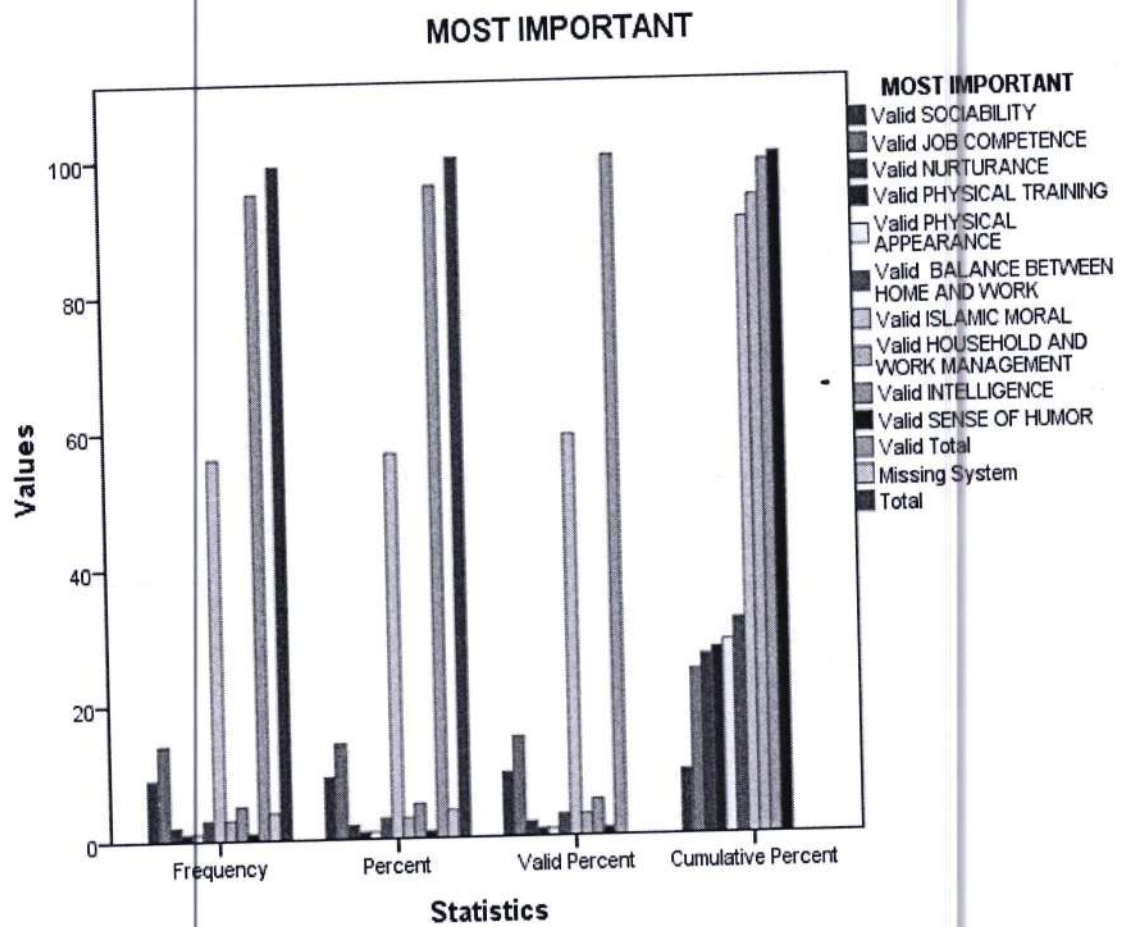


Figure (4.14): The most important domains

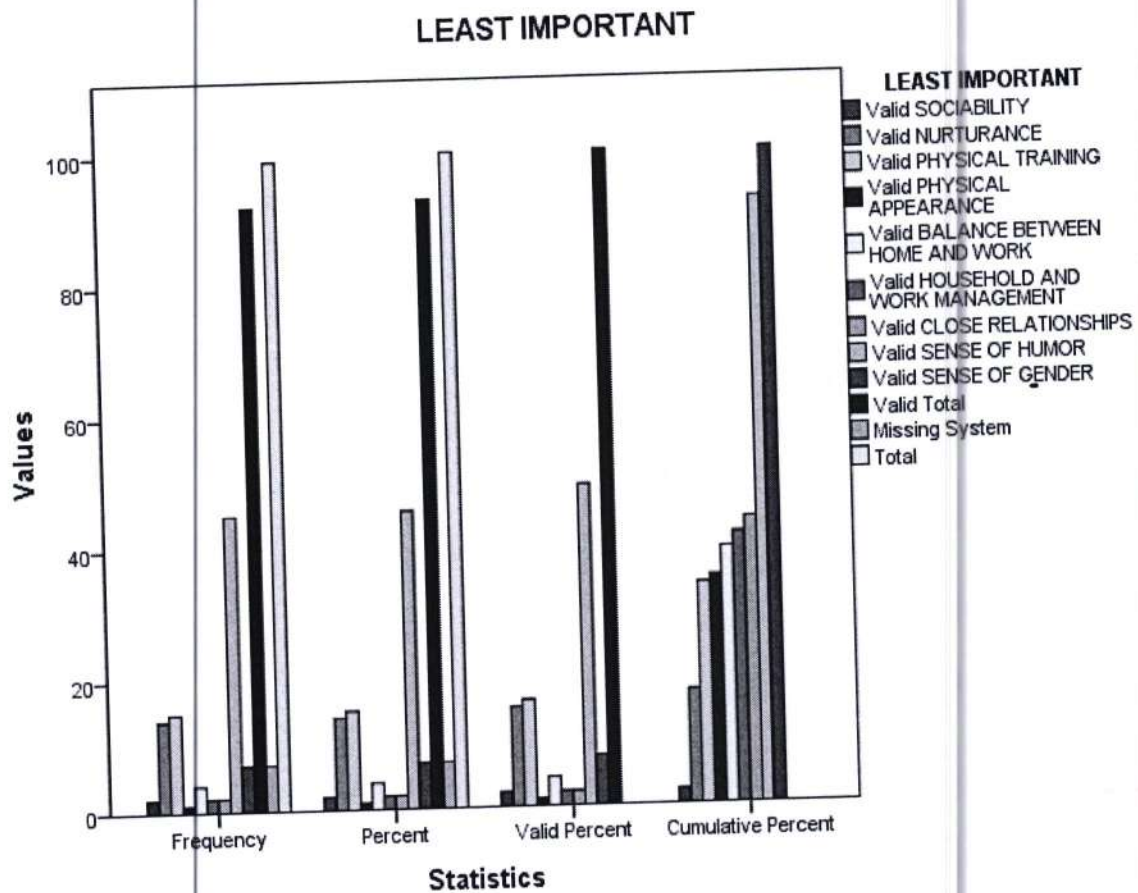


Figure (4.15): The least important domains

4.3.15 Discrepancy

The investigation of the discrepancy; between the perceptions of people's adequacy/competence and their importance rate, for each detailed domain, would have implications, for their self-worth level, as an individual (Messer & Harter, 2012 Revision of 1986 manual). According to this researchers, all adults do not experience similarly skilled, in all domains and even these all domains, are not similarly significant for them. So, this point detect the discrepancy scores.

Although, the researchers have calculated the discrepancy score; via subtracting the importance rating from the competence score, for domains which have 4 as importance

rate, in the present study, it was calculated for all domains, because; amongst the participants, there were number of them who marked 4, in all domains. Therefore, it was found more meaningful, to calculate the discrepancy mean score for all domains.

Messer and Harter (2012 Revision of 1986 manual), hypothesized that low competence score affect people's self-concept. If these people, do not feel skilled enough in domains, only that are very important to them, this will be seen from their results. The mean scores of the discrepancy, which is closer to zero means high level of congruence, which resulted with high level of self-perception.

Moreover, the mean scores of the discrepancy which were minus mean; the participants do not feel skilled enough in domains, which they attached importance to, and plus mean; that participants are better than what they think, for domains which they place importance.

Eventually, the results of the mean scores for the discrepancy, in all domains were as 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), (See Appendix 4 for table on the results of the discrepancy mean scores).

Thus, it can be concluded that; the Palestinian police women in Gaza, are better than what they think in Nurturance and Physical training which they attached importance to. On the other hand, police women in Gaza do not feel efficient enough in Sociability, Balance between home and work, Job competence, Household and work management, Intelligence, Sense of being a woman, Islamic moral, Physical appearance, and Close relationships, respectively (from high mean number of the discrepancy to the low one), in which they place importance. Figure 4.16 detailed the results of the mean scores, for the discrepancy.

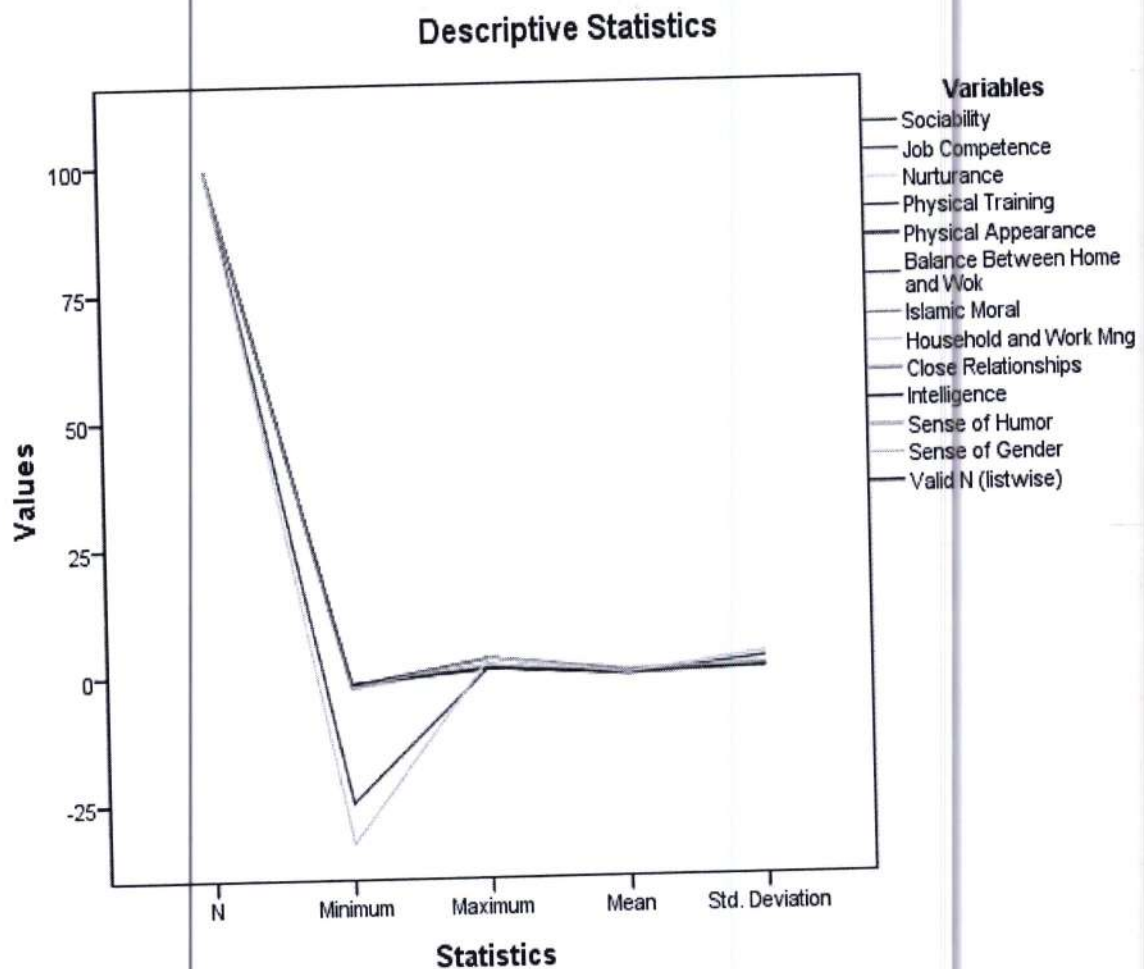


Figure (4.16): Discrepancy

4.3.16 Relationship between Islamic moral and Global self-worth

It was found that, Islamic Moral score was positively correlated with Global self-worth score, where Cronbach Alpha coefficient was 0.516. This shows that; the two variables were positively correlated with each other, in which police women who have high score of Islamic moral were more likely to have high score of Global self-worth (see table 4.3).

Table (4.3): Correlation between Islamic moral and Global self-worth

Correlations		Morality	Global self-worth
Islamic moral	Pearson Correlation	1	.516
	Sig. (2-tailed)		.000
	N	99	99
Global self-worth	Pearson Correlation	.516	1
	Sig. (2-tailed)	.000	
	N	99	99

4.3.17 Being a woman in policing

The first theme, was emerged during the third question of the focus group interview, which was: "Tell me about what it was like being a woman in policing?". The aim of the question was, to investigate perceptions of women in policing. The data collection technique was continued, via probe questions to capture richer information. The police women, started to talk about the same points repeatedly, which were "challenging" and "feeling of proud". Consequently, these two subthemes emerged to clarify, the understanding of being a woman in policing in Gaza, Palestine. Table 4.4 presents two subthemes of the first main theme.

Table (4.4): Theme one; being a woman in policing

Subtheme	References
Challenging	5
Feeling of Proud	2

*References: The number of participants

Challenging

This first subtheme of the being a woman in policing, was mentioned by all the participants. The interviewees mentioned that; how challenging being a woman in policing is because of the previous police women structure, which was not representing to Palestinian and Islamic culture, in terms of mixture during the work. Aisha said that:

“Before, police women and men were working in a mix way, joking and smoking together during work. Culturally, we were in the situation, which “if you work as police women, you must have lesser ethical norms than the society’s norms” (...) Working as a police woman (for females) was something that was not acceptable or remarkable...”

This structure was the biggest challenge for them to deal with, even Hatice’s delay in policing for 4 years was because of this reason. Her father did not allow her to work as a police woman, till he saw this new structure of police women, which is totally different than the previous one. While the rest of the participants were agreed in her point, Fatima added that:

“At the beginning, of course, the community did not accept it at all; work in policing, working with men, going out at the late time. The view of the society was different. Now, that view has changed. If you are a police woman now, this is normal, at the beginning it was harder.”

Moreover, the interviewees mentioned, that being in policing as a woman is challenging because of the nature of the work as a Muslim girl. Hatice stated that:

“It is hard, it is not easy, you enter in to the house and you know this house belongs to criminals. You go to search for drugs, you can come across with beating, infidelity, and it is not easy. Psychologically it is hard. When you hear insults from someone else, you feel as a Muslim girl (...) you cannot accept the situation. You keep thinking on experiences that you get in, especially, since you are from a religious environment. (...). These things affect little bit psychologically. To be honest”.

Hatice studied Islamic law and she comes from a religious family, so as a Muslim girl to work in such an environment was challenging her. Even, Zeynep affirmed how it was hard for her to have discipline as a police woman and she said that:

“I had problem with learning discipline as a police woman. You have to change something in your life. Sometimes, you have to change your environment. Before getting in to the policing, you can have certain ways to do things, but even those can change with time.”.

Feeling of proud

Feeling of proud is the second subtheme for the first theme. The all interviewees were really proud of what they are doing, as a polis woman and amongst them one of the interviewees was happier than all, because of the developments they did in policing, after the previous anti-culture structure of the policing for women in Gaza. Aisha stated that:

“Today, because of Allah’s favor on us, we changed the structure of policing for women, based on our culture. Now, thousands of applications we get from women; from the most respected and best families in here, Alhamdulillah (thank Allah), this is Allah’s pleasure on us. I think, this is the point of success and the change in the community of Palestine. Now, when people hear about police women, they respect, because of the existence of women in the policing. (...). I am proud of this ... I am really happy because the changed view of the community, today...”.

4.3.18 Experience of policing and its’ effect on sense of self as a woman

This second theme was developed during the fourth question, from the focus group interview in which the question was asking “How did your policing experience affect your sense of self?”. The goal of the fourth question was to find out how policing experiences change sense of police women, which was another key point for the present study. Like the first question, the data collected through probe questions, and small notes on the body language of the interviewees.

Besides, the police women talked about two important points commonly, which were “stronger personality”, in terms of having higher self-confidence, higher self-esteem, and higher self-realization, also in terms of being more patient and stubborn. Lastly, they mentioned on “better skills”, in terms of military and humanistic skills. Therefore, these two points were taken as subthemes, for the second theme to make more understanding on; how policing experiences effect on sense of police women in Gaza, Palestine. These two subthemes were presented in Table 4.5 clearly.

Table (4.5): Theme two; experience of policing and its’ effect on sense of self as a woman

<i>Subtheme</i>	<i>References</i>
<i>Stronger personality</i>	5
<i>Better skills</i>	3

Stronger personality

All of the interviewees mentioned, that policing experiences let them to have stronger personality. Some of police women defined this point as; having higher self-confidence, higher self-realization, higher-self-esteem, being more patient and stubborn in a positive way (to let all police officers to respect the decisions which were taken by department of police women), and having more affection. Aisha said that:

“Stronger personality, higher self-confidence, higher self-realization, higher-self-esteem higher, I became (...). I am more stubborn, (she is smiling). Before getting to policing, I could have affected by anything and cried a lot. But now, this is not anymore. When I make decisions, I study them well, if I think they are right, nobody can let me change them... Policing made me get rid of nervousness. I learned that, I should not be nervous in any procedure in policing...”

Fatima also mentioned that:

“For sure, policing changed my sense of self, (...) this was the more visible change for me as I got stronger. Policing gave me stronger personality.”

Zeynep also, mentioned that she learned affection, by repeating this word for three times.

Better skills

This last subtheme of the second theme, which is experience of policing and its' effect on sense of self as a woman, emerged through repetitions of the words from some of the participants. By better skills, the participants meant as skills of military and human relations. Hatice stated that:

“Policing is like military, and military means; discipline, controlling, being more patient and having more toleration”.

Also, Zeynep talked about human relations and communication, related to how policing experiences effect you communicate with human, as a police woman in which she said that:

“You have to complete tasks on the time day by day. I have learned something really important, (...). In working with others, we should not look at all people from the same perspective, (in a way she understood human better).”

4.4 Coping Strategies of Police Women in Gaza

In the present part, the findings of qualitative data; on the main challenges and coping strategies of police women were presented. As it was stated before, that the focus group interview was used to delineate coping strategies of the police women in Gaza, Palestine. The questions of the focus group interview were six, and amongst these questions, the last four questions were the main questions for the scope of the present study.

Four main themes were engendered via data analysis, from the participants' true-life experiences, as follows: Being a woman in policing, Experience of policing and its' effect on sense of self as a woman, The major challenges that police women face and Coping strategies of police women (see Table 4.6). The first two themes, were presented under the title of “self-perception for police women in Gaza”.

Through the description of the important statements of the participants, themes were developed during the procedure of analysis. The simple elements of the themes and/or subthemes were caught, during the interviewees said the same words, frequently. Furthermore, main themes were investigated based on interview questions, because the answers were addressing the questions accurately, and most of the participants met in same point, in which they were mentioning this point at least once.

On the other hand, development of the subthemes was not necessarily from all participants' words, some of them were from only one and/or two of police women, which was repeated many times, during the focus group interview. Lastly, the following themes were not organized in any specific order, during their presentations.

Table (4.6): Themes

Themes
The major challenges that police women face
Coping strategies of police women

4.4.1 The major challenges that police women face

The third theme is the major challenges that police women in Gaza face, in terms of work, home, personal and cultural challenges. This theme emerged throughout the fifth question, which was mentioned as one of the main questions for the scope of the present study. The question was "Tell me what are the major challenges that you face (work, home, personal, social, cultural), since you have been working as a police woman?" The objective of the question, which was asked during the focus group interview was to investigate what kind of challenges were faced by police women in Gaza, Palestine. Although, the voice recorder was working during the focus group interview, notes were taking additionally for data collection, and probe questions were asked to clarify participants' ideas and words. Furthermore, four subthemes emanated during the focus group interview, which were; (1) being in a man dominated profession, (2) having balance between home and work, (3) current situation in Gaza, and (4) "Each situation has what to be said about". Thus, the four

subthemes emerged through frequently used words of the participants, to explore what kind of challenges police women face in Gaza, Palestine. Table 4.7 demonstrates four subthemes of the third theme which is the major challenges.

Table (4.7): Theme three: the major challenges that police women face.

<i>Subtheme</i>	<i>References</i>
<i>Being in a man dominated profession</i>	5
<i>Having balance between home and work</i>	5
<i>Current situation in Gaza</i>	5
<i>"Each situation has what to be said about"</i>	2

Being in a man dominated profession

The first subtheme of the third theme emerged via words of the participant who faced with this challenge for years, and while she was talking on the point the rest of the participants were agreed with the point of the participant (through their body language and by saying "right"). As in the previous researches, it was found out that how women in man dominated professions face challenges because of the social norms (Martin & Barnard, 2013), in the present study the same problem was found, in which police women face challenges, because their job considered as a man dominated profession. Aisha said that:

"First of all, being in a man dominated profession was the major challenge; I was the only female manager between 63 male managers. They were expecting female police officers to place working under male police officers, in which they are number one and we are number two. We, as Palestinian society, are male-dominant society (...). For example; in every area police women had to follow police man (or should work under men), this was the first challenge..."

Another challenge related to man dominated profession is; when male police officers presented successes in the department, they only focus on themselves. They did not appreciate the successes of female officers. Aisha stated that:

“Male police officers, did not announce the success of police woman, at first. For example; I was going to meetings where there is not any information on police woman’s successes. I used to leave the meeting until they recognized our successes. After 4-5 meetings, I started to see that they accepted the idea that; police women exist and they deserve respect, they have achievements. Now, they write our reports in a separate way and our achievements as well, and even rewards special to police women. At the beginning, nobody thinks this could be possible.”

As it was seen from the words of the interviewee, which although the police women used to achieve in the same way as their male coworkers, their successes were not appreciated, until the police women in Gaza made a sound.

Moreover, all the interviewees were complaining on how challenging the nature of the work, as a police woman was. Most of the participants, indicated work’s nature related challenges in a different perspective. Hatice said that:

“Field work, for sure, at the beginning; it was really hard, when you go for field cases, as a police woman. They will not accept you the way they do for police man. For sure, there is a problem, there is a challenge.”

Furthermore, Aisha explained the nature of work as a police woman in Gaza is:

“You are a woman with many responsibilities in a demanding job. (...)In the world, officers work 6 or 7 or 8 hours per day. However, in Gaza, police women work more. They can be called upon for work after returning to home. It is possible that, these police women can be asked to work 6 more hours, (again in the same day). This was a really big challenge, and great stress for those police women. (...).With Allah’s pleasure on us, almost we handled all of these problems.”

Furthermore, Nur added, by underlying rigid rules of the policing in Gaza in which:

"Evaluation and commitment in the work. Those have an effect on our social life, for example; you ask for a leave for two to three days but the department gives you just one day and they determine the day of leave. The police department is rigid in their rules ..."

Having balance between home and work

The third subtheme of the major challenges, that police women face in Gaza emanated through the repeated words of the interviewees. Having balance between home and work, found as one of the most important point, not just as a challenge but, also as a point that affects self-perception of women in man dominated professions. That is why during the quantitative part of the study, some questions were developed because of the present subtheme. Most of the participants, were complaining because of the hardness of having balance between home and work, as a police woman. Aisha said that:

"Balance, I used to try to solve the problems at work, in the same way in home. Your position at work and in the community is not similar to yours at home, of course. Nor status neither place. At home, you are just a mom; where kids say: mom give me, mom bring it, mom find it, mom, mom, (...), all of these in seconds. At work, you get used to ask people to bring one, two, and three. However, at home, you prepare, you bring, (...) even in washing their clothes and to prepare them for school. It is expected from you to care about everything in home and work. (...). It is challenge, contradiction, strange contradiction, contradiction like change of 180 degree."

As it was seen from the words of Aisha, there are big differences between home and professional works, but as a police woman she tried to deal with this challenge, which took for years for Aisha to adapt. Moreover, Fatima added that:

"You are working in here, and when you return to your home you work also at home, (...) which means from tiredness to tiredness... I can say that I fail to be socially involved in many occasions. You are getting late for some of them and these are

social challenges. Sometimes, you postpone social gathering from day to day, and at end you gather them all in to the same day, such as visiting of relatives, friends..."

Likewise, Zeynep was advised that "do not let anything effect on your relationship with your kids" (by meaning that, do not be angry to your kids because of work problems.). Zeynep is a widow woman, who have the responsibility of two kids. They are the only thing that Zeynep has to share her feelings with them, but she was told "no you have to apart (your responsibility)". By meaning that, you have to keep balance between your home and occupation which is hard to have, actually. Besides, Nur said that; "In the home Alhamdulillah (thank Allah), I have support at home. Only, I have one problem, which is being rigid with my kids, because of the nature of our work", in which until now, she could not manage to eliminate this.

Because of problems related to balance between home and work, sometimes police women have psychological and social problems, including; anxiety, being compulsive, and stress. They started to have such problems in their work and private life. Hatice was explaining on; how she was tolerating more under stressful situations, and by underlying the stress issue in the work. Also, Aisha stated that:

"It is like being compulsive, the issue of security made me to have little bit anxiety. Even, my kids feel I am protecting them over; where, what, how... Of course, this is the nature of the work, you do unconsciously, anxiety higher and more fear on your kids, your home, people you care and even, on all city-dwellers."

Nur was agreed in her point with the rest of the participants, by underlying; how she became more compulsive, even she started to check any long mobile conversations of her kids, and when they went for shopping, how she checks stores, whether there is a hidden camera or not and so on. She mentioned that:

"Anything happens in the home, it is not natural. For example; kids use their mobile phone long time; me I cannot tolerate it, I use military terms with them. Even, when I deal with people outside; young or old, or even, when I use transportation, I usually,

ask more questions... I deal with them not as a normal person but as a police woman, in every places”.

Also, Hatice added that:

“The hardness of the work influence me at home. There is stress and sometimes, fear. I started to be more compulsive at home, because of the cases I get involved at work. I keep asking to my family members questions like: when, how, who... You begin to have more fear and you became more compulsive”.

When Fatima and Hatice were talking about conflict between home and work and they expressed their feelings that, how after policing they became more social and/or continued to be social, while Aisha’s experience was different as she said:

“I became less sociable, of course, because of the limited time I have for family. Even, in my profile of self-perception, I rated the relationships part low, because I really do not have enough time to do what I need to be doing. You go back to home at (...) pm and you have to cook, you have to give kids food and drinks... 1/3 of time for gatherings/parties is finished. Opposite to my coworkers, my sociability decreased a lot... There is no time to be social at all.”

Current situation in Gaza

As the present situation of Gaza is well known, that all people suffer from the current persecutions. And of course, this affect the private and work life of the police women. Therefore, the fourth subtheme emerged, during repeated words by the participants, and all of them were agreed in the same point. Aisha mentioned that, how current power cut problem effect on her responsibilities, in the home and work:

“In the home you have to be a mom, you have to clean the house and to do the duties you have to do. All of a sudden, power cut happens and this is another challenge. I really like to do my duties in short time...”

Hatice said that; “In Gaza you do not have choices to travel, to get health care, to study abroad, and even to live comfortably. This is the reality you live in but you have to

tolerate ...", by underlying hard conditions of Gaza and current persecutions, it is clear that, how Palestinian are incapacitated even from simple human rights...

Moreover, Nur was telling that: how before getting to work in policing before 2006 her conditions were much better in terms expenditure, travel choices and other life standards, but now, because of the current persecution, she looks for cheaper expenses for life. The rest of the participants were agreed in that points.

As it was seen from these words, not only the nature of the work in policing, but also current situation of being under siege, make the work of policing to be harder than in any other place, and this means more challenges for police women, as she mentioned. Also, Fatima added that:

"The challenge I faced was the responsibility of being a department chair (...). For example if any mistake happens I am responsible for it. We are living in a difficult situation but this is the holy land and we have to be strong be patient and tolerate challenges."

"Each situation has what to be said about"

When the first this sentence was heard in Arabic, it was really hard to understand directly. So through probe questions it was elaborated deeply, because two of the participants used the same sentence and the rest of them were agreed in that point. Thus, the last subtheme, for the major challenges for police women in Gaza determined as "Each situation has what to be said about".

The meaning of the sentence was; you have to know where to talk, and how to talk with all professionals, with all level of people. On the other words, every person and every situation need special speech to them, (although it was disagreed with the point, that how it could be leveled people, because all of them have the same rights. However, the interviewees were keeping on telling; in our culture you have to know, how to talk with your boss, and with your friends and with criminals and so on.). Zeynep said that:

"In a cultural way, I can say that "Each situation has what to be said about" sometimes, you have to change certain behaviors, to reach what you want. (...) and this needs strong believe, it needs special reaction for each situation or with each person".

Also, Nur added to her point by underlying that "Like Zeynep said, "Each situation has what to be said about", you have to be careful about it." Hence, this point found as a challenge that police women in Gaza face with.

4.4.2 Coping strategies of police women

The last theme is coping strategies of police women in Gaza, Palestine. The theme developed during the sixth question, which was mentioned as one of the key questions for the scope of the present study, like the fifth question. The sixth question was; "Tell me how do you cope with these challenges?" The aim of the question was to find out coping strategies, which were used by the police women in Gaza. The data was collected via the voice recorder, as it was practiced in the previous questions. Addition to that, probe questions used to make clear understanding on the answers of the interviewees.

Likewise, nine subthemes emerged throughout the focus group interview, which were; (1) self-awareness, (2) Islamic belief, (3) strong faith, (4) internal conviction and normalization, (5) ablution, praying and dua'a, (6) support group, (7) reading Qur'an, (8) fasting, and (9) crying and moving outside.

During the focus interview, when some of the participants were talking about any point, the rest of them was agreed with the same point, and the next interviewee was adding some new points; in which the rest of them was also agreed in that. They were like a group that completed each other. Even, throughout the interview the interviewees noticed this better. Table 4.8 presented nine subthemes of the last theme, which is the coping strategies of the police women in Gaza.

Table (4.8): Theme four: coping strategies of police women

<i>Subtheme</i>	<i>References</i>
<i>Self-awareness</i>	3
<i>Islamic belief</i>	5
<i>Strong faith</i>	5
<i>Internal conviction and normalization</i>	3
<i>Ablution, praying and dua'a</i>	5
<i>Support group</i>	3
<i>Reading Qur'an</i>	3
<i>Fasting</i>	2
<i>Crying and moving outside</i>	2

Self-awareness

The first subtheme of the last them in the present study is self-awareness. It was emerged; via combination of the points that participants talked repeatedly. Surprisingly, when one of the participants was talking, the rest of them was agreed with her, strongly. As if they wanted to say the same thing, during the focus group interview. Aisha said that:

“First of all, you need to know your level of power, and weakness. Look, if I know my level of power and weakness, then I will know myself better. I will be able to update myself for the present condition... There is a key for success; when I know myself, I know my level of power, I know my points of weaknesses, I know what I want from the life, I know my goals, and I know where I want to go. If I could be able to draw this plan in a strategic way in to my brain; first of all, I would be dealing with my weak sides. For example; I have one, two and three problems as a person, if I could deal with them, it means I will deal with the community. Of course, any problem I have with myself it means I have with the community.”

Also, Zeynep was using similar words, by underlying how important to be able change our perspectives during hard conditions, to be able to look at the picture as a whole. She mentioned that:

"I do not want to give up because of the present situation. I change the way I look at the world, to reach the best coping strategies. If I have pessimistic side; I need to change it, and if I have optimistic side; I need to improve it. I should look at the problem from all perspectives, to solve it in easiest way... You should have a broad scanning. You need to be awake to solve problems, you should take it seriously..."

Moreover, Hatice was mentioning the same point partially, in terms of satisfaction in the life. According to Hatice, being aware of your situation is really important, to be able to cope with it. Hatice stated that:

"You do not have any other choices/things, this is the reality you live in. So, you have to accept it and satisfy with it. We do not have a bigger dream, or other choices. We are in Gaza and we accepted the situation and we are satisfied with it."

Islamic belief

This second subtheme of coping strategies for police women in Gaza, is so unique for Muslim believers, in which they have special attitudes to help them to cope with the hard conditions, in a calm and erudite way. Even, the researcher heard many new and interesting ideas, which were priceless. Aisha mentioned that:

"Recognizing that, in the world we do not live in Heaven. We struggle in the world, and only believers know this philosophy. We struggle, because we know that Allah (s.w.t.) created calamity and ibtila (troubles for you to find the true) also, "We have certainly created man into hardship" (Surah Al-Balad; 90:4). We have to understand this verses well. Whoever you deal with, if you think you are complete, and you do not have any problem; then you are a loser, this idea is unsuccessful (...). Allah (s.w.t.) has created the world to teach us, these all problems are for a reason. Allah (s.w.t.) teaches us, to keep Muslims pounded and milled, to show them He (s.w.t.) is the One (s.w.t.), who leads the universe. Therefore, we have the idea that despite of all these challenges; I should be here, whatever the situation is, as a person from Gaza, as a Palestinian, and as a Muslim, I should sacrifice, and let all the world challenge me, the secret I have nobody have it."

Really words, with the peak level of self-confidence and self-realization. As if they were sure where to arrive, so they had really strong personality, as it was observed during the focus group interview. Moreover, Nur talked about another perspective, in which she explains how it is important as a society, to succeed and how they look at their work:

“Working in policing is like worship ... The most important thing is do not lose reward (which comes from Allah s.w.t.).”

Also, Hatice added on their points by saying that:

“I am here where the holy land is, and I know this place has struggles, and all my deeds are for the sake of Allah (s.w.t.), (for His (s.w.t.) pleasure). In any situation I am in, I know this is a destiny, and all problems will end, whether you cope or not, all will end.”

Strong Faith

The strong faith is the third subtheme of the last theme, which is coping strategies of police women in Gaza, Palestine. The differences between subthemes of Islamic belief and Strong faith are that; in Islamic belief the attitudes and/or behaviors even are Islamic based, which means all Muslims all over the world may have the same belief. However, in subtheme of strong faith attitudes and/or behaviors are not just Islamic based, but also it is culturally based. Aisha mentioned that:

“We, Palestinian are like that (in which she means; even under the hardest situation they can stay strong and they can be happy); we are happy with all situation (she means; despite of all these challenges). And we believe that the victory is with Palestinian.”

Also, Fatima added to her point that: “We believe in that, only what Allah (s.w.t.) writes will happen, nobody else can hurt us without His (s.w.t.) permission.” in which one of the verses of Holy Qur’an Allah (s.w.t.) mentioned that:

“Say, “Never will we be struck except by what Allah has decreed for us; He is our protector.” And upon Allah let the believers rely.” (Surah At-Tawbah, 9:51)

Addition to that, Hatice mentioned the same point with the supports of the rest of the interviewees, which: "So, I want to accept the reality, I want to accept what exist in my life. This is all, I put my trust in Allah."

Internal conviction and normalization

Internal conviction was mentioned by Nur directly, and by the rest in a roundabout way. Nur not just talked behind of herself, but she talked behind of her female coworkers as well, by underlying that: "internal conviction" is the main coping strategy we use", by meaning that; police women in Gaza have to move themselves to forward.

Likewise, normalization emerged, via directly usage of the word of the interviewee, in which Fatima mentioned that: "I try to live the moment as it is, and I try to see as a normal situation. I do not make it as a big deal, I try to solve it.". The rest of the participants were agreed with her point, via their body language and comments.

Ablution, praying and dua'a

Like subtheme of the internal conviction and normalization, the present subtheme was mentioned by Nur directly, while the rest of interviewees already have this strategy to cope with stressful situation, in which Nur said that:

"I make (dua'a), there is a specific dua'a, I usually make, which (from the holy Qur'an) "And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority." (Surah Isra; 17:80). Also, I make dua'a like this; "There is no might nor power except in Allah."

Furthermore, like praying being patient was also used in a roundabout way, by most of the police women in Gaza, as a coping strategy. Ablution was mentioned directly, as the subtheme of coping strategies for the police women in Gaza, Palestine. Hatice with other interviewees, mentioned that how important ablution is for them as a coping strategy, in which:

"For me, I take wudu (ablution) and pray (ritual worship of Muslims different then dua'a). It is well known about me, when I feel that I am bothered, or have a problem;

directly I take wudu, and pray, even at the midnight. I purify anything in my body, because Prophet Muhammad (p.b.u.h.) commanded us that, in any case of pressure or being busy or nervousness (...), go towards water and take wudu. If you are standing up, you should sit down; if you're sitting down, you should lie down, if still you have pressure on you. This is the commands of Prophet Muhammad (p.b.u.h.), we are Muslims and we should follow him (p.b.u.h.). Then, I return to be very calm."

Support Group

Support group is another subtheme of the last theme, which is the coping strategies of the police women in Gaza, Palestine. In the previous studies, it was found that support group like family members, friends, or even somebody from outside can help women in man dominated professions to cope with stressful situations in a better way (Della-Rossa, 2014; Gomes & Afonso, 2016). Therefore, in the previous study as well, support group emerged as a subtheme throughout repeated words of the interviewees. Zeynep, mentioned that consultation and support group make her to feel secure, during hard situations:

"I always go to the people who advise me, the place of good words. It is possible, when you consult with them they can give you better ideas. Change your ideas, change your surroundings, always we should be the solution of the problem. Whenever you have problem, you should have a good group, that supports you, and make you feel secure..."

Likewise, Aisha added to her point by saying that: "The first one is my husband, secondly a close person to me, who I feel comfortable with, people from out of my frame, not from my family ..." Aisha was thinking that, person from out of her environment can be able to look at the problem as a whole, in which later on, this person might give better advise to Aisha to cope with the problematic situation.

Reading Qur'an:

Although, it was ensured that all of the participants were reading Qur'an during their daily life, but Aisha stated it directly that how she reads Qur'an, whenever she faces

with any troubles in her life. Rest of the participants were agreed with her point, in which she said that:

"I like to read Qur'an, I challenge myself to finish the whole of the holy Quran, not to think about the topic totally, within the whole day. When a topic bothers me a lot, I keep on reading the holy Qur'an most of the time ..."

Fasting:

Fasting is one of the compulsory conditions during Ramadan (the eleventh month of hijri calendar), which is know the month of fasting for all Muslims. However, there are other days Muslims can fast. Like Prophet Muhammad (p.b.u.h.) was fasting in Mondays and Thursdays and some other special days. Therefore, Muslims practice this condition even during other months willingly. Moreover, Hatice and other interviewees were agreed with the opinion of Aisha. When Aisha was talking about how she uses fasting as a coping strategy, during stressful situations, through this; the present subtheme emerged, in which Aisha said that:

"Fasting, second day of the problem. I like to fast and not to talk to anybody and not to speak with myself even about the topic, totally.(...). I like to fast, if I do not have anybody around me (husband or close friend) is not there ..."

Furthermore, Aisha explained why she does not want to complain about her problems in which she stated that:

"I do not like their view (view of people around her) when I complain. I do not like the look in their eyes. I consider myself as their mother, leader, and friend. I motivate them. I always like to seem strong, who solve their problems. Even, if I am in a weak situation, I do not like them to see me weak. Almost these are my strategies..."

Crying and Moving outside:

Surely, most of the people cry when they feel overwhelmed, and/or change the venue. Even, sometimes this may be one of the coping strategies, unknowingly. During the focus group interview, crying and moving outside emerged as a subtheme of coping

strategies of police women in Gaza, through repeated words of the Hatice, in which Fatima was agreed with her strongly:

"If I face a problem, I usually cry. Then, I take a period of time in Istighfar, pray two rakat and then I want to go out. I feel like I cannot breath, then I go out of the house, to see some people, to change the situation I am in."

Moreover, by "istighfar" she means repenting and asking for forgiveness from Allah (s.w.t.), and by two "rakat" she means a two rakat prayer which Muslims practice, during their daily life.

4.5 Summary

In the present part, it was particularized clearly the results of the present mixed design study. First of all, demographic information of the participants explained, which mean of age of the participants found as 32.3 for 99 police women in Gaza, Palestine.

Moreover, in the quantitative part of the study, it was detailed the results of the Self-Perception Profile for Adults (Messer and Harter, 1986) that was used to measure the self-perception of police women in Gaza, throughout 13 dimensions with the most and least important domains, and discrepancy score, intensely. According to the results, the police women in Gaza, have high self-perception 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. The mean of the dimensions ranged between 3.08 and 3.62, and general mean of the self-perception was 3.28.

Furthermore, it was found low discrepancy level, which the mean score was really close to zero ($-1 < \text{mean} < 1$). Lastly, the police women in Gaza rated Islamic moral as the most important domain with 56.6% percentage and Sense of humor as the least important domain with 45.5% percentage. Also, it was found that Islamic moral positively correlated

with Global self-worth, by meaning that the police women who had high level of Islamic moral more likely to had high level of Global self-worth.

On the other hand, in the part of qualitative data, it was detailed the results of the focus group interview, to find out coping strategies of police women in Gaza, Palestine. Among 99 participants, 5 of them were chosen purposively to administer the focus group interview, and the age of the interviewees ranged from 33 to 40. The focus group interview was consisted of six questions and these questions were analyzed via Grounded Theory.

Likewise, through the interviewees' real-life experiences, four themes emerged in which; being a woman in policing, experience of policing and its' effect on sense of self as a woman (the first two themes were presented, with the part of self-perception of police women in Gaza), the major challenges that police women face and lastly, coping strategies of police women. Addition to that, throughout the description of the important statements of the participants, subthemes were developed, during the process of analysis.

The subthemes of the first theme were; challenging and feeling of proud. The second theme's subthemes were; stronger personality, psychological and social problems and better skills. Also, the subthemes of the third theme, which was known one of the key themes for the scope of the present study were; (1) being in a man dominated profession, (2) discriminations, (3) having balance between home and work, (4) current persecution, (5) nature of the work and (6) "Each situation has what to be said about". Lastly, the subthemes of the last theme were; (1) self-awareness, (2) Islamic belief, (3) strong faith, (4) internal conviction and normalization, (5) ablution, praying and dua'a, (6) support group, (7) reading Qur'an, (8) fasting, and (9) crying and moving outside.

Chapter 5

Discussion, Conclusions and Recommendations

Chapter 5 Discussion, Conclusions and Recommendations

5.1 Introduction

The purpose of the present study is to investigate self-perception of women in policing and their coping strategies in Gaza, Palestine. The participants completed Self-Perception Profile for Adults (Messer and Harter, 1986). Five of police women were interviewed in a focus group discussion to find out their coping strategies.

There were limited number of the researches on the area. A review of the existing literature and pre-interview with police women in Gaza, created more understanding on the issue. It helped the development of the questionnaires during the adaptation process and the interview questions.

5.2 Interpretation of Findings

5.2.1 Self-perception for police women in Gaza

The results of the quantitative data supported that, police women in Gaza have high self-perception 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, respectively. 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.

As Aisha stated that "When people hear about police women, they respect, because of the existence of women in the policing". That shows, having stronger personality and better skills make police women feel they are good in their work as a whole; In terms of, being social, physical training, having balance between work and home, organization of household and work tasks, brainpower, relationships with family members and other people, being a women and even in terms of physical appearance. Also, having strong belief and Islamic faith make police women to feel

they have Islamic moral which leads police women to care about others well. Having such a strong perception on self of police women leads high global self-perception.

Police women in Gaza, Palestine explained "Being a woman in policing" with two main points, which "challenging and feeling of proud". The participants described being women in policing is challenging, in terms of cultural aspects, which police women desire to work in an environment that respect Islamic tradition. According to Palestinian culture, women prefer to work in an environment that is more conservative, so they should not go outside alone at night, they should wear according to Islamic principles (wide and long dresses which should not reveal the body features), they should not have intimate relationships other than their husband and family members (especially in terms of opposite gender), and so on. Hatice explained the situation by saying that: "(During field work) When you hear insults from someone else, you feel as a Muslim girl (...) you cannot accept the situation."

Also, police women face many challenges because of being in a man dominated profession, however, police women claimed that, policing experiences bring them stronger personality, which means "higher self-confidence, higher self-realization, higher-self-esteem" and better skills like military, communication and human relation. These reasons make them insisting in policing, which was supported by the findings of Spinelli-de-Sá, Lemos, and Cavazotte, (2017) and Wilson (2016).

In the same time, these women feel proud, because they are working as a police woman (Abdulla and Chu 2014; Bell 1982; Rabe-Hemp 2008) which is being a result of their high self-perception. Different than gender role theory, famous humanistic psychologist Roger, thinks group of expectations shape gender role. Police women did not get their gender role because of cultural influences only, as gender theory supports (Eagly, 1987; Eagly & Wood, 2012). Although, their gender development was effected by their ideal self and conditional positive regard, as it was supported by Roger's theory (Humanistic Approach, 2018). Police women in Gaza, have strong belief and Islamic faith which lead them to do their best in any field they work in (one of the feature of the ideal self). Also, when police women get appreciation because of their successes from their environment (conditional positive regard), they started to have a

good gender role as police women. Aisha mentioned that: "Now, thousands of applications we get from women; from the most respected and best families in here, Alhamdulillah (thank Allah)". This may be one of the explanation about how police women rated high in sense of being a woman in policing which resulted with high self-perception.

Experience of policing and its effect on the sense of self as a woman are explained by police women in Gaza with two important points; they are "stronger personality" in terms of having higher self-confidence, higher self-realization, higher self-esteem and "better skills" in terms of military, communication and human relations. By meaning that, police women have stronger personality and better skills after policing experiences. This is opposed with previous studies' findings of Herzog and Hamilton (2012), Todak (2012), and Veldman, Meeussen, Van Laar, and Phalet (2017).

It was found that, police women in Gaza have strong belief, which lead them to have stronger personality and optimistic view of the future that help them taking advantage of every single experiences they have in their life. Participants mentioned that: "If pains do not kill you, it makes you stronger". Palestinian police women in Gaza, face many challenges but they are getting better day by day. The problems they had at the beginning of their policing experiences are much more different than problems they have today. Because of Islamic faith of police women, they look at the world from the optimistic view, which help them making internal conviction and normalization during the hard conditions. By that, police women keep on having higher self-confidence, higher self-realization, higher self-esteem, better skills and higher self-perception.

Davis (2012), mentioned that women in the military see themselves different after working as a soldier, because they have to bear really heavy schedule for training, which is different than the findings of the present study. This study found that police women are not just feel high self-perception in terms of physical training, but also want to get more physical training to be better in their field. Fatima mentioned that: "Policing gave me stronger personality." This may be due to Islamic faith of police

women, in which whatever work they are busy with, they want to do the best. So, as much as police women succeed, they feel better and they want to do more and more to reach their goal.

Likewise, police women in Gaza think that they are completing their male coworkers' role in the police department, as it was mentioned in Holy Qur'an "They are a vestment for you (man) and you are a vestment for them, (Qur'an, 2:187)". Police women are broadening their choices in terms of objectives of the work. In the same time, they encourage their traditional understanding of gender difference as it was supported before by the findings of Abdulla and Chu, (2014), Bell, (1982) and Rabe-Hemp, (2008) and by the article which was published in BBC (5 May, 2012). This may be due to police women's job requirements in the police department of Gaza, which is something quite hard that asks for strong skills. Therefore, police women in Gaza feel they have already all these skills that make them have optimistic view on their work life. This explains the high scores of police women in terms of job competence, physical training, intelligence and sense of being a woman.

Also, the findings of the present study are opposed with the findings of Germain, Herzog and Hamilton (2012), in which they found out that women in man dominated professions feel low level of acceptance and self-efficacy. Moreover, Veldman, Meeussen, Van Laar, and Phalet, (2017), claimed that, police women think they have "their gender identity as conflicting with their work identity". By meaning that, they have problem with policing as a woman. However, in the present study it was found that, police women constructed their own structure in police department to reach the objective of their work under better conditions. They chose their own uniform according to their culture and their own standards to work better as a woman in policing. This may be the results of high self-perception of police women in terms of sense of being a woman, global self-worth, intelligence, job competence, physical training, and Islamic moral.

In addition, Curtis Crooke, Special Contributor Office, (2013) claimed that most of the women who enter the police department could not get chance to be a supervisor in the UK, although they have good enough experiences. The results of the

present study are on contrary with this, in which police women created their own department in Gaza which gives them enough good opportunities to develop themselves. There are many police women who have high rank amongst their female colleagues in Gaza. More than half of 99 police women in Gaza, have higher rank than normal police officers. Amongst them, there are 5 majors and 3 captains.

Police women in Gaza think they are good as their male coworkers in policing and they are clever enough to solve problems. Also, police women believe they are really competent and capable enough for physical training in policing. In addition, these police women see themselves worthwhile in the private and work life, and believe that they practice faithfully in terms of Islamic morality. Therefore, there is no door for police women in Gaza to feel "low level of acceptance and self-efficacy". Police women in Gaza mentioned that, they do not know how to give up, they accept their realities and they do their best with strong belief. Hatice, explained the perspective of police women towards challenges: "We are in Gaza and we accepted the situation and we are satisfied with it". This answers how under siege and occupation, police women keep on having high self-perception, which is opposed with the findings of Herzog and Hamilton (2012), Todak (2012), Veldman, Meeussen, Van Laar, and Phalet (2017).

On the other hand, the results of the present study are contrary with the results of Martin and Barnard (2013), in which they investigated that women in man dominated professions have low self-esteem, self-efficacy, worsened self-perception and low confidence in their ability. These researchers blamed biases and gender discriminations as the main challenges which lead such problems, because of women's needs for balance between work and life, inadequate condition of female's physical uniqueness, and identity. The present study found out that, despite of all these challenges, police women in Gaza have high self-perception. This may be because of the cultural differences and the coping strategies of police women, like using healthy and religious coping strategies in the same time. Aisha explained clearly, how police women welcome problems as believers: "Allah (s.w.t.) has created the world to teach us, these all problems are for a reason.". As it was mentioned that better coping strategies lead better life standards in terms of both private and work life (Bryden et

al., 2015; Kraag et al., 2006; Mayordomo et al., 2015; Viñas et al., 2015; & Walton, 2002).

The present study was supported by the Qur'anic verses, in which Allah (s.w.t.) mentioned in Glorious Qur'an that: "We have certainly created man in the best of stature" (Qur'an, 95: 5). By meaning that, human beings should have positive self-perception based on their creation, despite of all challenges they face on the earth. Also, as it was mentioned in, Hadith of the Prophet Muhammad (p.b.u.h.) by teaching Muslims the importance of thankfulness and how to keep on having positive self-perception, even under the hardest positions. As the results of qualitative data supported that; being a woman in policing is challenging and in the same time it makes police women feel proud of it. This supports how police women have positive self-perception. This may be one of the outcomes of their strong belief and Islamic faith, as it was found at the part of the fourth theme in the results.

Furthermore, police women in Gaza rated Islamic moral as the most important domain and Sense of humor as the least important domain for them. This is because of their cultural features, in which police women in Gaza respect and feel belong to Islam. Nur explained it by saying that: "Working in policing is like worship, the most important thing is not to lose reward (which comes from Allah s.w.t.)." So, for them, to have Islamic moral is much more important. This result is congruent with the Islamic faith and strong belief of police women in Gaza.

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.

5.2.2 Coping strategies of police women in Gaza

The qualitative data detailed the results of the focus group interview with five participants. Current challenges and coping strategies of Palestinian police women were explained deeply. Likewise, discussing the results within framework of reviewed literatures, police women in Gaza detailed their major challenges they face to include the following: being in a man dominated profession, having balance between home and work, current situation in Gaza, and "Each situation has what to be said about".

Life in Gaza is not easy. It is under siege. Police women in Gaza cannot travel, comfortably as other citizens. Unemployment rate is really high for women which is 44.7% percent (PCBS, 2017). Those women work under stressful work conditions. Power cut, clean drinking water, pollution and healthcare are amongst the biggest problems in Gaza. (Abunimah, 2018; Adalah, 2018; CEDAW, 2017; Daoud, 2017; Efrat, 2015; WCLAC, 2018, & WILPF, 2017). The majority of the police women in Gaza are married. They have to work at home as well. Aisha explained this situation as "You have to clean the house and to do the duties you have, all of a sudden, power cut happens". Moreover, Palestinian society have traditions which are hard to change. As it was mentioned by Aisha, "We, as Palestinian society, are male-dominant society". Thus, working in such an environment increase the hardness of the work for police women in Gaza, Palestine.

The findings of Germain, Herzog and Hamilton, (2012) supported the results of the present study, in which it was explained how gender issues for women in man dominated professions were one of the main challenges by underlying gender discriminations and the nature of the work. As policing is a man dominated profession, like other working women, police women in Gaza face these challenges also. However, these challenges do not let police women give up or accept the situation and live accordingly. On the contrary, police women in Gaza challenged these discriminations. At the end, Gaza Police Department impart to police women overtly

as any other police officers. Todak, (2012) mentioned that police women feel they are not taken seriously the challenges in policing. Aisha point out this challenge by saying that: "Male police officers did not announce the success of police woman, at first". Police women in Gaza took serious actions to make sure that the police department accept their achievements like their other coworkers, because at the beginning, male police officers did not appreciate the successes of police women.

In addition to that, findings of Haarr and Morash, (2013) supported the results of the present study by claiming that gender discriminations are one of the major challenges for police women. On the other hand, these researchers found out that police women need to show themselves that they are good enough, brave and extremely capable for policing. With this approval in police subculture, they can go on throughout other processes as others (Belknap & Shelley, 2011; Davis, 2012; Snow, 2010). The present findings are opposed with these researchers' findings. Police women in Gaza, work extra because of the nature of the work, not because of getting respect or/and proving themselves. Aisha solved the discrimination problem by having a strong attitude, as mentioned by her "I used to leave the meeting until they recognized our successes". This shows police women believe that they are capable enough for policing. Also, these police women do not exert effort to be respected, rather they look for their rights and wait for opponent to make expected corrections. This may be because of their high self-perception as police women.

Besides, the findings of this study were supported by the conclusion of Martin and Barnard (2013). It was found out that in South Africa, work-life balance and problems related to physical abilities of women are among the major challenges for women in man dominated professions. Also, the present study underlined the major challenges for police women, like; being in a man dominated profession which asks for extra physical capabilities and having balance between home and work. Being a mother and police women in the same time, asks for additional power. This challenge was mentioned by Fatima as "We are working here, and when we return to our home we work also at home, which means from tiredness to tiredness".

Coping strategies of police women in Gaza investigated via focus group interview and they identified their coping strategies as; self-awareness, Islamic belief, strong faith, internal conviction and normalization, ablution, praying and dua'a, support group, reading Qur'an, fasting, and crying and moving outside.

As it was seen clearly that, police women commonly use "religious coping strategies" in policing. Religious coping strategies explained by Achour, Bensaid, Roslan and Nor (2015) as emotional, social support, and problem focused coping strategies. Therefore, the results of the present study were sustained by the conclusions of these researchers, in which Muslims generally cope through religious coping strategies. These coping strategies are like; putting trust in Allah (s.w.t.), reading Qur'an, dua'a, fasting, tolerance, prayers, patience, gratitude which help people to cope effectively during hard conditions. Hatice mentioned that: "So, I want to accept the reality. This is all, I put my trust in Allah.". Thus, police women make use of Islamic teachings to live happier.

Furthermore, Taghiabad, Ahrari and Garai (2015), mentioned that one of the best coping strategies is directing spiritual beliefs, as well as reading the Holy Qur'an, which are practiced by the police women in Gaza, Palestine. These women feel more relaxed once they practice any religious coping strategies, as mentioned above. Hatice explained this situation as "When I feel that I am bothered, or have a problem; directly I take wudu, and pray, even at midnight. I purify anything in my body". This may be due to strong belief of police women in Gaza, because at the end they believe everything will end, good or bad, and due to their Islamic faith, because they mostly practice coping strategies that were suggested by Qur'an and Hadith.

The present study was supported by the conclusions of the Qur'anic verses in which Allah (s.w.t.) mentioned that: "Nay seek (Allah's) help with patient perseverance and prayer: it is indeed hard except to those who bring a lowly spirit." (Qur'an, 2;45) as coping strategies for human beings. Thus, the findings of the study showed that, patient and prayers are one of the most significant coping strategies for police women. This shows police women in Gaza, practice Qur'anic advices to be able to work under better conditions.

Also, Holy Qur'an teach human being how to pray; "And there are men who say: "Our Lord! give us good in this world and good in the Hereafter and defend us from the torment on the fire! " (Qur'an, 2;201). Likewise, findings of Misis (2012), supported the findings of the present study, in which women in law enforcement were found to use religious coping strategies like prayers and speaking to partners to challenge difficult situations. Aisha mentioned about those people who share her problems with: "The first one is my husband, secondly a close person to me, who I feel comfortable with". This may be due to hardness of policing, because every single time police officers are really close to danger, so this may lead police women to cope the most effective way as far as possible.

On the other hand, the findings of the present study are opposed with the findings of the Mattocks et al., (2012), in terms of usage behavioral and cognitive avoidance as coping strategies by women in military. These researchers mentioned that, to cope with stressful situations, women in military isolate themselves from the society. Just little of them talked to their family and friends and got social support to cope. However, the findings of the present study showed that, support group (or/and mentoring (Jones, 2017)), was used as main coping strategies with religious and other coping strategies. As it was mentioned by Zeynep: "I always go to the people who advise me, the place of good words.". Police women, instead of isolating themselves from the society, they use internal conviction and normalization throughout the process, which can be the result of belonging to different culture. Palestinian culture is a collectivistic culture which ease people to share their sadness and happiness with other family members and friends in a prevalent way. That is why police women in Gaza, do not choose avoidance as coping strategies.

In addition, the findings of the present study support those of articles by Chandler Macleod (March 8, 2017) and Dolan (27 April, 2017), in which some valuable coping strategies for women in man dominated professions were identified as; mentorship and self-awareness, having optimistic view for future life, engaging with nature of the work and focusing with challenges, gratitude and accomplishment. Also, police women in Gaza have these coping strategies. Aisha explained how she

cope: "There is a key for success; when I know myself, I know my level of power, I know my points of weaknesses, and I know my goals". This might be because of police women's high self-perception which lead them to have such effective coping strategies. The other important reason may be political, financial and psychological difficulties in Gaza, which thought police women to handle any problem they face in their life. They do not know how to give up, how much the difficulties increase that much police women find themselves stronger. The reason may be due to their strong belief and Islamic faith, which make police women to promise even under the hardest conditions.

Davis (2012), mentioned that women in man dominated professions use coping strategies like; emotion suppression, altering the perception of feminineness and reforming the sense of self to get achievements. The results of the present study are opposed with these findings. In the present case, instead of emotions suppression, police women in Gaza, used internal conviction and normalization because of their strong belief and Islamic faith. Fatima mentioned that: "We believe in that, only what Allah (s.w.t.) writes will happen, nobody else can hurt us without His (s.w.t.) permission." Moreover, these police women tried to solve all problems they face, as far as possible, to work in better conditions. Police women in Gaza were aware of their differences from their male coworkers. Aisha mentioned that: "We, as Palestinian are happy with all situation." So, they challenged the problems with healthy and effective coping strategies to show the rest of the people how police women bring a new dimension to policing.

Furthermore, the present study's findings were sustained by the conclusions of Gomes and Afonso, (2016) that military police officers in Portugal were found to use coping strategies such as; problem solving and regulation of emotions like "active confrontation" and "situation acceptance". Also, Palestinian police women in Gaza have these coping strategies like other police women; social support as problem focused coping, crying and moving outside as active coping, optimistic reinterpreting and development, normalization and internal conviction, self-awareness as emotion-focused coping and ablution, dua'a and praying, fasting and reading Qur'an as religious coping strategies (Della-Rossa, 2014; Gomes & Afonso, 2016; Misis, 2012;

Todak, 2012). Zeynep explained this point by saying "I do not want to give up because of the present situation. I change the way I look at the world, to reach the best coping strategies". Although, these studies were done in different part of the world, the results are similar. The reason might be the hardness of the conditions of policing for police women, which teaches them to use all effective coping strategies to be ready for any possible confliction.

Likewise, the results of this study were supported by the findings of Pattanaik and Worley, (2011) on usage of healthy coping strategies by police women. such as; lack of willingness to tolerate unjust behaviors of their male coworkers, adaptation to the professional life, refusing to practice unethical orders of the chiefs, praying, objecting to the chiefs when it is necessary, evading conflict with coworkers, normalization, strong belief and morality, handling difficult situations via communication with their coworkers, having an aggressive attitude when it is necessary, internal conviction, debating with friends when it is needed and social support. Aisha affirmed how important is: "Recognizing that in the world we do not live in Heaven. We struggle.", while coping with challenges.

Also, news of Fortune (August 14, 2014) mentioned that "When competing in a male-dominated field, women should 'man up'", however, in the present case police women already have high self-perception in terms of sense of being a woman. That means police women in Gaza are happy in a way they are women in their filed, so they do not have to "man up" to get achievements. Police women deal with problems as a woman to achieve their goals. The only point here is, police women in Gaza have to be more serious, so they stay away from fooling around or hobnobbing. This may be because of need for policing profession to avoid possible problems as police women do not deal with healthy people always; most of the time they deal with criminals. As mentioned by Hatice: "When you go for field cases, as a police woman, criminals will not accept you the way they do for police man".

As conclusion, the present study contributed to the current literature on self-perception of women in man dominated profession and their coping strategies. The findings of this study were supported by most of the past studies' findings that was

reviewed in the second chapter. In the same time, they were contradict with the other findings of the reviewed studies. Besides, the police women in the present study gave very clear message to people. This message is; despite of all the challenges police women face in Gaza, they can keep on having high self-perception and advanced coping strategies, which help them to improve their sense of self and the community as well.

5.3 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.

The present mix designed study examined the self-perception of police women and their coping strategies in Gaza, Palestine. Despite of the limited number of studies on the area, self-perception of women in man dominated professions, and especially, self-perception of police women are reviewed deeply. Also, coping strategies of women in man dominated professions, and in policing particularly searched in a detailed way.

The results of this study, 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.

Likewise, the findings of the reviewed studies were different than findings of the present study. It was claimed that, behavioral and cognitive avoidance, suppression of emotions and altering the femininity perception and manning up were used as coping strategies by women in man dominated professions (Davis, 2012; Mattocks et al., 2012 & Fortune August 14, 2014). Also, police women need to prove themselves that they are good enough, strong and really capable for policing. With this approval in police subculture, police women can go on throughout other processes as others (Belknap & Shelley, 2011; Davis, 2012 & Snow, 2010).

On the other hand, results of the present study are supported by the reviewed past studies which suggested optimistic reinterpreting, development, normalization, emotional and social support, internal conviction, using different communication skills, doing the best, taking responsibilities, being confident in the abilities, and self-awareness were used as coping strategies by women in man dominated professions (Della-Rossa, 2014; Gomes & Afonso, 2016; Misis, 2012 & Todak, 2012). Religious coping strategies were used also by women in man dominated professions (Achour, Bensaïd, Roslan and Nor; 2015, Misis, 2012).

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).

As a conclusion, police women in Gaza are found to have high self-perception in terms of thirteen dimensions which are; 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. Also, it is found that police

women in Gaza have effective coping strategies like; self-awareness, Islamic belief, strong faith, internal conviction and normalization, ablution, praying and dua'a, support group, reading Qur'an, fasting, and crying and moving outside. 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.

5.4 Recommendations

In the light of the study findings the following recommendations may be helpful:

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.

As relationship between Islamic moral and Global self-worth was found quite strong. To improve self-perception of police women, some educational programs on Islamic moral can be implemented by security units of Gaza. This program can be weekly remind police officers on the importance of their existence on the earth. By that, police officers may keep on having higher self-perception, even under the hardest situations.

Likewise, not just the rest of police administrators in all over the world, but also all taskmasters can benefit from the present research's findings. The present coping strategies can be implemented for employees in a shape of counselling package. This package should provide combination of different kinds of coping strategies like using religious, instrumental and active coping strategies together, like police women in Gaza use. This package should be long-term and extend through the careers of employees which is standardized.

Moreover, the government should pay more attention on needs of women in man dominated professions with necessary tools, expenses and opportunities in Gaza,

Palestine. Palestinian government should provide more comfortable working environment for police women to help them to achieve their goals for goodness of the community.

Lastly, as Messer and Harter (2012, Revision of 1986 manual), mentioned that SPPA provide self-perception profile for the person throughout dimensions which helps the therapist to point out problematic part particularly. These problematic parts can be recognized via discrepancy score. Furthermore, it allows the therapists to plan their treatment through examining the low parts of person's perceived competence and then changes will be happened for the sake of the treatment goals as it was desired.

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