

CHAPTER III

EXTRINSIC THEORETICAL FRAMEWORKS

3.1 The History of Women in American Workplace and Law Enforcement

Since the industrial revolution in the United States, women have been an important part of the American workforce, though in the beginning their roles were limited to certain sectors, such as social work and administration. The requirement for replacing men in the industrial and service sectors during World War I and II made the presence of women in the labor market increasingly visible. However, these gains largely disappeared in the postwar period due to economic crises and the return to traditional gender roles. In the 1960s, significant changes were made and important policies were enacted, such as the Equal Pay Act (1963) and Title VII Civil Rights Act (1964), becoming milestone in the expansion of women's participation in different work sectors (Archbold & Schulz, 2012:694).

A similar way can be followed in the field of law enforcement. Women started to be part of the police force since the end of 19th century, mainly as police matrons who were responsible for supervising women and children in detention without the power to arrest. This early role was reinforced by reformist groups such as the Women's Christian Temperance Union, who promoted the image of women as moral guardians of society (Archbold & Schulz, 2012:695). Pioneering figures included Lola Baldwin, who was recruited by the Portland Police in 1905, and Alice Stebbin Wells, who joined the Long Angeles in 1914 (Archbold & Schulz,

2012:695). Their appointment was a beginning of women's formal participation in police institutions, although these remained dominated by protective and social orientations.

More significant changes took place after the World War II, when women with military backgrounds entered the police and started to push for the sameness of duties and promotions. Felicia Shpritzer and Gertrude Schimmel's lawsuits against the NYPD in the 1960s and Fanchon Blake against the LAPD in the 1970s were important milestones in paving the way for promotion opportunities and the elimination of gender-based discrimination (Archbold & Schulz, 2012:695–696). These changes were solidified by the federal government passing amendments to the Civil Rights Act (1972) and Crime Control Act (1973) assuring women equal opportunity to participate in all aspects of patrol, investigation, and even dangerous assignments.

Today, women comprise approximately 12 percent of all sworn police officers in the United States, with higher numbers in large metropolitan cities (Archbold & Schulz, 2012:694). As Archbold and Schulz (2012:694) stated, since the late 19th century, when women began working as police matrons, their duties and experiences in the police force have changed significantly. However, gender discrimination, tokenism, and limited access to leadership positions are still challenges that show the struggle for gender equality in the workplace and law enforcement in America is still ongoing.

3.2 The Struggle of Women in Male-Dominated Professions

Women working in male-dominated professions still face many challenges despite existing policies on gender equality. Many organizations develop mentoring programs, affirmative recruitment or equal opportunity policies to formalize their commitment to support women. However, in practice, structural barriers continue to restrict women's opportunities for advancement. This is in line with the study *The Effect of Gender Norms on Gender-Based Sorting Across Occupations* (Morales & Marcén, 2023:843), which found that the cultural gender norms drive women away from masculine jobs, or if they enter, they have to change their expectations to be accepted in the new environment. As a result, women frequently encounter discrimination, stereotyping, and unequal treatment within the professional environments. These experiences can be understood through several theoretical perspectives, including tokenism, women's self-doubt, and role congruity theory.

3.2.1 Tokenism in Male-Dominated Professions

According to Archbold and Schulz (2008:62), tokenism occurs when women are treated as symbols of diversity rather than being recognized for their abilities and qualifications. In male-dominated workplaces, the presence of women is often used to demonstrate that the organization has implemented diversity and gender equality. However, the presence of these women is not always accompanied by equal opportunities to hold leadership positions. Consequently, women are more often viewed as symbolic representations rather than as individuals with professional competence.

Archbold and Schulz (2008:62) also explain that tokenism makes women more visible than men. This visibility subject women to greater oversight and forces them to work harder to prove their capabilities. These conditions can lead to various negative impacts, such as increased work pressure, feelings of isolation, and a decline in women's confidence to pursue higher positions within the organization. Therefore, tokenism demonstrates how women still face structural barriers in obtaining equal recognition and opportunities in male-dominated workplace.

3.2.2 Women's Self-Doubt

Self-doubt among women refers to the tendency for women to underestimate their abilities, leadership potential, and professional competence due to the influence of gender discrimination within the organizations. According to Galsanjigmed, E., & Sekiguchi, T. (2023:377), many women experience self-doubt in pursuing leadership positions, due to the organizational culture that often associates leadership with masculine traits such as aggressiveness, uncompromising assertiveness, and physical ability. Consequently, women who exhibit diverse leadership styles are often perceived as less competent or unsuited for strategic roles.

Furthermore, gender discrimination can shape how women evaluate their own abilities. Galsanjigmed and Sekiguchi (2023:377) argue that women often underestimate professions where they are underrepresented. Constant exposure to stereotypes and biases can causes women to doubt their competence, avoid leadership opportunities, and limit their career. As a result, women's self-doubt

becomes one of the internal barriers hindering their advancement to leadership positions.

3.2.3 Role Congruity Theory

Role congruity theory proposed by Eagly and Karau (2002:575), explains that prejudice against female leaders arises when characteristics associated with female gender roles are perceived as incompatible with those associated with leadership roles. Women are generally expected to show communal traits such as warmth, support, and cooperation, whereas leaders are often expected to show agentic traits such as assertiveness, dominance, and authority. Therefore, women are often considered less qualified for leadership positions because leadership qualities are stereotypically associated with men. Furthermore, Eagly and Karau argue that women face two forms of bias in leadership contexts. First, women are evaluated less favorably as leadership candidates because leadership abilities are perceived as more typical of men more than women. Second, women who successfully assume leadership roles may still receive negative evaluations because their assertive behavior is viewed inconsistent with traditional expectations regarding femininity. As a result, women often face greater barriers in accessing leadership positions and achieving success within them.

3.3 Gender Discrimination

According to Sylvia Walby (1990:20), gender discrimination cannot be viewed merely as an individual problem or simply as personal prejudice committed by men against women. More than that, gender discrimination is part of the patriarchal system, a social order that places men in a dominant position while women are in

subordinate position. In Walby's view, patriarchy does not operate by chance, but rather through social patterns that have become institutionalized and passed down from generation to generation. Therefore, gender discrimination is structural because it is rooted in social institution such as the family, the workplace, and the state and also systemic, because it is perpetuated through rules, norms, and cultural practices. Walby (1990:21) identifies six interrelated structures of patriarchy, namely household production, paid work, state, male violence, sexuality, and culture. In the context of this study, the focus will be on paid work and as well as culture, which highlights how the media and social representations reproduce gender norms and stereotypes.

3.3.1 Paid Work

In the patriarchal structure, Walby (1990:21) explains that in the paid work women often face challenges that make it difficult for them to obtain better positions. These challenges are not only formal rules, but also deep-rooted attitudes and habits. As a result, women tend to be placed in jobs that are considered less important or less prestigious. When women try to move ahead in their careers, it is often harder than for men, which is based on the idea that women are not as competent or not capable of leadership. This shows that gender discrimination in the workplace is not just a matter of individual people but is part of a larger pattern of injustice.

3.3.2 Culture

Culture is one of the important structures in patriarchy because culture is the mechanism through which gender values and norms are passed on and

institutionalized. Religion, education and the media are important cultural institutions that influence societal ideas about the status of men and women (Walby, 1990:21). For example, media is not only a source of entertainment but also a medium for value transmission which can reinforce or challenge gender stereotypes. Walby emphasizes that media representation of women is not necessarily neutral as it is still influenced by patriarchal views that position women in a lower or limited position. Thus, culture is implicated in the construction of gender identity and behavior, as well as in the recognition and treatment of women in their daily lives.