Gender Parity in American Academic Philosophy: A Promising Practice Study

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A dissertation submitted to the faculty

in partial fulfillment of the requirements for the degree of

Doctor of Education

August 2021

The Committee for Magdalena Teresa Bogacz certifies the approval of this Dissertation

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2021

Abstract

The main purpose of this study was to examine the University of Utah Department of Philosophy performance related to a larger problem of practice, that is, the lack of gender parity in American academic philosophy. More specifically, this study examined the knowledge, motivation, and organizational influences that were assumed to play a critical role in the stakeholder's capacity to close the gender gap among its regular full-time faculty members. Understanding the circumstances that underpin gender disparity in American academic philosophy may help identify solutions to the larger problem of gender discrimination and women's underrepresentation in academia. Thus, the secondary purpose of this study was to create a set of generalizable and transferable recommendations to be used by other organizations that struggle with similar problems of practice. This study found five promising practices to be potentially transferable. They are divided into two groups: 1) hiring practices, and 2) retaining practices.

Keywords: women in academia, gender parity, gender gap, gender gap in philosophy

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Chapter One: Introduction

In the United States, lack of gender parity in academic philosophy is the most pronounced gender imbalance in all of the arts and humanities disciplines (Institute of Education Sciences, 2016; National Science Foundation, 2019; Office of Education Research and Improvement, 2000). Research indicates that women earn 61% of all master's and professional-practice degrees in the humanities and 54% of the doctoral degrees in the field. In 2016, however, women attained only 25% of master's degrees and 31% of doctoral degrees awarded in philosophy (Institute of Education Sciences, 2016). In 2018, the number of doctoral degrees earned by women in philosophy dropped to 28% (National Science Foundation, 2019). Moreover, the number of women serving as tenured faculty at top-50 philosophy doctoral programs is 25% despite holding almost half of all postsecondary faculty appointments in the humanities (Institute of Education Sciences, 2016; The Philosophical Gourmet, 2018; Van Camp, 2018). Although many institutions nationwide emphasize their efforts to diversify academic departments through a variety of hiring and retaining practices, recent statistics show that women's underrepresentation in philosophy departments has persisted steadily for the last 20 years and it remains, on average, at 25% (American Association of University Professors, 2019; Valian, 1998).

According to the Philosophical Gourmet (2018) report, thus far there are only three universities that have reached and maintained at least 50% of women faculty that are tenured or are on tenure-track. They are the University of Oregon with 57% women, the University of Utah with 50% women, and the University of Iowa also with 50% women among its faculty members in philosophy. Among these three, only the University of Utah was ranked among the top-50

philosophy doctoral programs in the United States (The Philosophical Gourmet, 2018; Van Camp, 2018).

Understanding the circumstances that underpin gender disparity in American academic philosophy may help identify solutions to the larger problem of gender discrimination and women's underrepresentation in academia. Thus, the purpose of this dissertation was to identify promising practices at an organization that achieved gender parity within its philosophy faculty. Specifically, this study focused on the University of Utah Department of Philosophy and its regular full-time faculty members to examine factors leading to its success as a department with gender parity.

Background of the Problem

The gender gap in academia is not new. Numerous studies demonstrate that women are underrepresented, underrated, and under-rewarded in most academic disciplines and this has persisted for decades (American Association of University Professors 2019; Blau & Kahn, 2016; Haslanger 2008; Kelly & Grant, 2012; Hutchison & Jenkins 2013; Stewart & Valian 2018). Some fields, however, are more gender-imbalanced than others. For instance, gender disparities such that women are disproportionately underrepresented in science, technology, engineering, and mathematics (STEM) fields and occupations are a well-documented anomaly (Kahn & Ginther, 2017). These gender disparities permeate academia and labor market in various ways, from the number of students enrolled in undergraduate courses and the number of students earning degrees to the number of full-time faculty members and earning gaps (Hutchison & Jenkins 2013; Kahn & Ginther, 2017).

Furthermore, on average there are larger gender gaps in computer science, engineering and physics than in mathematics, biology, and chemistry (Cheryan, Ziegler, Montoya, & Jiang,

2017). This is visible with women earning more than 50% of undergraduate degrees in biology but less than 20% of the undergraduate degrees in computer science (National Science Foundation, 2014a.). Similarly, Khan and Ginter (2017) observed that there are significantly more women taking U.S. STEM Advanced Placement Test in biology (24%) and environmental science (13.3%) than in computer science (2.2%) or physics (0.9%). Despite the fact that some STEM fields are more gender-balanced than others, in general women are underrepresented and underpaid in most STEM disciplines. They obtain only 37% of all undergraduate degrees and they earn only 79% to 82% of what men earn (Blau & Kahn, 2016; Kelly & Grant, 2012; National Science Foundation, 2014a).

Additionally, although women dominate arts and humanities nationwide, a survey of disciplines within arts and humanities shows that women outnumber men in almost all subfields *except* for philosophy and related disciplines (Institute of Education Sciences, 2016; National Science Foundation, 2019). Women in philosophy are significantly underrepresented in all academic ranks, from undergraduate students to full-time faculty. Women earn about 30% of undergraduate degrees, 25% of master's degrees and 31% of doctoral degrees awarded in philosophy (Institute of Education Sciences, 2016). Moreover, women occupy only about 25% of tenured faculty positions at the top 50 philosophy doctoral programs in the U.S (The Philosophical Gourmet, 2018; Van Camp, 2018). The number of women who are full-time faculty members increases when the prestige or ranking of the university or college decreases, with the highest numbers of female tenured faculty working in community colleges (White, Chu, & Czujko, 2014). This could be evidence of devaluating of scholarship by women and thus another gender bias symptom.

Crenshaw (1991) explained that the problem of gender bias can be intensified by accumulating multiple "disadvantaged" identities that make particular women vulnerable to a variety of discriminations at the same time. In her theory of intersectionality, Crenshaw focused on a unique combination of race and gender and shed light on the idea that women of color share a unique experience of facing compounded bias. American Philosophical Association (APA) data supports this theory. The current demographics of the profession show that 97% of PhD philosophers are White (APA, 2019). APA has over 11,000 members 125 of whom are Black, and this includes 30 Black women holding a PhD in philosophy and working in academia (APA, 2019; Gines, 2011). In addition, there are variations within philosophy itself. The area of ethics is closer to gender parity than other fields in philosophy such as logic (Schwitzgebel & Jennings, 2017). Regardless of the symptoms. manifestations, and racial intricacies, there are multiple ways to understand the cause of gender imbalance which are examined below.

Researchers have proposed a number of hypotheses to explain why the female underrepresentation in philosophy persists (Dougherty et al., 2015). Building on Dougherty et al.'s (2015) work, although they included a significantly higher number of categories, with 19 hypotheses total, in what follows are five relevant hypotheses for this promising practice study. The purpose of highlighting these five particular hypotheses is to provide a topical context of why women are absent from philosophy departments.

The first hypothesis, the social factors hypothesis, encompasses social and psychological phenomena such as gender schemas, implicit bias, evaluation bias and stereotype threat, and it insists that they could explain the gender gap (Haslanger, 2008; Saul, 2013; Steele, 2010; Valian, 2004). Schemas are mental frameworks that serve as cognitive shortcuts. They are units of information that guide people's categorization of new things, people, and experiences with which

we come in contact. They further, and more centrally, aid in fast judgements and decision making (Hutchison & Jenkins, 2013; Saul, 2013; Valian, 1998; Valian, 2004). Gender schemas are default settings that reference what it means to be male and what it means to be female. They assign different characteristics and expectations to people depending on their gender. This often leads to evaluation of men and women based on expectations through schemas and not the actual merit of the individual. This is evaluation bias. Gender schemas frequently make people "overrate men and underrate women" (Valian, 2004 p. 208). Moreover, because such biases often operate on a subconscious level, they can influence persons' perceptions, judgements, and behavior without their awareness (Valian, 2004 p. 208). Finally, because stereotype threat tends to occur when extra pressure is put on a performer, women's acts can be negatively affected due to being observed (Saul, 2013; Schouten, 2015). Women are not expected to do well in many analytic disciplines, such as physics, engineering, or philosophy, and because they know of those expectations, they tend to confirm them.

The second hypothesis that could potentially account for women underrepresentation in philosophy is the hostile environment hypothesis primarily based on Sally Haslanger's work (2008). Haslanger described philosophy departments as "hypermasculine places" that are "competitive," "highly judgmental," and "hostile to femininity." Thus, if philosophy departments truly are "socially dysfunctional places" with "hypermasculine environments," then women might not feel welcomed to come and stay in such climates (Haslanger, 2008, p. 217).

The third hypothesis is the role model hypothesis. The study by Paxton et al. (2012) indicated that "there is a positive correlation between the percentage of female philosophy majors and of female faculty members found within particular institutions" (p. 954). Thus, female students might choose not to major in philosophy because they do not see themselves

reflected in the professoriate. Along these lines, Cheshire Calhoun (2009) suggested that "female students have difficulty envisioning themselves as philosophers and this produces a weaker attachment to the discipline" (p. 219). When female students are not taught by female professors, nor read female philosophers, they have trouble envisioning themselves successful and tend to leave the discipline.

The fourth hypothesis is the gendered interests hypothesis suggesting that women are more into working with people than working with abstract objects (Su, Rounds & Armstrong, 2009). Thus, they choose disciplines that are more social, such as education or nursing, as opposed to investigative and analytical, such as physics or philosophy. The different-interests hypothesis has received substantial attention in recent years (Dougherty et al., 2015; Thompson et al. 2016; Goguen, 2018).

Finally, the fifth hypothesis is the gendered intuitions hypothesis. Buckwalter and Stich (2014) suggested that there are different-gender philosophical intuitions and that women's views are not validated by the discipline itself because they do not align with the classical approach to solving philosophical problems. Thus, women stay away from practicing philosophy because their views are not recognized as intuitive, and therefore, they are automatically labeled as inaccurate.

Regardless of the cause, the lack of gender parity in academic philosophy affects several different groups. It affects women in terms of marginalization and potential gender discrimination if the social factors hypothesis is true. It also affects the student body in terms of lack of female role models and academic mentorship. Finally, it affects the disciplines itself (Kings, 2019; Holtzman, 2016; Saul 2013). Saul (2013) believed that the knowledge that philosophy produces directly reflects the environment in which philosophy takes place. She

further states that philosophy is best produced in fair conditions where all philosophers are valued equally. On the other hand, if the field is depleted of women and their perspectives, "the philosophy being produced is likely to be substantially worse than it would be in a fairer environment" (Saul, 2013, p. 50). Similarly, Holtzman (2019) explained that because philosophy is a social endeavor, any "unwarranted, prejudicial dismissal of interlocutors can ultimately lead to degradation of the quality of information provided by those interlocutors" (p. 305). Hence, the treatment of women as philosophically inferior, or simply irrelevant, and excluding their opinions from the discipline can negatively affect the quality of knowledge produced. Such knowledge is, at best, unnecessarily limited in scope and, at worst, impoverished.

Importance of a Promising Practice Project

It is important to examine promising practices in the context of this problem for a variety of reasons. As a result of gender disparity in philosophy, women and their ideas are not fairly represented (Haslanger, 2008; Saul, 2013; Valian 1998; 2004). According to Schwitzgebel and Jennings (2017), although women constitute a little over half of the total population in the United States, "they do not occupy half of all full-time university faculty positions, publish half of all academic journal articles, nor constitute half of the highest social status members of academia" (p. 3). This is true for academia in general and for the discipline of philosophy in particular. Wilson (2011) framed this problem referring to American philosophy as "a microcosm of the larger US society" where hierarchical organizations of people stem from systemic gender discrimination (p. 853).

Furthermore, if the social factors hypothesis about the cause of the gender gap in philosophy is true, then women underrepresentation in this field can be a result of systemic gender discrimination. If this is the case, then solving the gender gap in philosophy departments

is a matter of social justice. Hence, studying promising practices can help identify appropriate strategies to include the previously marginalized group within the academic discipline.

However, women are not the only victims of the gender gap in philosophy. The entire discipline of philosophy also suffers (Holtzman, 2016; Kings, 2019). The lack of gender parity across academic departments affects the way in which philosophy is practiced nationwide. If the field is influenced by implicit bias, stereotype threat, and gender discrimination, then the philosophy produced is likely to be less reliable than if it were to be done more objectively (Saul, 2013). Therefore, it is necessary to study promising practices and close the gender gap in academic philosophy for two significant reasons: (a) fairness of organizational practices and (b) the quality of philosophy itself.

Organizational Context and Mission

The University of Utah (UU) is a public top-tier research university founded in 1850 in Salt Lake City. UU's philosophy department, established in 1919, represents a promising practice because it reached gender parity with women in exactly 50% of regular full-time faculty positions. This stands in stark contrast to the 21% to 25% average among the other top-50 philosophy doctoral programs in the United States (The Philosophical Gourmet 2018; U.S. Department of Education, 2008; Van Camp, 2018). Currently, the department consists of 20 regular full-time faculty, five career-line faculty, two adjunct faculty, and two associate instructors (page 13 contains a description of faculty categories). The UU Department of Philosophy typically has around 250 undergraduate majors, majoring in either philosophy or philosophy of science, and about 20 to 24 graduate students on an annual basis. The UU Department of Philosophy "affirms the value of philosophy for everyone" (UU Department of Philosophy, 2020). It recognizes that the real value to philosophical inquiry lies in "including

people from a diverse array of backgrounds." In its mission and diversity statement, the UU philosophy department emphasizes the importance of its ongoing effort to promote inclusivity. It "actively works towards addressing historical injustices and contemporary biases," to fulfill its commitment "to ensure accessibility to all community members" and "to affirm the value of philosophy for everyone" (UU Department of Philosophy, 2020).

Organizational Performance Status

The UU philosophy department represents a promising practice within the discipline because it reached gender parity with exactly 50% of regular full-time women faculty as compared to between 21% and 25% among top-50 U.S. philosophy doctoral programs (The Philosophical Gourmet 2018; U.S. Department of Education, 2008; Van Camp, 2018). This is one of only two top-50 philosophy departments in the nation that have equal representation of women and men in the discipline (Van Camp, 2018). Understanding the circumstances that underpin the UU philosophy department's gender parity may help identify solutions to the larger problem of gender discrimination and women underrepresentation in academia.

Organizational Performance Goal and Current Performance

In its diversity and inclusion statement, the UU philosophy department affirms the value of philosophy for everyone (UU Department of Philosophy, 2020). It also recognizes the value *to* philosophical inquiry of including people from a diverse array of backgrounds. The department acknowledges that the discipline of philosophy has a history of excluding disadvantaged individuals, which continues to be manifested in various ways, including underrepresentation in the profession, especially of those from disadvantaged groups. The faculty members aspire to create a departmental climate that is open to all and mutually supportive for all community

members. In addition, the department aims to cultivate a positive, respectful, and collegial departmental climate so they can be an inclusive space safe for learning and inquiry.

Hence, the UU philosophy department's promising practices enable it to actively work towards addressing historical injustices and contemporary biases, and to fulfill its commitment to ensure accessibility to all community members and to affirm the value of philosophy for everyone. However, while the UU philosophy department made great strides in gender parity, it is possible it did not reach the same level of inclusion for other historically disadvantaged groups. This promising practice study focuses specifically on the inclusion of women and it makes no claims as to whether the department has met the entirety of the diversity and inclusion statement.

Description of Stakeholder Groups

Among others, there are three key stakeholders' groups who directly contributed to and benefit from the achievement of gender parity in the UU philosophy department. These groups are students, faculty members, as well as the college of humanities and university leadership. The next few sections briefly describe the three stakeholders relevant for this project.

Currently, the department has around 250 undergraduate students and 24 graduate students with nine in master's program and 15 in doctoral program. They have been selected as a stakeholder because all students, but especially female students, can benefit from an increased number of female faculty members. This is because a higher number of female faculty members entails a higher number of female advisors, mentors, and role models within philosophy. Moreover, students contribute to the closing of the gender gap because increasing female students' participation in the discipline can potentially increases the pool of future female candidates for faculty positions.

As mentioned earlier, there are 20 regular full-time faculty members, five career-line faculty members, two adjunct faculty members, and two associate instructors. Faculty members are imperative to achieving gender parity for at least two central reasons. First, faculty members actively participate in hiring processes set forth by the university. They search and select job candidates that they later invite for interviews. The faculty members, thus, are in a position to recommend potential job candidates to the dean of the college of humanities. Second, faculty members play a role in establishing a culture in the department where the social and psychological phenomena that perpetuate the gender gap might be eliminated.

Finally, the college of humanities and university leadership, including the dean and associate dean for academic affairs in the college of humanities as well as the president of the university together with the senior vice president for academic affairs and vice president for equity, diversity and inclusion, form a stakeholder group. Both the college of humanities and university leadership contribute to the promising practice by setting in place transparent, inclusive, and fair practices for hiring faculty members. Additionally, the UU leadership created organizational culture for the entire institution and ensures implementation of equitable policies.

Stakeholder Group for the Study

While all stakeholders' contributions played a pivotal role in the achievement of the overall organizational goal of gender parity within the department of philosophy, it was critical to understand the promising practices utilized by its regular full-time faculty members. Regular faculty members play a significant role in hiring processes set forth by the university and, together, form a culture and build a departmental climate. Learning about the environment in which female faculty work, that is, what attracted and retained them, might help with understanding what enabled the gender parity that does not exist in most of other higher

education institutions in the country. Therefore, for the purpose of this promising practice study the stakeholder of focus was a portion of full-time faculty members in the UU Department of Philosophy.

Purpose of the Project and Questions

The purpose of this project was to study the UU Department of Philosophy performance related to a larger problem of practice, that is, the lack of gender parity in academic philosophy. While a complete study would focus on all stakeholders, for practical purposes, the stakeholder focused on in this analysis was a portion of regular full-time faculty members at the UU philosophy department. The analysis focused on the philosophy faculty members' assets in the areas of knowledge and skill, motivation, and organizational resources. As such, the questions that guided the promising practice study were the following:

1. What faculty knowledge, motivation, and organizational factors support achieving and maintaining gender parity among the faculty?

2. What recommendations in the areas of knowledge, motivation, and organizational resources may be appropriate for solving the problem of practice at another organization?

Conceptual and Methodological Framework

This promising practice study utilized a conceptual framework derived from the gap analysis model developed by Clark and Estes (2008) and adapted to suit the needs of a promising practice study. Gap analysis is an organizational human performance problem-solving tool. It precisely delineates an organization's performance goals and then determines gaps between an organization's current achievement level and its desired achievement level. However, for the purpose of this research, instead of concentrating on performance gaps, this study identified the most important stakeholder assets to help understand organizational goal achievement.

From a methodological point of view, this study employed a case study approach. It used descriptive data obtained from interviews, documents review, literature review and content analysis to investigate and examine assumptions made about stakeholders' knowledge and motivation assets as well as organizational context, culture, and support structures. These assumptions were generated based on personal knowledge and related literature. The study finishes with recommending research-based solutions for other philosophy departments to help them reach gender parity in their own respective organizations.

Definitions

The following distinctions are taken from the UU philosophy department website. The definitions below have been created based upon the consultation with the current philosophy department chair.

- *Regular (full-time) faculty*: tenure-line faculty

- *Career-line faculty*: full-time, non-tenure-track, teaching faculty

- *Adjunct faculty*: faculty holding tenured appointment at the UU in a discipline other than philosophy and simultaneously serving as an adjunct assistant professor in the philosophy department

- *Associate instructor*: part-time, non-tenure-track, instructor

Organization of the Project

This study comprises five chapters. Chapter One has described the key concepts and terminology commonly used in discussions about gender parity and women underrepresentation in philosophy. This chapter also introduced the organization's mission, goals, and stakeholders in conjunction with the initial concepts of gap analysis. Chapter Two provides a review of the literature surrounding the scope of the study. In addition, the chapter addresses topics of women

in arts and humanities, women in philosophy, a survey of hypotheses explaining women's underrepresentation in philosophy and the significance of such gender gap. Chapter Three details assumed assets, choice of participants, data collection, and analysis. Chapter Four illustrates data and analyzes results. Chapter Five concludes this study by offering research-based recommendations for practice that other organizations can utilize as well as an implementation and evaluation plan for such recommendations.

Chapter Two: Review of the Literature

Women have historically found themselves excluded from academic philosophy. There are many hypotheses as to why this history is as well as why women continue to be underrepresented in the field. However, there is a small group of philosophy departments in the United States that are findings ways to include more women among their faculty members and by this overcome gender disparity. One of them is the UU Department of Philosophy. This chapter explores both the possible hypotheses as to why for so long women have been excluded from academic philosophy as well as possible reasons that allowed the UU Department of Philosophy to overcome this historic exclusion.

More specifically, this chapter reviews current statistics about the visibility of women in arts and humanities contrasted with women in philosophy. This chapter also reviews five common hypotheses about women's underrepresentation in philosophy including social factors hypothesis, hostile environment hypothesis, lack of role models hypothesis, gendered interests hypothesis, and gendered intuitions hypothesis. Additionally, this chapter touches on the significance of women's underrepresentation in philosophy, reviewing the literature on social justice and the quality of philosophy affected by the gender imbalance. Finally, this chapters ends with a review of learning, motivation, and organizational factors with a view toward understanding regular full-time philosophy faculty members' knowledge, motivation, and the organizational influences affecting their performance at the organization of study in this dissertation. Ultimately, I hypothesize that no matter the actual reason for the exclusion of women in academic philosophy, there is a number of powerful influences and strategic practices that can help with closing the gender gap in the field.

Women in Academia

Although there has been significant progress in terms of the visibility and advancement of women in some academic fields, others still struggle with the persistence of gender imbalance (Stewart & Valian, 2018). For instance, women outnumber men in almost all major concentrations within arts and humanities except for few: philosophy and related disciplines (Institute of Education Sciences, 2016; National Science Foundation, 2019; Schwitzgebel & Jennings, 2017). The peculiarity and scope of this phenomenon will be reviewed below.

Women in Arts and Humanities

In the 1960s, the humanities, awarded only a small portion of doctoral degrees to women (American Academy of Arts and Sciences, 2017). For instance, in 1966 only 19% of doctoral degrees in the humanities were awarded to women. By 1970, women achieved gender parity in the humanities in terms of master's degrees allocation (American Academy of Arts and Sciences, 2017). This number steadily increased and by the 1990s the majority of all new humanities doctoral degrees recipients were women (Institute of Education Sciences, 2016). This trend persists. As of 2017, women earn 61% of all master's and professional-practice degrees in the humanities and 54% of the doctoral degrees in the field (American Academy of Arts and Sciences, 2017). Moreover, women make up over 50% of all postsecondary faculty in the humanities (American Academy of Arts and Sciences, 2017). For instance, 52% of all full-time faculty in English and foreign languages are women (National Science Foundation, 2014a).

However, four of the humanities award less than half of their doctoral degrees to women. These disciplines are classical studies, religion, history, and philosophy (Institute of Education Sciences, 2016). Additionally, there are two branches of the humanities where men are at least twice as likely as women to teach: history and philosophy (National Science Foundation, 2014a).

Similarly, although women make up more than half of total graduate enrollment in arts and humanities, they constitute a very low percentage of philosophy and religion, which is about 5% (White et al., 2014).

Women have dominated the arts and humanities since reaching gender parity in 1970. This is evident in the total graduate enrollment that they account for, in the numbers of degrees they earn, as well as in the number of all postsecondary faculty positions that they hold. However, although women outnumber men in *almost all* subfields in arts and humanities, there is *one* concentration in particular where they are significantly underrepresented, and that is philosophy.

Women in Philosophy

Since the 1970s, things have changed for women in philosophy. Once completely excluded from the field, after over 2,400 years of philosophical practice, the "lovers of wisdom" finally allowed women to actively participate in the field (Beebee, 2013). Today, women make up about 25% of professional philosophers in the United States.

Women's underrepresentation in philosophy extends to all academic ranks, from undergraduate students to full-time faculty members. This encompasses women's visibility in the total student enrollment, the number of degrees attained, the number of tenured faculty positions held, and the number of publications in the most prestigious philosophy journals (Haslanger, 2008; Hutchinson & Jenkins, 2013; The Philosophical Gourmet Report, 2018; Van Camp, 2018). Additionally, there are variations within philosophy itself as well as racial variations among women philosophers.

In 2016, women attained only 25% of master's degrees and 31% of doctoral degrees awarded in philosophy (Institute of Education Sciences, 2016). In 2018, the number of doctoral

degrees earned by women in philosophy dropped to 28% (National Science Foundation, 2019). Furthermore, women are disproportionately underrepresented at elite institutions (Haslanger, 2008; National Science Foundation, 2014a). Women are more likely than men to teach philosophy in community colleges, while men are more likely than women to teach philosophy in research universities (National Science Foundation 2014a; Schwitzgebel, & Jennings, 2017). In fact, the number of women as tenured faculty at top-50 philosophy doctoral programs is at 25% (The Philosophical Gourmet Report, 2018; Van Camp, 2018). Additionally, Schwitzgebel and Jennings (2017) reported the percentage of faculty at different professional rank at Philosophical Gourmet Report-rated U.S. Ph.D. programs. On their analysis, women constitute 37% of all assistant professors, 29% of all associate professors, and 20% of all full professors. It is worth noting that data from 2017 on women faculty indicating their visibility at 25% shows a noticeable improvement from 1992, in which between 13%-18% of professional philosophers were women (Van Camp, 2018). Although the progress by ranks is slow but steady, extensive ground remains to be covered for women to reach parity in academic philosophy.

When it comes to authorship in philosophy journals, women author between 14%-16% of all publications (Schwitzgebel & Jennings, 2017; Wilhelm, Conklin, & Hassoun, 2018). More specifically, in five elite journals, women author 15% of publications in ethics and 10% in non-ethics (Schwitzgebel & Jennings, 2017). Wilhelm, Conklin, and Hassoun (2018) called this number "extremely low" and conclude that "the percentage of women authors is less than the percentage of women faculty in different ranks and at different kinds of institutions" (p. 1447). Some authors speculate that the reason for such low visibility of women in prestigious journals is evaluation bias that stems promptly from gender bias (Macnell, Driscoll & Hunt, 2015; Saul, 2013; Wilhelm, Conklin, and Hassoun, 2018).

Moreover, women's underrepresentation varies within philosophy itself. That is, moral, political, and social philosophy are closer to gender parity than other areas of philosophy. The percentage of faculty who are women in value theory (i.e., ethics) is 34%, in history of philosophy and traditions is 30%; in language, epistemology, mind, and metaphysics is at 20%, and in science, logic, and math is at 16% (Schwitzgebel & Jennings, 2017). The authors further noted that "the most prominent women philosophers of the past hundred years have been known primarily from work in these areas" (p. 4). They list Simone de Beauvoir, Hannah Arendt, and Martha Nussbaum as the few examples in support of their findings.

Finally, there are racial variations among women philosophers. While women make up about 25% of all professional philosophers working in academia, women of color constitute 0.2% of this part if the professoriate (Chronicle of Higher Education, 2007). The comparably lower number of women of color might be due to the fact that gender discrimination combined with racial discrimination creates a specific kind of circumstances for women of color. These circumstances cause women of color to face multiple discriminations at the same time and, compared to White women, make it even more difficult for them to access and persist in the discipline.

The enduring gender imbalance in philosophy is multifaceted. Women are underrepresented in all professional ranks, in the most prestigious institutions, and in the elite philosophy journals. Moreover, there are variations within philosophy itself, with the most women in Moral and Social philosophy and the least in Logic and Philosophy of Science. Finally, there are racial variations among women philosophers with women of color occupying less than 0.2% of all academic positions in the country. The persistent gender imbalance in

philosophy has received substantial attention in recent years. Researchers and philosophers have offered numerous explanations to account for the persistence of this gender gap.

A Survey of Hypotheses Explaining Women's Underrepresentation in Philosophy

This dissertation focused on reviewing five hypotheses explaining women's underrepresentation in philosophy that are the most relevant for this promising practice study. The five hypotheses under review came from Dougherty et al. (2015) and include social factors hypothesis, hostile environment hypothesis, lack of role models hypothesis, gendered interests hypothesis, and gendered intuitions hypothesis. The following sections will analyze the pertinent hypotheses in a greater detail.

Social Factors Hypothesis

The social factors hypothesis comprises social and psychological phenomena such as gender schemas, implicit bias, evaluation bias and stereotype threat and insists that they are predominately responsible for the persistent gender imbalance in philosophy. Gender schemas are mental frameworks that serve as cognitive shortcuts (Valian, 1999, 2004). As people grow and learn, they create hypotheses about the physical and mental world that they encounter. Those hypotheses are often formed from generalizations that help individuals navigate through the world in which they live. They guide their categorization of new things, people, and experiences with which they come in contact. They further, and more centrally, aid in their fast judgment and decision making (Saul, 2013; Valian, 2004). Gender schemas are sort of default settings that reference what it means to be male and what it means to be female. Schemas assign different characteristics and expectations to people depending solely on their gender.

For instance, Valian (2004) argued that people generally think of men as independent, task-oriented, and rational, whereas they think of women as nurturing, emotional, and social.

Traits like originality, excellence, leadership, and intellectual ability are more associated with men than they are with women. Valian continued: "In brief, men act while women feel and express their feelings" (p. 208). This historical observation permeates the way in which individuals continue to frame others by gender (Ridgeway, 2011). The implication for professional life is that this often leads people to evaluate men and women based on expectations through schemas and not the actual merit of the individual (otherwise said: judgment of the person as its own *object*, i.e., an objective judgment). Valian (2004) stated that schemas are dangerous insofar as they affect perceptions of competence. Schemas, often operating on a subconscious level, cause people to "overrate men and underrate women" (Valian, 2004; p. 208). Implicit gender schemas are responsible for generating a foundational gender bias received from many past generations (Stewart & Valian, 2018).

Our reactions to others that are unconsciously affected by the group the persons belong to or identify with are called implicit biases (Saul, 2013). Implicit bias refers to the way a marginalized group is perceived or evaluated. Most biases influence our behaviors and reactions without our awareness. This is the case with gender biases. Interestingly, both women and men are biased against women (Saul, 2013; Steinpreis, Anders, & Ritzke, 1999).

Furthermore, gender bias is a leading factor contributing to evaluation bias. Studies indicating the impact of gender on evaluating one's performance or merit have been around for over 20 years (Macnell, Driscoll & Hunt, 2015; Saul, 2013; Steinpreis, Anders, & Ritzke, 1999; Stewart & Valian, 2018). For instance, blind review in journals or among CV reviewers favors women (Saul, 2013). On the other hand, the presence of a female name has a strongly negative effect on evaluation. Macnell, Driscoll, and Hunt (2015) confirmed this phenomenon among students' ratings of teaching. In the experiment, the authors disguised instructors' gender identity

in an online course. Nevertheless, students repeatedly rated the male identity significantly higher than the female identity, regardless of the instructor's actual gender. This demonstrates gender bias.

Women's performance can be affected by yet another phenomenon: stereotype threat. Stereotype threat occurs when extra pressure, due to being observed, is put on a performer and it negatively affects his or her act (Steele, 1997). In other words, stereotype threat has to do with underperforming while being watched. Spencer, Logel, and Davies (2016) explained that "Stereotype threat describes the situation in which there is a negative stereotype about a person's group, and he or she is concerned about being judged or treated negatively on the basis of this stereotype" (p. 416). This entails that, generally, women are expected to perform lower or lesser than men, in particular situation, and because they are aware of those expectations, they tend to confirm them.

When considering the social factors hypothesis, it is important to focus on the distinction between implicit bias and stereotype threat. Implicit bias refers to the way a marginalized group is perceived, whereas stereotype threat influences the way the members of that group perform. Both of these occurrences maintain social stigmatization and can help explain why so few women get into academic philosophy. Women are simply not expected to do well in many of the analytic disciplines, such as physics, engineering, or philosophy. Very often, precisely because they know of those expectancies, they tend to confirm them.

Furthermore, social and psychological phenomena constituting the social factors hypothesis might be heightened by adding another dimension to gender discrimination, that is, race. Crenshaw (1991) explained that women of color, combining at least two identities, are victims of both racial and gender bias. This means that women of color are devalued more than

White women which might lead to their lower visibility in academia in general, and in philosophy in particular.

To conclude, the social factors hypothesis tries to explain the gender gap in philosophy by highlighting social and psychological phenomena that influence either the evaluation or the performance of women. Among those, there are negative implicit biases about women's ability in philosophy as well as women's underperformance due to social pressures such as stereotype threats. Another hypothesis used to explain women's underrepresentation in philosophy is the hostile environment hypothesis.

Hostile Environment Hypothesis

The hostile environment hypothesis explains women's underrepresentation in philosophy in terms of hostility and the hypermasculinity of academic departments. Stewart and Valian (2018) introduced two perspectives that together might reinforce unintentional exclusion of women from academia: individual and institutional. On the individual level, human judgement is prone to error. As observers and evaluators, people are cognitively fallible. This, combined with schemas about different groups of people, motivates organizational policies and practices that accidentally ignore individuals, such as women, whose involvement would enhance appropriate departments, colleges, and universities.

Haslanger (2008) was one of the first authors to share her experiences openly as a woman philosopher. She wrote in length about the culture and environment in which philosophy is often practiced. She refers to philosophy departments as "hypermasculine," "judgmental," and "socially dysfunctional" places where philosophers "combat" each other on a daily basis. Haslanger further stated that such environments, coupled with heavy gender imbalance, create challenges for women to feel "at home" or to feel a sense of belonging (2008). Similarly, Stewart

and Valian (2018) mentioned how women feel like "outsiders," or "the other," because anything they do in male-dominant philosophy departments men view as not fitting in and out of place. The feeling of estrangement that women experience in philosophy is magnified through their *own field,* that is feminist philosophy, having more significant presence in gender studies than in philosophy departments (Hutchison & Jenkins, 2013).

Beebee (2013) described the business side of philosophy supporting the idea of institutional mechanisms that reinforce the exclusion of women from philosophy. Business practices such as hiring, firing, salaries, promotion, tenuring, teaching assignments, and even the dynamics of departmental life, Beebee insisted, might unintentionally discriminate against women in philosophy (2013). She further states that "The current members of the philosophy profession act as de facto gatekeepers who largely determine which persons do – or do not – carry on the future work of the field" (Beebee, 2013; p. 23). Unintentional exclusion coupled with the business side of philosophy, Beebee concluded, might be a large part of what keeps women out of the field.

In summary, the hostile environment hypothesis explains the gender imbalance by focusing on conditions and contexts in which philosophy is practiced. This hypothesis appeals to the fact that, since philosophy departments are dominated by men, the environment in which philosophy is done is often hypermasculine and hostile toward women. This might provoke a feeling of not belonging and the estrangement that women in philosophy departments frequently report. One more hypothesis used to explain the gender gap in philosophy is the lack of role models hypothesis.

Lack of Role Models Hypothesis

The Lack of Role Models Hypothesis stresses the relationship between the percentage of female philosophy majors and of female faculty members and it argues that the lack of early exposure to female role models might discourage female students from pursing philosophy. In 2009, Calhoun highlighted the undergraduate students' pipeline problem in philosophy. The author discussed the phenomenon of female students disappearing from the field after taking the initial, usually the introductory, course in philosophy. Calhoun proposed that perhaps "something happens in those lower-level philosophy classes" that discourages women from continuing, or pursing, philosophy altogether (p. 217). Calhoun further stated that this disappearance might be because female students discover how absent women are from both the course content and who teaches the subject. This is to say that female students may lose their interest in the field because they do not see themselves represented among authors and teachers.

Other researchers confirmed Calhoun's proposal (Paxton et al., 2012; Stewart & Valian, 2018). For instance, Stewart and Valian (2018) insisted that students' choices and interests can be impacted by what they observe in the world. If female students do not see faculties like them in front of the classroom, they might start having difficulties envisioning themselves successful in that field and ultimately become discouraged from pursing it. Paxton, Figdor, and Tiberius (2012) added that, since the drop in female philosophy students is mitigated by the presence of female philosophy faculty, early exposure to female role models as mentors might help to keep more women in philosophy.

The lack of role models hypothesis makes sense out of the gender gap in philosophy by pointing out that there is a positive correlation between the number of female philosophy majors and the number of female faculty members within particular institutions. Furthermore, the

biggest drop of female students in philosophy occurs between introductory courses and philosophy majors. Research suggests that this might be due to the lack of early exposure to female role models. Yet another hypothesis explaining underrepresentation of women in philosophy is the gendered interests hypothesis.

Gendered Interests Hypothesis

The gendered interests hypothesis proposes that there are gender differences in interests and further suggests that women prefer to work with people rather than with abstract objects. Hence, they choose disciplines that focus on interpersonal relationships more than they choose disciplines, like philosophy, that focus on theoretical investigations. A large meta-analysis of the variability of sex differences in interests done by Su et al. (2009) indicated that there is a significant difference in sexes pertaining to their interests. The analysis showed that men pose realistic and investigative interests, whereas women have more artistic and/or conventional interests. Moreover, these interests extend to professional occupations. Women pursue job that are social or artistic and require more social interactions, while men choose professions that are more theoretical and require contact with objects.

Goguen (2018), while agreeing that there are differences in interests between men and women, suggested that these differences might be influenced by social factors or even social pressures. In other words, the fact that women prefer to work with people and not things might be influenced by social norms and pressures such as gender schemas and stereotypes. However, whatever the cause of sex differences in interests, biological or cultural, the underrepresentation of women in philosophy, on account of the gendered interests hypothesis, is caused by their lack of interest in the field.

To conclude, the gendered interests hypothesis aims to explain women's underrepresentation in philosophy by appealing to the idea that women, solely because they are women, are not interested in pursuing disciplines that focus on theories and abstract objects. On the contrary, they prefer studies that focus on people or artistic expression. Whether the cause of their interests is biological or cultural, the gendered interests hypothesis argues that women do not purse philosophy because they are not into it. Finally, the last reviewed hypothesis accounting for women underrepresentation in philosophy is the gendered intuitions hypothesis.

The Gendered Intuitions Hypothesis

The gendered intuitions hypothesis suggests that there are gender differences in philosophical intuitions and that women's views are not recognized as proper or adequate because they do not align with traditional philosophical discourse. The first to hypothesize about sex differences in philosophical intuitions were Buckwalter and Stich (2013). The researchers' controversial claim about gendered intuitions suggested that male intuitions align better with classical approaches to solving old philosophical problems. On this account, male intuition and their views are prioritized and valorized, by the profession, while female intuitions are discarded and devalued. Female intuitions are labeled as "inaccurate" or simply "wrong" because they tend to diverge from philosophical traditions. This labeling might lead to unconscious and unintentional bias against women. Buckwalter and Stich concluded that these differences might play an important role in shaping the demography of the profession.

Since Buckwalter and Stich's (2013) publication, other researchers tried to replicate their contentious findings. Most of the attempts have failed (Aldeberg, Thompson, Nahmias, 2014; Seyedsayamdost, 2015). Only a handful of authors agree with Buckwalter and Stich about the possibility of sex differences in intuitions (Thompson, Adleberg, Nahmias, 2016; Tripodi, 2015).

However, these authors propose that differences in intuitions might not be fully gendered but, rather, socially constructed and the product of stereotypical behavior.

In summary, the gendered intuitions hypothesis states that there are gender differences concerning whose views are validated among philosophy students. Although it was rejected by several independent group of researchers due to lack of replicability after its initial proposal, this explanation, nevertheless, permeates conversations about gender imbalance in philosophy.

When considering the survey of hypotheses explaining women underrepresentation in philosophy, it is worth emphasizing common themes and key ideas as they pertain to this study. Regardless of the cause of the gender gap, it is an undeniable fact that women have been excluded from the field based on their gender and assumed inferiority in their cognitive abilities. These historically discriminatory actions have serious effects on not only the women and the student body but also philosophy as a whole, its methods, its ideas, and its climate in general.

Significance of Women's Underrepresentation in Philosophy

The lack of gender parity in academic philosophy affects women in terms of marginalization and potential gender discrimination. It also affects the student body in terms of lack of female role models and academic mentorship. Finally, it affects the discipline itself.

Social Justice

If the social factors hypothesis or the hostile environment hypothesis about the cause of the gender gap in philosophy is true, then women's underrepresentation in the field can be a result of systemic gender discrimination. Marginalization of women in philosophy is a form of historical injustice (Tripodi, 2017). Just like any exclusion, marginalization might turn into discrimination. This was, and often still is, the case of women in philosophy. The field of philosophy systematically disadvantaged women (Tripodi, 2017). Women of color, women who

are differently able, and women that identify as other than heterosexual are victims of heightened marginalization and discrimination because of intersecting identities.

Initially, women were entirely excluded from philosophical inquiry. Later, they were denied any epistemic authority. Finally, they were depicted as "the other" – inferior or deviant (Hutchison & Jenkins, 2013; Tripodi, 2017). All of these practices contributed to strengthening gender bias and social hierarchies, especially for women other than White, able, and heterosexual. Hence, for centuries, the pursuit of knowledge in philosophy generated injustices (Tripodi, 2017). Only by integrating marginalized groups, such as women, in our knowledge inquiries can we ensure equality of opportunities and reinforce the idea of social justice.

One way to do so is by introducing organizational practices and policies that intentionally integrate previously excluded groups in our pursuit of knowledge (Ridgeway, 2011; Stewart & Valian, 2018; Tripodi, 2015). Ridgeway (2011) suggested that organizational structures and procedures can embody gender stereotypes. If they do, then "they become independent agents of gender bias in the workplace" (p. 96). This is to say that organizational cultures shape the work world for their employees. These cultures can influence implicit cultural assumptions about the genders and diffuse them, if only needed or necessary. Thus, it is in philosophy departments' power to constrain or enable gender biases.

Historically, women have been excluded from the field of philosophy based on their gender and supposed lack of cognitive abilities necessary for philosophizing. The discriminatory actions against women, such as lack of access to philosophy and devaluation of their views, must end. And organizational structures and policies, including academic departments, can be a powerful force in mitigating gender biases and bringing social change. This is important because closing the gender gap in philosophy will result in an increased number of female faculty

members and female mentorship. Furthermore, this might encourage more female students to purse philosophy and ultimately contribute to the preservation of equal representation of women in the field. However, women and the student body are not the only victims of the gender gap in philosophy. The entire discipline of philosophy also suffers.

Quality of Philosophy

The lack of gender parity across academic departments affects the way in which philosophy is done nationwide. philosophy is impoverished by its history of elitism and exclusion (Hutchison & Jenkins, 2013). Philosophy cannot claim to represent a human wisdom in the view of narrow representation of humanity in the ranks of its practitioners. Hence, mitigating the exclusion of women from the field is necessary for at least one reason that goes beyond equity goals. This reason is to benefit philosophy itself.

Similarly, Saul (2013) argued that to produce the best possible philosophy that depicts all knowledge of humanity accurately, "we need the best philosophers to receive proper encouragement and good jobs, and to work in environments where they can produce their best work" (p. 50). Women who are framed by their gender alone or gender in combination with other identities such are race, ethnicity, or sexual orientation, and judged according to stereotypes might feel discouraged to continue philosophy. In consequence, this might cause the loss of many talented philosophers. Moreover, philosophy that excludes women is limited in scope, since it eliminates a variety of different perspectives and intuitions (Holzman, 2016). There might be truths to which philosophers will have no access unless the discipline increases the diversity of experiences. These experiences should include women, people of color, those that identify other than heterosexual, as well as those that are differently able. Hence, as Holzman pointed out, diversity in philosophy is necessary for both social and philosophical progress.

Based on the work of authors outlined above, I argue that closing the gender gap in academic philosophy is necessary for at least two concerns: fairness of organizational practices, and the quality of philosophy itself. The case is continuously being made that women have been denied access to the field of philosophy for far too long. When they have finally gained access, however, their views remained undervalued and trivialized. Since marginalization of women in philosophy is a form of persistent historical injustice, only by actively integrating women in knowledge pursuits will secure equality of opportunity and enrich the field of philosophy with a diverse body of its practitioners and worldviews. Insomuch as organizational practices can play a crucial role in eliminating the gender gap in philosophy departments nationwide, this chapter ends with reviewing what knowledge, motivation, and organizational resources that may have been critical for the philosophy faculty in order to reach the goal of gender parity among its members.

Faculty Knowledge, Motivation and Organizational Influences

Clark and Estes' (2008) gap analysis guided this research project as its conceptual framework. However, for the purpose of suiting the needs of this promising practice study, the gap analysis model has been slightly modified. Instead of focusing on closing the performance gap, Clark and Estes's framework was used to highlight and demonstrate the critical influences that might have contributed to solving the problem of practice. Among these influences, there were factors related to stakeholder knowledge, motivation, and organizational resources (Clark & Estes, 2008). The following sections examine the knowledge, motivation, and organizational support factors that are assumed to have influenced the UU Department of Philosophy faculty ability to reach gender parity among its members. The first section discusses the knowledge and skills influences that are assumed to be both essential and necessary in supporting faculty

capacity to reach gender parity. The second section examines the assumed motivational influences. The final section addresses organizational resources and support that might have helped or hindered the stakeholder goal achievement.

Knowledge and Skills-Related Influences

Knowledge and skills together comprise one of the three major causes of performance gaps (Clark & Estes, 2008). Effective performers need to know *what* their performance goals are and *how* to accomplish them. This is especially true if they have never reached these, or similar, goals in the past. They also need to be able to reflect on what they do not know. Finally, individuals require skills necessary for novel problem solving, if possible future challenges are to be accounted for. Clark and Estes (2008) stressed that "people are often unaware of their own lack of knowledge and skills or reluctant to disclose weaknesses" (p. 44). Precisely because of this frequent lack of awareness of the status and extent of one's own knowledge and reluctancy to disclose personal shortcomings, knowledge and skills influences must be assessed during gap analysis. Adequate knowledge and skills are critical in supporting the achievement of performance goals, while inadequate knowledge and skills can cripple it.

Knowledge Types

In order to explore faculty knowledge about implementing gender-parit-oriented hiring practices in a comprehensive manner, Krathwohl's (2002) framework will be utilized. Krathwohl (2002) identifies four types of knowledge: factual, conceptual, procedural, and metacognitive. Factual and conceptual knowledge are often considered together in which case they can be referred to as declarative knowledge. All four types of knowledge are necessary to assess, as each of them provides a distinct influence that might help or hinder the stakeholder goal achievement.

The first knowledge type is factual. Factual knowledge comprises information that is commonly referred to as facts and is specific to disciplines. Such knowledge includes basic elements and domain-related terminology that are necessary to solve problems in a given area (Krathwohl, 2002; Rueda, 2011). The second knowledge type is conceptual. Conceptual knowledge consists of knowledge of the basic elements (facts) within a larger structure of a given discipline. The larger structure includes categories, classifications, generalizations, theories, and models pertinent to a particular discipline (Krathwohl, 2002; Rueda, 2011). The third knowledge type is procedural. This is the knowledge of "how" – how to do something. Procedural knowledge consists of methods, techniques and skills (Krathwohl, 2002). Finally, the fourth type of knowledge is metacognition. Metacognition is also referred to as self-knowledge or knowledge of the self (Krathwohl, 2002; Mayer, 2011; Rueda, 2011). This knowledge is critical in strategic behavior as it allows one to adjust one's strategic approach while solving problems. Additionally, metacognition allows one to reflect on one's own cognition and effectiveness, as well as to consider contextual and conditional dimensions of a given activity or a problem (Rueda, 2011).

Although this study examined the four types of knowledge of the UU Department of Philosophy faculty members' in five distinct areas, a special focus was placed on metacognitive knowledge. The areas under investigation were as follow: (a) knowledge of the historical barriers that kept women from entering philosophy, (b) knowledge of the current challenges facing women in philosophy, (c) knowledge of the percentage of nationwide philosophy department faculty that are women, (d) knowledge of implementing gender-equitable hiring practices, and (e) knowledge of the faculty own gender and evaluation biases. Subsequently, the five assumed knowledge influences will be explained more in detail.

Faculty Knowledge of the Historical Barriers That Kept Women From Entering Philosophy

Faculty members must have known and understood the historical barriers that made it difficult, if not entirely impossible, for women to participate in academic philosophy (Beauvoir, 1954; Gatens, 1991; Hutchison & Jenkins, 2013). The "fathers" of philosophy and science have been outspoken with regard to their view of women when it comes to reason (Beauvoir, 1954; Lloyd, 1979). Lloyd (1979) mentioned that the male-female distinction has been utilized to represent the distinction between reason and its opposite since the very beginning of philosophical thought. The historical fact of the perception of reason as "male," Lloyd continued, is the general cause of conversation between philosophers when it comes to women in philosophy. For example, Aristotle who is the originator of not only empiricism and scientific method, but arguably Western philosophy itself, takes this particular stance on women: "As regards the sexes, the male is by nature superior and the female inferior, the male ruler and the female subject" (Politics, 1254b13–14). Aristotle continues, "Silence is a woman's glory" (Politics, 1252b8-9).

The foundation of sexism laid by ancient Greek philosophers persists to this day. Explicit statements of misogyny can be found in philosophical texts written by a majority of prominent thinkers. Notable figures such Augustine, Aquinas, Kant, Nietzsche, and others wrote unfavorably about women, their abilities, and place in society (Beauvoir, 1954; Lloyd, 1979). A number of contemporary philosophers perpetuates the problem. In the last 10 years, "the superstar philosophers," such as Thomas Pogge (Yale), John Searle (Berkeley), and Colin McGinn (University of Miami) have been accused of harassing and humiliating female students (Berkeleytoo, 2020; Rothfeld, 2017). Due to the violation of sexual harassment policies, Searle lost his emeritus status while McGinn resigned from his tenured appointment (Berkeleytoo,

2020). Yale's philosophy department condemned Pogge in an open letter criticizing his behavior. This anecdotal evidence is not representative of all 21st century philosophers. However, it is provided for illustrative purposes to highlight the patriarchal attitudes many male philosophers have toward their female counterparts. This is why the faculty members must be aware of the context in which philosophy developed and the link between historical facts and women absence from the discipline. Hence, this study examined whether faculty had knowledge of historical obstacles that kept women away from philosophy.

Faculty Knowledge of the Current Challenges Facing Women in Philosophy

In order to be successful in reaching gender parity, the study assumed that faculty needed to have specific knowledge about the challenges women currently face when entering the field of philosophy in academia. Research indicates that many philosophy departments are a hostile place for women (Beebee, 2013; Haslanger, 2008; Hutchison & Jenkins, 2013; Stewart & Valian, 2018). According to several authors, many women experience the feeling of "not fitting in" in male-dominant philosophy departments (Haslanger, 2008; Hutchison & Jenkins, 2013). Moreover, women in philosophy experience stigmatization and devaluation as result of gender schemas and stereotype threat (Macnell et al., 2015; Saul, 2013; Steinpreis et al., 1999; Steele, 1997; Stewart & Valian, 2018; Valian, 2004). Knowledge of these challenges is important for hiring faculty to have as it aids in the understanding of why so few women enter into academic philosophy, and even if they do why so few of them succeed in academic ranks and tenured promotions. This study examined whether faculty possessed knowledge about the current challenges that women face in philosophy itself as well as in academic departments.

Faculty Knowledge of Gender Disparities in the Discipline

In order for faculty members to succeed in reaching gender parity, they needed to have understood the status of the women in the profession. The fact that, on average, women constitute only 25% of all faculty in the top-50 philosophy departments nationwide is imperative to understanding the magnitude of the problem of practice (Institute of Education Sciences, 2016; The Philosophical Gourmet, 2018; Van Camp, 2018;). This knowledge is important because it shows the clear distinction between philosophy and the other arts and humanities where women dominate quite significantly. This study explored whether faculty were aware of the status of the women in the profession.

Faculty Ability to Implement Gender-Equitable Hiring Practices Such As Setting Diversity Goals, Anti-implicit Bias Education and Professional Development for Search Committees, Diversity-Enriched Position Descriptions, and Marketing and Outreach

To meet the goal of gender parity, faculty were assumed to have had procedural knowledge of implementing gender-equitable hiring practices. Among many of these practices, this study focuses specifically on faculty knowledge of 1) how to set diversity goals, 2) how to minimize their own implicit biases, 3) how to write job descriptions that encourage women to apply, 4) and how to advertise their positions to a diverse audience (APA, 2020; Williams & Wade-Golden, 2013). These strategic faculty recruitment strategies in particular have shown promise in attracting and hiring a more diverse pool of candidates (Aldamero, 2017; Kayes, 2006; Williams & Wade-Golden, 2013).

Knowing how to set diversity goals, for instance, would allow the department to define and rationalize diversity in their own terms. By this, the faculty could anchor their diversity goals in the educational benefits of having a diverse group of members in their department (Williams

& Wade-Golden 2013). Knowing how to minimize their own biases would help the faculty with a more accurate and just assessment of their peers and potential job candidates. This is because faculty would evaluate applicants based on their merit and not implicit stereotypes (APA,2020; Kayes, 2006). Knowledge of how to write diversity-enriched job descriptions could be helpful with attracting more women to apply and by this bring more heterogeneity to the pool of potential candidates. Such job descriptions would also reinforce the departmental commitment to engage more women in philosophy. Lastly, knowledge of appropriate marketing and outreach strategies that target women could help with getting more women interested in the department (Williams & Wade-Golden 2013). This study explored whether the hiring faculty possessed the ability to successfully implement gender-oriented hiring practices and procedures.

Faculty Knowledge Of Their Own Gender Biases

Faculty needed to be, above all else, self-aware of their own potential implicit and explicit biases in order to effectively minimize them (APA, 2020). This metacognitive knowledge is crucial as measures of implicit gender bias have been found to be predictive of favoring men over women when it comes to assessing candidate's credentials in hiring (Biernat & Kobrynowicz, 1997; Eagly & Karau, 2002; Uhlmann & Cohen, 2007). The presence of a female name has a strongly negative effect on evaluation (Macnell, Driscoll & Hunt, 2015; Saul, 2013). This trend, as shown earlier in this chapter, has been persistent in terms of curriculum vitae review, publications' review, and course evaluation student ratings (Macnell, Driscoll & Hunt, 2015; Saul, 2013; Steinpreis, Anders, & Ritzke, 1999; Stewart & Valian, 2018). Thus, consciously reflecting on and attempting to minimize one's own gender and evaluation biases is crucial in closing gender gap among philosophy faculty members. One way to do so is through anti-implicit bias education and professional development measures for all faculty, but especially

for members of the search and hiring committees (APA, 2000; Williams & Wade-Golden 2013).

This study explored whether the hiring faculty had attended anti-implicit bias training. Table 1

provides information specific to knowledge influences and knowledge types. As presented

below, the table details three assumed knowledge types needed by the faculty to reach gender

parity among its members: declarative knowledge, procedural knowledge, and metacognitive

knowledge.

Table 1

Assumed Knowledge Influences and Types

Knowledge Type	Assumed Knowledge Influence
Declarative	Faculty knowledge of the historical barriers that kept women from entering philosophy
Declarative	Faculty knowledge of the current challenges facing women in philosophy
Declarative	Faculty knowledge of the gender disparities in the discipline
Procedural	Faculty ability to implement gender-equitable hiring practices such as: setting diversity goals, anti-implicit bias education and professional development for search committees, diversity-enriched position description, and marketing and outreach
Metacognitive	Faculty knowledge of their own gender biases

Motivation Influences

In addition to knowledge, motivation is a key influence on performance. Schunk, Pintrich, and Meece (2009) defined motivation as "the process whereby goal-directed activity is instigated and sustained" (p. 4). Motivation is influenced by both internal (beliefs and perceptions) and external (sociocultural) factors (Seli & Dembo, 2019). Expanding on this definition, Rueda (2011) pointed out that motivation is innately cultural. He stated that "We develop motivational beliefs from others with whom we interact in the variety of social contexts in the ecological niches we inhabit" (p. 39). Thus, motivation is context-specific, and the dynamic interplay of internal and external factors needs to be kept in mind while evaluating one's motives. Furthermore, Seli and Dembo (2019) noted that there are three indicators of motivation: choice of behavior, level of activity and involvement, and persistence and management of effort. This is to say that one can determine an individual's motivation by observing whether they choose one activity over another out of their own free will, persist until it is finished in the face of distractions, and invest mental effort to meet minimum performance standards.

The three motivational indices of choice, persistence and mental effort are grounded in several motivational constructs such as self-efficacy, value orientation, attributions, goal orientation and others. The study specifically explored two motivation influences from among the motivational constructs. The motivation influences examined were the following: 1) faculty perception of the importance of reaching gender parity within their department, and 2) faculty confidence in their ability to implement gender-parity-oriented hiring practices. Both motivation influences were assumed to be the underlying causes of faculty active choice, persistence and mental effort invested in reaching gender parity within their department. Hence, to assess the

indicator of choice involved in faculty implementation of gender-parity-oriented hiring practices, the attainment value theory was used, whereas to assess the indicator of persistence and effort, self-efficacy theory was used.

Faculty Perception of the Importance of Reaching Gender Parity Within Their Department

In order to actively choose to pursue gender parity among its members, faculty needed to value becoming a gender-equitable department. According to value theory, value is a predictor of choice. That is, the degree to which one values a task predicts one's level of motivation (Seli & Dembo, 2019). Eccles (2010) suggested that the subjective task value can be influenced by four related constructs: intrinsic interest or enjoyment, attainment value or importance, utility value or usefulness, and the perceived cost of engaging in the activity. Out of the four, this study focuses specifically on the attainment value. Eccles (2010) described the attainment value term as "the link between tasks and individuals' own identities and preferences" (p. 2). In addressing attainment value in general, Eccles discussed that individuals hold images of self and associated with them schemas, goals, interests, and needs. An attainment value is derived from an activity that fulfills any of such personal values and aligns with the images of self (Eccles, 2019; Seli & Dembo, 2019). This project assumed that faculty value orientation influenced their active choice as an indicator of their motivation. In other words, faculty perceptions of the importance of reaching gender parity within their department motivated an organizational change.

Faculty Self-Efficacy to Implement Gender-Parity-Oriented Hiring Practices

In order to be effective in reaching gender parity within their department, faculty needed to believe that they possess adequate abilities and skills to implement gender-parity-oriented hiring practices. A belief that one can successfully complete a specific task is called self-efficacy (Parajes, 2010). In other words, self-efficacy is one's own confidence in their abilities to carry

out a given task (Parajes, 2010). Self-efficacy is situation specific; it may vary from task to task. In fact, Seli and Dembo (2019) noted that people have efficacy beliefs about each task they undertake. Moreover, there are two types of efficacy: individual and collective. Thus, in order to reach gender parity, on one level, faculty needed to believe that they individually had the knowledge and skills to succeed in achieving gender parity, and on another level, that they as the whole department also had the capacity. Finally, self-efficacy is derived from four sources: previous experience, observing similar others, social messages, and physiological and emotional states (Bandura, 1977). Seli and Dembo (2019) cited research that established that out of the four sources, past performance on the task at hand is the most influential in forming self-efficacy beliefs. Generally, success raises an individual's self-efficacy and failure lowers self-efficacy (Seli & Dembo, 2019). And because self-efficacy can positively influence motivation in terms of persistence and mental effort, this study assumed that faculty confidence in their own abilities and skills affected their capacity to successfully implement gender-parity-oriented hiring practices. Table 2 illustrates information specific to motivation constructs and assumed motivation influences that have impacted faculty capacity to reach gender parity in the department.

Table 2

Assumed Motivation Influences

Motivation Construct	Assumed Motivation Influence
Attainment Value	Faculty perception of the importance of reaching gender parity within their department.
Self-Efficacy	Faculty self-efficacy to implement gender-parity oriented hiring-practices.

Organizational Influences

In addition to knowledge and motivation, organizational influences play a critical role in allowing individuals to successfully reach their performance goals and by this support organizational goals. Organizational influences can be either barriers or assets that determine whether stakeholder can be effective in fulfilling their roles in the organization (Clark & Estes, 2008). Gallimore and Goldenberg (2001) categorized organizational influences into two units: models and settings. Cultural models are organization's shared values, beliefs, and norms. They create the organizational climate and norms, and they define individuals' perceptions, attitudes, and reactions within the culture (Gallimore & Goldenberg, 2001). Cultural settings, on the other hand, are physical manifestations of cultural models. They comprise policies, practices, resources, and people. Gallimore and Goldenberg (2001) pointed out that models and settings are "manifestly interconnected, and it is difficult to establish the primacy of one or the other" (p.48). This entails that organizational culture exists and is formed in organizational settings. In other words, culture is the product of interactions between people and the environment of their workplace (Clark & Estes, 2008; Gallimore & Goldenberg, 2001). Precisely because cultural models and cultural settings are intertwined, the remainder of this section reviews several of the organizational influences that were assumed to be decisive in the faculty having a capacity to reach gender parity. The study focused on examining the following cultural models and settings: (a) culture that prioritizes inclusion of historically marginalized groups in a specific context,(b) culture that embraces change, (c) presence of effective role models, (d) high quality of training and professional development, and (e) presence of expectations and support.

Culture That Prioritizes Inclusion of Historically Marginalized Groups in a Specific Context

Organizational culture often dictates how individuals work to achieve their performance goals (Clark & Estes, 2008). Organizations are in a unique position to create cultural models that can change individuals' beliefs, prioritize specific values and create norms that are of outmost importance to the organization. By this, organizations can redefine their own course and shape particular stakeholder group's goals (Aldamero, 2017; Clark & Estes, 2008; Kayes, 2006; Williams & Wade-Golden 2013). Because most stakeholder's goals are subordinate to the organizational goals, an organizational culture is critical in affecting performance improvements (Clark & Estes, 2008).

For this project's stakeholder group of focus, philosophy faculty, in order to successfully reach the goal of gender parity, it must have been essential to create a departmental culture that paid special attention to historically marginalized groups in their specific context. In philosophy, one of these groups are women. The department of philosophy under investigation had to make it its goal to prioritize women. They could have done it in several different ways. For instance, they might had expressed that feminist philosophy is seen as imperative and not as marginal to the discipline (Kayes, 2006). They might had searched actively and broadly to recruit a higher number of female candidates (Aldamero, 2017). They might had provided cues of belonging and mentoring programs for their current faculty members (Aldamero, 2017; Kayes, 2006). Whatever the stakeholder decided to do in order to give priority to women, it had to start from a core commitment to address historical injustices, promote inclusivity, and affirm the value of philosophy to everyone. This study explored whether philosophy faculty prioritized inclusion of woman in their specific context.

Culture That Embraces Change

Institutional transformation can be facilitated if stakeholders pay attention to the importance of local ecology. This is because organizational culture permeates and refines all attempts to improve performance (Clark & Estes, 2008). Cultural models, that is, shared organizational values, beliefs, and norms, evolve slowly. Cultural settings, which are actualized cultural models, can aid such change (Gallimore & Goldenberg, 2001). And although there might be variations in settings that lead to organizational change, there is one aspect that remains constant: a given culture must embrace change in order to be able to accept and adopt institutional transformation (Kayes, 2006).

To meet the goal of gender parity among its members, philosophy faculty needed to remain open to the vision and change that women faculty had to offer. The faculty also needed to instantiate university's language on diversity and gender equity in departmental structures, policies, and hiring protocols (Kayes, 2006). Finally, the faculty needed to be aware of the impact that their articulated departmental values have on their members as well as their students and potential new hires (Kayes, 2006). To conclude, cultures that are resistant to change generally experience performance problems (Clark & Estes, 2008). However, cultures that embrace transformation are more likely to affect their own capacity to reach performance goals. This study explored whether the philosophy department embraced institutional change and by this facilitated the achievement of gender parity.

Presence of Effective Role Models

Organizational leaders are in a rare position to instigate change within their respective settings, and they can do so by transforming their supervisees into passionate and driven individuals (Clark & Estes, 2008). Effective role models exhibit ability to create "We" culture,

instead of "I" culture, that is cooperative, supportive, and whose members invest maximum effort in a shared goal that they recognize as valuable (Clark & Estes, 2008; Kayes, 2006). Effective role models can build personal and team confidence as well as supportive emotional climate that individuals experience in their work environments (Aldamero, 2017; Clark & Estes, 2008). By this, effective role models can impact stakeholders' capacity to reach their performance goals.

Effective role models, such as president, provost, dean, and department chair play a key role in creating and maintaining faculty diversification initiatives. For the stakeholder of this study, this entails that their institutional leaders defined and justified diversity and created a diversity recruitment plan that ultimately contributed to the stakeholder capacity to reach gender parity among its members (Williams & Wade-Golden, 2013). This also means that the department chair was able to translate this plan into the practices and policies of the departmental setting, by, for instance, creating diversity-enriched position descriptions and marketing and outreach to the potential female hires. This study explored how effective the institutional and departmental role models were in helping the faculty reach gender parity within their department.

High Quality of Training and Professional Development

Knowledge and skills enhancement can positively impact stakeholder goal achievement in two distinct ways. It can help when individuals lack knowledge of how to reach their performance goals and it can help with novel problem solving when future challenges are anticipated (Clark & Estes, 2008). To know how to reach their performance goals individuals need information and training (Clark & Estes, 2008). To adapt to ever-changing conditions and novel settings and to successfully solve problems, individuals need continuing and advance education (Clark & Estes, 2008).

This study explored whether, in order to reach gender parity within their department, philosophy faculty received bias education and professional development focused on diversification of faculty (APA, 2020; Williams & Wade-Golden, 2013). Bias education is critical to help faculty understand how gender and evaluation bias influences their search and selection process (Williams & Wade-Golden 2013). Professional development as such should be continuing, providing research-based knowledge, and required for all faculty members, but especially, for search and hiring committees. High quality of training and professional development can help to minimize implicit and explicit bias and allow faculty to purposefully reflect on their own perceptions and practices both as individuals as well as a unit (Kayes, 2006). This study will examine what training and professional development faculty members received that might helped them with focusing on hiring women.

Presence of Expectations and Support

Accountability measures can help with aligning organizational culture with organizational behavior (Clark & Estes, 2008). This is to say that when organizational vision, goals, policies and procedures align with the organizational culture, the organization is more likely to reach its performance goals (Clark & Estes, 2008). On the other hand, when the environmental culture conflicts with the groups and individuals' behavior, performance problems arise. The alignment between culture and behavior can be achieved with the use of varying accountability measures and strengthened by organizational support (Clark & Estes, 2008; Williams & Wade-Golden, 2013).

For the stakeholder group of this project, accountability and support measures might have manifested themselves in the university's expectations of diversification efforts as well as robust diversification infrastructure. For instance, in order to keep faculty accountable for introducing

gender-oriented hiring practices and procedures, the university might have required them to report regularly on their diversification efforts both as the search and departmental level (Aldamero, 2017; Williams & Wade-Golden, 2013). Moreover, the president, provost, and dean might have mandated diversification efforts as critical for launching searches, engaging with candidates on campus, and finally, making new hires (Williams & Wade-Golden, 2013). Furthermore, in order to support the faculty in their efforts of including women, the university might have created accessible recruitment tools such as creating diverse and inclusive committees, travel recruitment grants, visiting scholar resources for potential candidates, and cluster and spousal hiring funds (Aldamero, 2017; Williams & Wade-Golden, 2013). This study explored what kind expectations and support the university have provided to the philosophy faculty in order to diversify their faculty. Table 3 shows the two cultural models and three cultural settings discussed in this section together with assumed organizational influences that were needed by the faculty to reach gender parity among its members.

Table 3

Assumed Organizational Influences

Organizational Influence Category	Assumed Organizational Influences
Cultural Model Influence 1 / Culture that prioritizes historically marginalized groups	The departmental culture that actively works to address historical injustices, promotes inclusivity, and affirms the value of philosophy to everyone.
Cultural Model Influence 2 / Culture that embraces change	The departmental culture that embraces change and promotes gender equity.
Cultural Setting Influence 1 / Presence of effective role models	The university's provision of effective role models who have integrated diversity goals into hiring practices such as the department chair and the dean of the college of humanities.
Cultural Setting Influence 2 / High quality of training and professional development	The university's provision of anti-implicit bias education and professional development for search and hiring committees.
Cultural Setting Influence 3 / Presence of expectations and support	The university's provision of effective support and accountability measures that encourage departments to willingly participate in promoting diversification of their faculty members.

Conclusion

In sum, this chapter reviewed five most relevant for this study hypotheses explaining women underrepresentation in philosophy, the significance of gender gap in terms of social justice and quality of philosophy, as well as assumed knowledge, motivation, and organizational influences that might have helped philosophy faculty in reaching gender parity. The goal of this promising practice study was to identify factors leading to success in reaching the organizational goal of faculty diversification in terms of gender. As such, next chapter explains the conceptual framework and methodological approach that guided this qualitative research project with a

special focus on examining what knowledge, motivation, and organizational influences helped

philosophy faculty with closing the gender gap in their department.

Chapter Three: Methods

The study focused on the knowledge and motivation of the faculty members, and on organizational resources and support related to employing gender-equitable hiring practices and thus, reaching gender parity within philosophy department. For practical purposes, the stakeholder group of focus were full-time faculty members within the UU Department of Philosophy. This study adopted a qualitative approach. It was guided by the following two questions:

1. What faculty knowledge, motivation, and organizational factors achieving and maintaining gender parity among the faculty?

2. What recommendations in the areas of knowledge, motivation, and organizational resources may be appropriate for solving the problem of practice at another organization?

The reminder of this chapter discusses the research design in greater detail. First, it describes methods and criteria for sampling, data collection and data analysis. Next, it examines the concept of credibility and trustworthiness together with ethical considerations. Finally, the chapter ends with limitations and delimitations of the proposed research design.

Participating Stakeholders

The population of interest for this study were faculty members at the UU Department of Philosophy. This was a qualitative case study. For such studies, the most appropriate sampling is purposeful. This is because the researcher targets a specific environment, focuses on a rather small population, and seeks in-depth, rich information. Hence, this study composed of *purposeful two-tier sampling* (Merriam & Tisdell, 2016). A purposeful sampling is a nonrandom, nonprobability sampling method that selects participants with specific characteristics or qualities that are essential to participate in a research study (Johnson & Christensen, 2016). Two-tier

sampling refers to two independent levels of sampling: the case level and within the case level, respectively (Merriam & Tisdell, 2016).

The selection of philosophy faculty members at UU (the case) was purposeful as they represent *an information-rich case* (Johnson & Christensen, 2016; Merriam & Tisdell, 2016). This is because they set diversity goals, participate in hiring of new faculty members, and create, or at least contribute, to the organizational culture and climate. In qualitative research, information-rich cases allow researchers to learn in great detail about issues central to the purpose of their inquiry. Since the UU Department of Philosophy has reached gender parity among its full-time faculty members as one of only two top-50 philosophy departments in the nation, this department represents a unique case.

The second level of sampling constitutes sampling *within* the case (Merriam & Tisdell, 2016). As with the selection of the case itself, purposeful sampling was used to select the sample within the case. At the time of data collection, there were 20 regular full-time faculty members, five career-line faculty members, two adjunct faculty members, and two associate instructors in the UU Department of Philosophy ($N = 29$). This study recruited half of the regular full-time philosophy faculty members that have worked in the department for an extensive period of time and had a graduate degree in philosophy ($n = 10$). The *criterion-based sampling selection* outlined below highlights the necessary attributes of the research sample and directly reflects the purpose of this promising practice study.

Interview Sampling Strategy

I sought to recruit the first 10, half women and half men, regular full-time philosophy faculty members that had a Ph.D. in philosophy and worked in the department for more than five years. Recruitment for the interviews began with establishing contact with the philosophy

department chair. I shared the scope and purpose of the study with the chair more than a year before the study took place. The chair offered to help with reaching the faculty members and shared my recruitment letter and the study information sheet with the potential participants (Appendix A on page 142 contains a recruitment letter used for the study and Appendix B on page 143 contains the study information sheet.). All 20 regular full-time philosophy faculty members were contacted by their chair, informed of the study, and provided with the opportunity to participate. Ten of these faculty members agreed to participate. Among them, there were seven women and three men. Moreover, all study participants had a Ph.D. in philosophy and all, but one participant worked in the department for an extensive period of time. Amongst the participants, their average number of years of service in the department was 21.8 years.

Interview Sampling Criteria and Rationale

Criterion 1

The interview participants were all regular full-time philosophy faculty members at UU. Being a regular full-time faculty member was crucial for the interview as it was assumed that full-time faculty members would have established longer and closer relationships with the department. Moreover, full-time faculty members, as opposed to part-time faculty members, generally have more professional responsibilities toward their students, department, and college. Increased professional duties and obligations might provide more details regarding the climate and circumstances of the department's hiring practices and policies.

Criterion 2

The interview participants worked in the department for at least five years. The continuity of employment within the department was crucial for the participants' selection as it helped to gain insights into departmental culture and potentially uncover the history of transformational

practices concerning the achievement of gender parity. Moreover, it was important to gather information from those employees that had enough time to establish professional as well as personal relationships within the surveyed department. Amongst the respondents interviewed for this study, nine out of 10 worked in the department for at least five years.

Criterion 3

The interview participants needed a graduate degree in philosophy, either a master's or a Ph.D. degree. As mentioned earlier, this promising practice study sought to understand what organizational policies and practices enable gender parity among philosophy faculty members. While doing so, this study investigated knowledge, motivation, attitudes, and behaviors of those individuals that are professional philosophers. All study participants had a Ph.D. in philosophy.

Data Collection and Instrumentation

As a qualitative case study, this project used interviews and documents review to collect data. A visit to UU Department of Philosophy was planned in Fall 2020 to hold in-person interviews with key stakeholders. However, due to Coronavirus (COVID-19) pandemic the UU philosophy department agreed to participate in the study via Zoom. Hence, all interviews took place online and the documents were obtained electronically, via email, after the interviews concluded.

Both interviews and documents were essential to contextualize this research and answer the research questions guiding this promising practice study. Interviews were critical to understand the uniqueness of personal experiences that philosophy faculty has in terms of reaching gender parity among its members. Additionally, interviews explored organizational influences such as culture, infrastructure, policies, practices, and sufficient support that helped or

hindered faculty ability to become a gender-equitable department. Documents, on the other hand, were useful in determining how institutional beliefs, values, and priorities translated into actions.

Interviews

Confidential interviews were conducted via Zoom with 10 regular full-time philosophy faculty members between October and December 2020. Each interview was scheduled ahead of time, took between 30 and 150 minutes, and followed the same protocol (Appendix C on page 145 contains the protocol and the list of interview questions). Prior to beginning each interview, I asked participants for verbal consent to start the study and permission to record the conversation. The interviews themselves were semi-structured. Merriam and Tisdell (2016) define semi-structured interviews as allowing "the researcher to respond to the situation at hand, to the emerging worldview of the respondent, and to new ideas on the topic" (p. 111). Thus, semi-structured interviews allow the researcher to be more flexible and adjust the order and wording of the interview questions to the context of each participant. This is important because my goal was to enter into each participant's perspective and to obtain a special kind of information regarding first-hand experiences, beliefs, and perceived values. And since each participant has a unique perspective, more flexibility allowed for greater in-depth exploration of those personal experiences. However, although I allowed the level of flexibility, some things remained constant. Particularly, all interviewees were asked the same set of knowledge, motivation, and organizational questions to satisfy Clark and Estes (2008) gap analysis model.

All participants were over 18 years of age and participated voluntarily. All participants were asked for a permission to video record the interviews and all participants agreed to be recorded. Additionally, I took notes during the interviews and wrote memos after each interview. The notes were used to record my comments and reflections as well as the observed non-verbal

behaviors exhibited by the interviewees. Memos helped with documenting my thoughts, questions, and discovering emerging patterns and themes during the process of data collection. Recorded interviews were sent for transcription to Rev.com, an online transcribing service and thereafter I reviewed them to ensure accuracy. Transcriptions were necessary to generate as they helped me with coding data. Coded transcripts were then used to engage in throughout data analysis.

There were 10 open-ended interview questions and 15 probing questions. Open-ended questions suit qualitative research well as they allow participants to take whatever direction and use whatever words they want to describe their experiences (Patton, 2002). Moreover, open-ended questions aim to minimize the presupposition about what sorts of feelings, words, or dimensions should be used by the interviewees (Patton, 2002). In other words, open-ended questions allow for greater freedom of expression.

Patton (2002) described six question options: experience and behavior, opinion and values, feelings, knowledge, sensory, and background/demographic. These six kinds of questions can be asked about any topic. However, because the purpose of this research project is to satisfy Clark and Estes (2008) gap analysis conceptual framework, special attention was focused on asking experience and behavior, opinion and values, and knowledge questions. Interview questions are designed to correspond to knowledge, motivation, and organizational influences assumed to help faculty reach gender parity. Furthermore, the purpose of asking interview questions targeting knowledge, motivation, and organizational influences was to address the two research questions guiding this project. These questions were: 1) what faculty knowledge, motivation, and organizational factors support achieving and maintaining gender parity among the faculty, and 2) what recommendations in the areas of knowledge, motivation, and

organizational resources may be appropriate for solving the problem of practice at another

organization. The 15 probing questions included in the interview protocol aimed at targeting

topics and themes that may have not been addressed by the participants either by omissions or

intention. The use of probing questions varied and was relative to the kinds of answers that the

participants provided.

Documents

In addition to interviews, I reviewed documents as a critical means of contextualizing the

research questions. The documents provided essential information that defined, described, and

helped with understanding the organizational culture that allowed the stakeholder to reach the

goal of gender parity within philosophy. I collected a variety of existing documents not created

specifically for the study (Bogdan & Biklen, 2006; Merriam & Tisdell, 2016). The collected

documents can be roughly divided into two categories: (a) documents related to the department

of philosophy itself, and (b) documents related to the UU in general. The department-specific

documents included (a) three most recent department of philosophy job ads including position

descriptions, (b) a diversity and inclusion statement, and (c) a written piece on diversifying

tenure-line faculty contributed to the APA blog by one of the faculty members. The documents

related to the university comprised of (d) the Office for Inclusive Excellence's goals and mission

statement, (e) the School for Cultural and Social Transformation's profile and a message from its

dean.

The selections of documents from the two sources described above was motivated by the

research questions. More specifically, it was critical to contrast the departmental and the

institutional beliefs, values, and priorities because such comparison allowed me to determine if

the success of philosophy department in terms of reaching gender parity is aligned with the

university goal of promoting diversity, equity, and inclusion. Finally, although most of the documents were collected primarily to provide the context for the study, a few of them helped answer the research questions related to achieving and maintaining the goal of gender parity within the department. Specifically, the documents related exclusively to the department aid in answering the research questions concerning metacognitive and procedural knowledge of the philosophy faculty, while the documents related to the university focused more on providing context to the formation of organizational culture.

Data Analysis

Data collected from the interviews was coded to the assumed knowledge, motivation, and organizational influences that were derived from Clark and Estes (2008) gap analysis framework. This code was a priori, that is, established before data collection. Additionally, I used empirical codes that emerged organically during data collection and initial data analysis phase. The emergent code helped with capturing the richness of the participants' responses and with uncovering any potential patterns and themes that will reveal themselves during the analysis. The goal of using multiple codes was to reach data saturation (Merriam & Tisdell, 2016).

I also made use of her observer's comments and memos that were created during conducting the interviews. These were of service by further contextualizing data and making sense out of nonverbal messages, such as laughter, tears, or any other emotions expressed. Finally, I applied some of the analytic tools developed by Corbin and Strauss (2008). Analytic tools are thinking techniques. The purpose of using them is to facilitate the coding process. Out of several different techniques that Corbin and Strauss (2008) mentioned, I used the following: (a) thinking about the various meanings of a word, (b) looking at language, (c) drawing upon personal experience, (d) waving the red flag, and (e) looking at emotions that are expressed and

the situations that aroused participants. The choice of these analytic tools was based on participating stakeholder. Because research participants are all trained philosophers, and by default engage in analytic thinking, I focused on the choice of their language and inquire into different meanings of words. Additionally, because I am a professional philosopher as well, I have drawn upon my personal experiences in the discipline itself and in academic departments. Finally, paying attention to unusual or alarming words and behaviors, that is waving the red flag, allowed me to highlight participants' extreme reactions while focusing on their expressed emotions will add to recording potentially non-verbal communication.

When it comes to data collected from the documents, I used it primarily for establishing the organizational culture and context in which the promising practices at stake have taken place. I looked in the documents for things such as explicit and implicit messaging, language, as well as graphics and cataloged them in the appropriate Appendixes. I analyzed documents using the same a priori codes that were used in analyzing data from interviews. These codes were related to knowledge, motivation, and organizational influences. Moreover, and also similarly to analyzing interviews, I looked for any new empirical codes that emerge naturally through the process of document analysis**.**

Credibility and Trustworthiness

Since I have experience as a member of the field in which the study took place, potential assumptions and biases must be addressed. Addressing my position, that is, how I affect and am affected by the study, is called reflexivity (Merriam & Tisdell, 2016). The point of reflexivity is to establish trustworthiness of the study and to strengthen the integrity of the researcher. I belong to the historically marginalized group in the field of philosophy. In this promising practice study, I investigated what specific practices the organization in question has employed that allowed it to

reach gender parity within the field of academic philosophy. Given my personal interest in the topic, special attention was paid to the methods of data collection and data analysis to minimize the danger of creating flawed or biased study (Maxwell, 2013). To mitigate consequences of personal motives on the study, I worked on identifying these subjectivities and monitoring them throughout the study. Some of these subjectivities might include implicit biases and assumed knowledge based on personal experiences. By doing so, I employed *disciplined subjectivity* (Merriam & Tisdell, 2016).

To further advance credibility and trustworthiness, I adequately engaged in data collection and data analysis. I took scrupulous notes and created memos to keep track of not only data but also the process and circumstances in which data was collected and analyzed. This systematicity and transparency of methods showcased the rigor and strictness of the qualitative methods I employed (Merriam & Tisdell, 2016).

Finally, although qualitative studies cannot be statistically generalized due to their unique nature, some authors suggested that qualitative research might be externally transferred and extrapolated (Patton, 2015; Lincoln and Guba, 1985). For instance, Patton (2015) explains that "Extrapolations are modest speculations on the likely applicability of findings to other situations under similar, but not identical, conditions" (p. 713). Thus, I hope that my unique adaptation and application of Clark and Estes (2008) gap analysis model to this promising practice study can be potentially utilized by other organization experiencing performance problems. I consciously aimed to facilitate this process by being immensely detailed in her descriptions of participating stakeholder, organizational context, and methodological approach to her study.

Ethics

This qualitative study focused on research participants' personal experiences. As such, this study sought to understand how participants interpret their experiences, what meaning do they assign to those experiences, and how they construct their worldviews (Merriam & Tisdell, 2016). Working with human participants entails a variety of ethical considerations. In this case, because much of data was collected through face-to-face interviews on Zoom that asked sensitive questions, special precautions were taken to minimize possible harms that may have come to research participants.

The nature of conventional relationship with research participants involves power asymmetry with more power (almost always) on the side of the researcher (Glesne, 2011). However, informed consent can help to level the playing field and contribute to empowering research participants. Glesne (2011) explains in detail the importance of informed consent in research where participants might be exposed to physical or emotional risk. Through informed consent, Glesne continues, participants learn about aspects of research that might be risky or harmful to their well-being. They are also made aware that their participation is voluntary, that they can withdraw from the study at any point without penalty, and that their right to privacy will be respected (Glesne, 2011). Hence, I distributed the informed consent forms to all participants at the commencement of the study. The informed consent forms were sufficiently explained to each participant and all questions or concerns were addressed. Moreover, to eliminate all unnecessary risks to subjects and to ensure their safety, this study was submitted to the University of California Institutional Review Board (IRB) and it sought its approval prior to proceeding with data collection. However, I was committed to surpass the IRB standards, if only

necessary, in order to provide maximum protection, confidentiality, and safety to the participants.

All recruited participants had to verbally agree to participate in the study at the beginning of data collection. The interviews followed a strict protocol. Prior to the interviews, I obtained permission to audio record the interviews. Additionally, during the interviews, I sporadically reminded participants that their participation is voluntary and that their identity will be kept confidential. However, because the interviews took place in a small academic department, I was committed to eliminate participants' identity markers. Thus, I used gender-neutral names to prevent identity leaks and avoid potential recognition by other research participants. Finally, participants were informed about storage and security of the data. All data was safely stored to preserve participants' anonymity on my personal computer and my mobile phone, both of which are password protected. Additionally, data was backed up on an external drive that is also password protected.

In-depth interviews might have unintentional and unanticipated long-term effects (Merriam & Tisdell, 2016). During or after the interviews, painful memories might surface. Thus, out of respect for persons that is both morally and unconditionally required, I actively listened to the participants and honor their boundaries of comfort (Kant, 1785). This means that I respected the participants' decision to not answer certain questions, and to not record or report certain answers. Only one such request was made during the interviews, and I respected the wishes of the participant. The participant asked not to include a portion of their response in the report of the study. Excluding that information from data analysis phase did not affect the research findings since other participants corroborated that finding. Moreover, I was vigilant about possible emotional distress experienced by participants and ready to provide them with any

extra accommodations that they might need, such as time, breaks, and more than one interview session.

The data collection phase of this study took place in the UU Department of Philosophy. I had no relationship to the organization under investigation. The one thing in common that I had with the research participants is that we both were professional philosophers. Thus, no conflict of interests is detected at this point of time.

This study was not incentivized in order to avoid coercion. However, upon completion of the study, I sent a thank you note to all participants. This small gesture of reciprocity intended to show gratitude for time and effort that the participants have invested in this study.

Limitations and Delimitations

The focus of this study was to conduct a gap analysis to examine root causes of reaching gender parity within academic philosophy. Some limitations and delimitation come inherently from the research design of this project. The first limitation is the lack of triangulation of data. Conducting observations together with administered interviews and documents that were reviewed might have helped with providing more details about the research phenomenon. However, observations were not possible due to time constraints. The second limitation is any possible bias resulting from participants giving answers that they believe to be in the best interest of their department and/or institution. Such answers might not align with the participants' true reflection on their experiences.

The primary delimitation of the study is that it is context-specific to UU Department of Philosophy. By extension, this project addresses only this particular organization's context, mission, values, and goals and it cannot be externally generalized. However, other higher institutions may benefit from the potential transferability of the research findings by adopting a

contextually tailored approach to Clark and Estes (2008) gap analysis and bring about performance improvements.

Another delimitation of this project is the focus on one stakeholder group, the faculty members. This decision was guided by three considerations: 1) the resources available to commit to this study, 2) the faculty role in developing departmental climate, and 3) the faculty role in the process of hiring new faculty members. However, students and administration perspectives on reaching gender parity in academic philosophy are just as invaluable and require their own investigation.

The final delimitation is assuming the binary notion of gender and focusing specifically on gender discrimination without additionally exploring intersectionality. I acknowledge that the concept of gender can be understood pluralistically and, on the spectrum, rather than as a dichotomy. However, this study frames gender as binary and further assumes that term "women" encompasses the following categories: White, women of color, transgender women, and women differently able. As a consequence, this project does not examine gender in combination with race, ethnicity, sexuality, or ability. Hence, intersectionality, although crucial in contemplating gender discrimination as it adds an important dimension to the challenges that women face, is not a purposeful area of study in this project.

Chapter Four: Results and Findings

The purpose of this chapter is to report the findings from the interviews and documents analysis described in the previous chapter. This study gathered qualitative data through 10 interviews conducted via Zoom between October and December 2020. All interviews ranged in length between 30 and 150 minutes. Each one of them was recorded, transcribed, and coded according to the assumed faculty knowledge, motivation, and organizational influences that might have impacted the department's ability to reach gender parity among its regular full-time faculty members. Documents were coded in a similar way. Both the interview and document data were then analyzed to assess validity of the assumed factors and identify any emergent themes.

As mentioned in Chapter One, this study was guided by the following questions:

1. What faculty knowledge, motivation, and organizational factors support achieving and maintaining gender parity among the faculty?

2. What recommendations in the areas of knowledge, motivation, and organizational resources may be appropriate for solving the problem of practice at another organization?

To answer these questions, I assumed 12 a priori influences about the participants' knowledge, motivation, and organizational factors that might have contributed to the stakeholder's success in closing gender gap among its regular full-time faculty members. The influences were validated as assets based on the following three principles: 1) the influence was validated if and only if 80% or more of the participants confirmed it, 2) the influence was partially validated if and only if 50% or more of the participants confirmed it, and 3) the influence was not validated if less than 50% of the participants confirmed it. In addition, for the purpose of validating the 12 respective influences, I combined emergent themes within each influence. It must be noted that the confirming of multiple themes by any individual participant

is only counted towards the total validation of a particular influence once, such that no single participant can count for more than their own share of possible validations in a single influence. Thus, a single participant cannot make up more than 1/10 of the total validation of any particular influence. In other words, no single participant can be counted more than once towards a single theme.

In general, the research findings validated as assets nine and partially validated two out of 12 a priori influences; these influences were assumed to be critical in the faculty members ability to reach gender parity within their department. Only one influence was not validated. Moreover, there were several important themes discovered within the few of the assumed influences and there was one new and previously unanticipated emergent theme found. The new emergent theme was categorized as the organizational culture influence.

The remainder of this chapter discusses research results in greater detail. The chapter is organized by the three main categories of findings: knowledge, motivation, and organizational factors. First, knowledge findings are discussed following the order of assumed influences. Second, motivation findings are described. Next, the chapter presents organizational findings. Within each section, I highlight important themes that emerged within the assumed a priori influences. Finally, the one emergent theme is explained and discussed. The chapter ends with a brief summary of all research findings.

Participant Profile

All 20 regular full-time philosophy faculty members were contacted by their department chair, informed about the study, and PROVIDED with the opportunity to participate. Ten of these faculty members agreed to participate. All study participants were regular full-time faculty members within the UU Department of Philosophy and held a Ph.D. in philosophy. Ninety

percent of interview participants worked in the department for an extensive period of time. Seven

interview participants were female; three were male. Table 4 presents participants' pseudonyms

using gender-neutral names in order to help with keeping their identities confidential, their

respective faculty rank, and a number of years associated with the UU Department of

Philosophy.

Table 4

*Interview Participants (*n = *10)*

Pseudonym	Years Associated With the Department
Taylor	31+
Houston	31+
Drew	31+
Charlie	20–30
Brooklyn	20–30
Blake	11–20
Alex	≤10
Skyler	≤10
Reese	≤10
Parker	≤10

The purpose of this study was to better understand why and how the philosophy faculty participates in gender-equitable hiring and retention practices and to create a set of recommendations for other organizations to solve similar problems of practice. The study confirmed that all interview participants valued diversity, equity, and inclusion of women in philosophy and most of the participants engaged in behaviors and activities considered to fall under promising practices used in this study. Additionally, the departmental success in closing gender gap in the field can be attributed to their time and collective effort invested in developing a family-friendly and women-welcoming environment.

Knowledge Findings

The knowledge component of the study focused on exploring whether the UU philosophy faculty members are aware of the historical barriers and current challenges facing women in philosophy and how such challenges potentially affect gender distribution in the profession. Furthermore, this section also examined participants' ability to implement gender-equitable hiring practices as well as their level of awareness of their own gender biases. There were a total of five knowledge influences identified based on Anderson & Krathwohl's (2002) taxonomy of knowledge types that include factual, conceptual, procedural, and metacognitive knowledge. The study specifically assumed three declarative influences, one procedural, and one metacognitive influence. All influences were validated to be assets. Table 5 presents a summary of assumed knowledge influences and their validation status.

Table 5

Assumed Knowledge Influences and Validation Status

Assumed Knowledge Influence	Validated	Partially validated	Not validated
Faculty knowledge of the historical barriers that kept women from entering philosophy.	X		
Faculty knowledge of the challenges facing women in philosophy.	X		
Faculty knowledge of the gender disparities in the discipline.	X		
Faculty ability to implement gender-equitable hiring practices.	X		
Faculty knowledge of their own gender biases.	X		

Each of the participants showcased vast knowledge about the past and present circumstances underpinning women's underrepresentation in philosophy, which, although somewhat improved, still leaves much to be desired. Eight out of 10 participants shared strong anecdotal evidence, in a form of personal stories, supporting the notion that women were, and often still are, victims of sexual abuse, sexual harassment, sexism, misogyny, and gender bias within the profession. Moreover, nine out of 10 participants were aware of the gender distribution within academic departments nationwide. Additionally, eight out of 10 participants provided examples of successful implementation of gender-equitable hiring practices and procedures and all 10 participants confirmed that they were aware of their own implicit biases both on the individual and the departmental level. The latter was also supported by the fact that the department has faculty experts working specifically on implicit bias within social epistemology.

Faculty Knowledge of the Past and Present Challenges Facing Women in Philosophy and

Knowledge of How These Challenges Affect Gender Distribution in the Profession

The first three assumed knowledge influences were classified as declarative knowledge, and these were combined together for validation purposes. These influences were the following: *faculty knowledge of the historical barriers that kept women from entering philosophy*, *faculty knowledge of the current challenges facing women in philosophy*, and *faculty knowledge of the gender disparities in the discipline*. The interview question that helped with the validation of all the three assumed declarative knowledge influences was: "Based on your own experience in your carrier and observations of the professions, what challenges, if any, have you noticed that women face in philosophy?" Participants were further probed on the details of their responses, including their personal experiences and a few controversial insights that they have shared about the old-fashioned practices within the profession. In what follows, a few significant themes are outlined to provide evidence for the validation of the three declarative knowledge influences mentioned above.

Sexism, Misogyny, and Sexual Harassment

Seven out of 10 participants explicitly mentioned that philosophy has a problem with treating women as outsiders and as second-class citizens that are less reliable, less smart, less serious, and less likely to contribute to the field because they have children. This is evident, a few participants explained, by looking at the history of philosophy and reading its traditional canon. For instance, Alex said that "you don't have to read much of philosophy to know that they think of women as not real persons." Alex continued that when reading traditional cannon, early students very soon encounter "gross and pervasive" examples of what women are and what their place should be. Notable figures, such as Aristotle, Kant, and Nietzsche, just to name a few,

spoke bluntly about *the atrocious nature* of women. Nietzsche wrote, "But she does not want truth: what is truth to woman? From the beginning, nothing has been more alien, repugnant, and hostile to woman than truth – her great art is the lie, her highest concern is mere appearance and beauty" (Nietzsche, 1886). There are ways in which professors can try to contextualize such important philosophical writings right out of the gate in order to minimize harm and prevent female students from getting turned away from philosophy. However, Alex insisted, "the way that philosophy is taught, and the way people read and interact with it is personal and is kind of big deal." It takes a lot of time, on the teacher side, to prepare students for reading classical philosophy texts, but it takes even more effort to prepare female students to not internalize the offensive and derogatory language used against them in those writings.

The overall philosophical climate and the current environment in which the discipline is practiced leaves as lot to desire, although the situation has improved for women significantly, at least in some respects. Charlie specified that, in general terms, women face different challenges depending on how they engage in the profession. He classified these problems in four groups: challenges in presenting at conferences or giving talks, challenges during job interviews situations, challenges in teaching situations, and finally challenges in getting work published. Skyler, Parker, and Brooklyn confirmed that women are less cited, less invited to conferences, more frequently confronted with aggressive questioning and scrutiny regarding their scholarly work, and more frequently challenged concerning the so called "philosophical genius." The three participants attributed it to the gender bias and sexism.

Five participants, both men and women, spoke extensively about their personal experiences with sexual harassment, sexism, and misogyny directed especially at female graduate students and female junior faculty members. Alex mentioned that "the field is a horror

and sewer" and that "sexual harassment is extremely prevalent and very little is done," while Charlie added that "a lot of people who don't know much about the field would be profoundly shocked" finding out what kinds of behaviors have been tolerated in the discipline for years.

Charlie and Blake described a process of how the Eastern American Philosophical Association (APA) used to interview candidates for new positions in philosophy back in the 90s and early 2000's. Blake attributed this process to be an important cause of perpetuating gender disparity in the field and Charlie called it a "hideous situation" and "traumatic process," full of abuse and discomfort for all candidates, but especially women. Blake explained that Eastern APA meets every year around Christmas and New Years and during those meetings, initial job interviews would take place. Candidates would send files to all schools that were advertising, and they would receive calls and emails back to meet with the schools at the conference where the first round of interviews would take place. Blake described it as following:

> One way they would do interviews is you would go to the hotel room and you'd have the interview in the hotel room. And often that meant you'd go in the hotel room, with three to five men, you sit on the bed, or you sit on the chair underneath the light in the corner and you get grilled by everybody in there. I mean, it's hard enough to do that as a man, but if you are not, if you are part of an out group, that's incredibly intimidating. I mean, that's terrible way to interview people. It's really in an uncomfortable setting, to be interviewed while sitting on a bed. Like, it's not okay, right?

In passage above, Blake argues that one of the largest philosophical association in the nation contributed to the creation of a peculiar set of recruitment conditions that were especially challenging for women. However, two male research participants who also participated in that

recruitment process described shared that they also felt uncomfortable going through this experience. As such, these practices may be difficult for a variety of candidates.

Another way APA would interview during their annual meetings was through what was unofficially called *Smoker*, which got its name from an informal event where everybody would go and have drinks and smoke. Well-established philosophers would bring their graduate students there and introduce to their colleagues. Students would then have rounds at different tables, where they would drink and smoke and philosophize, with previously introduced hiring committee members. Blake experienced this APA hiring process in 2005 and called it an "incredibly uncomfortable and vulnerable situation." Charlie referred to these types of interviews as leading to a long-term trauma. The participants reported that the UU Department of Philosophy has never participated in the Eastern APA interview processes done at their annual meetings.

Boys-Club Climate and Boys-Club Behavior

Eight participants referred to philosophy departments as unfriendly and hostile places. Charlie called departmental climates "awful" while Drew contested that "women should be like men" if they want to succeed in the field because the discipline holds double standards for women and they are expected to choose either work or kids – preferably work, if they want to be taken seriously. Skyler further mentioned that the historical underrepresentation of women in the field caused the development of practices and habits that discouraged women from entering the discipline. Skyler referred to it as "boys-club climate" that perpetuated "boys-club behaviors." This is how Skyler described it:

> Because women were underrepresented, it created a kind of boys-club climate, which contributed to sort of boys-club behaviors, which kind of then, fed off itself. There is lots

of history on this. Histories of sexual harassment, everything from just realty abhorrent

criminal stuff to subtler things. The tone that people would take with women in

classrooms, at conferences, the whole professional climate was one that made it feel a

very unsafe place for minority populations generally, basically anybody who is not a

White male.

This suggests that the general climate that the field of philosophy is not welcoming toward

women, and that men have acted as gatekeepers, either completely preventing women from

entering the profession or impeding their success.

Seven participants agreed that women are objectified and disrespected much too often in

the professional philosophical settings. The undermining tone directed at women and common

cases of abuse and harassment cause many of women to leave the field. Alex shared that "one

harasser meets a lot of people, most of whom leave the field, and since nothing is done about it,

that right there is a reason" for women to stay away from philosophy. The apparent tolerance of

abuse of power that academic philosophy exhibited for years, and its inability to respond

properly to many ongoing cases of harassment, resulted in the discipline having its own *#MeToo*

movement between 2010–2012. Skyler elaborated on the prominent philosophers at prestigious

universities, such as University of Miami, Yale, UC Berkley, Northwestern, and University of

Colorado, that were accused of sexual harassment and multiple cases of sexual assault by a

growing number of female graduate students. More cases started surfacing on yearly bases with

victims claiming that the abuse went on for years, but the institutions always managed swipe

everything under the rug, Skyler stated. The settlements between the institutions and the female

students regularly took place partially because the colleges did not want to carry the stigma of

promoting predatory behaviors, and partially because the colleges did not want to lose their

philosophical superstars. (Berkeleytoo, 2020; Rothfeld, 2017). Alex concluded that, "it would be a healthy thing for the profession to actually have mechanisms where people who abuse are held responsible and paid some kind of penalty." So far, Alex added, there is nothing like that in the field.

Overall, all participants demonstrated vast knowledge of the historical barriers and current challenges facing women in philosophy and how these past and present difficulties affect gender distribution in the profession. They shared significant insights, including personal experiences, that fully validated the assumed influences related to their declarative knowledge. This knowledge was assumed to play and important role in the stakeholder's capacity to reach gender parity because it provides background, context, and magnitude of the problem of women's underrepresentation in the field. Moreover, the participants' declarative knowledge confirmed the existence of patriarchal attitudes many male philosophers, and many academic departments, still have toward their female counterparts (Beebee, 2013; Haslanger, 2008; Hutchison & Jenkins, 2013; Macnell, Driscoll & Hunt, 2015; Stewart & Valian, 2018).

Faculty Ability to Implement Gender-Equitable Hiring Practices

The fourth assumed knowledge influence, *faculty ability to implement gender-equitable hiring practices,* was classified as procedural knowledge and it was assessed through a combination of interviews and documents analyses. The documents that helped with validating the procedural knowledge influence were the three most recent job ads for the assistant/associate professor in the department of philosophy. The interview question that further supported the validation process was: "Drawing on your own experience, describe your department's hiring process?" This question was followed by a number of probes that focused on retrieving specific details concerning hiring practices and procedures performed at UU's Department of Philosophy.

For instance, participants were probed to describe how it was for them to be hired by Utah as philosophy faculty members, and how this process might had differed from processes implemented at other institutions that they have worked for before.

As highlighted in Chapter Two, faculty knowledge of how to implement gender-equitable hiring practices and procedures was assumed to be critical in closing gender gap among its regular full-time faculty members because this is the ability that has direct power to influence, perhaps even cause, the permanent increase of the number of women in the profession. It was assumed that faculty needed to know how to attract women to their department by using strategic marketing and advertising, and how to retain them by creating conditions in which women faculty could strive without being objectified, stereotyped, or penalized for having children Moreover, it was assumed that the department needed to have some sort of anti-implicit bias education and professional development for the members of search committees. The department of philosophy at the UU successfully implemented a variety of gender-equitable hiring practices. Below are three critical themes that emerged among participants in support of the validation of the procedural knowledge influence.

Intentional Job Ads Aiming at Candidates Working Between Areas

Six out of 10 participants mentioned that the department does not advertise open hires. Open hires are job advertisements that do not contain specific information under areas of concentration (AoC) and area of specialization (AoS) of the desired candidate. Charlie scolded philosophy departments that do practice open hires and referred to them as "lazy" and called the process itself "kicking the can down the road." On the contrary, UU's Department of Philosophy has a clear idea of who they look for and write intentional and detailed job descriptions. An important trend that five of the participants discussed was that they often engage in "non-

traditional search." Specifically, Charlie said, the department looks for people that can bridge to other disciplines and work between areas. Parker added that the department actively searches for multidisciplinary qualities in the candidates, and that they carefully write job advertisements to fulfill this need. Skyler confirmed this with emphasizing that framing and phrasing job descriptions is very important to them. It starts with, Skyler continued, asking the faculty, "how can we frame what we're looking for, in a way that will be of interest to a diverse population of applicants?". Brooklyn mentioned that the department "puts effort in writing job ads," and Blake said that "we are intentional about the way we write those because we think that makes a huge difference in what signal is sends." Blake referred to the idea that the department tries to signal to people that they are open to creative new ways of thinking about what it is that they study. Blake continued:

> Instead, what we do is when we write our ads, we write them so that we're really looking for people who can work between areas of specialization. And we specifically want people who will cross boundaries and have creative views of what they're doing. And one of the reasons that we think about doing that is we think that if you just hire in really traditional areas, in really traditional ways, you probably won't get as diverse of a group of people applying.

Three different job ads were analyzed as part of the document review process of this study. Appendix D on page 148 shows the UU Department of Philosophy job ad from Fall 2018 for the assistant professor in applied ethics. This document was reviewed as part of data analysis process because this ad clearly speaks to the candidates that can bridge the gap between the philosophy department and school of medicine. It highlights the department's multidisciplinary focus and its creative, more applied, approach to how philosophy can be practiced by having faculty that

communicates well across areas. Eight out of 10 participants were clear that it was important for them that the department makes connections with other disciplines on campus and that they write job ads to align with this objective. This is because the department values embracing new topics and new ways of doing philosophy and has a goal of practicing, what Reese called, an "engaged philosophy."

Deliberate Effort to Recruit Broadly and Advertise Inclusivity

Besides using intentional language in job advertisements that encourages minority populations of versatile and multidisciplinary specializations to apply, UU's Department of Philosophy diversifies the initial pool of job candidates by deliberately advertising their strong core values. Among them, Blake named "gender parity," Charlie referred to "inclusivity," Drew mentioned "diversity," and Taylor listed "welcomeness." Evidence of advertising their department to a diverse audience is visible in their job ads (Appendix D) as well as their formalized diversity statement on the department's website. Appendix E on page 149 includes the department's official diversity and inclusion statement. In this statement, the department acknowledges that philosophy has a history of marginalizing certain groups of people and assures its commitment to actively prioritizing diversity and inclusion for the sake of social and as well epistemic considerations. It is important to note that a formalized diversity and inclusion statement is rare among philosophy departments.

Reese, Skyler, Drew, Taylor, Blake and Alex elaborated on the importance of diversifying the initial pool of candidates with advertising themselves as a diverse department. Reese mentioned that "we advertise ourselves as department that cares about diversity" and this helps attract and breed more diversity. Taylor, Drew, and Houston agreed that the department established itself as being known in the circles to value women and to actively pursue women

and this might be helping with more women applying for their open positions. This is how Drew described the department's reputation: "…we have something of a reputation now as being a place where diversity is not only valued, but we actually act on it to try to increase diversity." Additionally, Skyler stated that the department also makes a point of sending out their listings to, in addition to the standard philosophy venues, often overlooked places of recruitment such as Women's Caucus at the Philosophy of Science Association and Historically Black Colleges and Universities. Skyler further emphasized that the department is actively "trying to get these positions out to as many people as possible, so that they reach non-standard channels."

Diversifying pool of initial candidates by advertising broadly with intentional job ads that look for candidates that work between different academic areas became the hallmark of UU's Department of Philosophy. Nine participants agreed that this is their high priority in the overall recruitment process. Blake referred to it as "cracking the code for hiring."

Spousal Hires

In addition to intentional job ads and deliberate effort to recruit broadly and advertise inclusivity, six participants also motioned spousal hires as a critical part of gender-equitable hiring practices. Spousal hire is a process where a partner of a new hire, usually also a professional academic, is able to receive an offer from the same institution. This helps with not only recruitment but also retention of desired candidates. Houston labeled spousal hires as a "two-body problem" that is especially troublesome for women. This is how Brooklyn framed the problem:

> Well, people just, they want to hire women and it never occurs to them that most women
>
> don't have wives that just go where they go. Right? The way of the old days. Even the
>
> men don't anymore. But you know, it's like you don't hire one person and then, what are

the odds that a woman philosopher is going to have an academic husband? Pretty high.

Much higher, I think, than the odds that an academic, that a man is going to have an

academic wife. So, you have to be prepared for that. If you want to hire women, you have

to figure out something for their spouses or partners, you know? And we have been able

to do that in some cases.

Brooklyn shared that if departments want to retain women philosophers, they have to find ways

to help with employment for their partners who so often are also academics. Houston

acknowledged that their own department, and in some instances also the university, is generally

willing to provide supplements and special considerations to accommodate spousal hires. Blake

added a "fun fact" that in the case of their workplace, "it's kind of a funny thing about our

department too that the partner hires that we have made are career-line lectures, not tenure-line,

but they have been the male partners." This indicates that the department is committed to

providing support for women and their families in terms offering employment for their partners.

However, four participants agreed that the spousal hire efforts are mostly on the

departmental level and not the institutional level. Taylor, for instance, said that "our department

has always been an enormously cooperative department across the university for spousal hiring

and I think you have to be that way." But this is not the case across the university. Taylor

continued that "it sometimes is very infuriating because you can encounter departments that

aren't so nice about that." This suggests that if the spousal hire is in power of the philosophy

department, it usually does take place, but if the spousal hire requires help of another department,

the situation is not as easy. A number of other participants confirmed this idea.

In summary, the three themes highlighted above played a crucial role in gender-equitable

hiring practices and procedures performed by UU's Department of Philosophy. These themes are

intentional job ads aiming at candidates working between areas, *deliberate effort to recruit broadly and advertise inclusivity*, and *spousal hires*. The themes make a strong case for the validation of the assumed procedural influence and provide important details for future recommendations to help close gender gaps in other institutions. Additionally, the themes corroborated findings of multiple studies on diversity hiring (Aldamero, 2017; APA, 2020, Kayes, 2006; Williams & Wade-Golden, 2013).

Faculty Knowledge of Their Own Gender Biases

The fifth assumed knowledge influence, *faculty knowledge of their own gender biases*, was classified as metacognitive knowledge and it was validated by interviews alone. The interview question that helped with advancing the validation of the influence was the following: "When you and your colleagues reflect on gender bias, how is it framed?" Two probes were particularly helpful in providing additional information to supplement this question. They were: "How do you work together to limit the role of such biases in the hiring process?" and "What professional development exists for the faculty concerning bias education, if any?"

As highlighted in Chapter Two, metacognitive knowledge was of special interest for the study as it was assumed to be the second, next to gender-equitable hiring, most critical influences affecting the stakeholder's capacity to reach gender parity among its regular full-time faculty members. This study assumed that faculty needed to be self-aware of their own potential gender biases in order to effectively minimize them This is because implicit biases often play an invisible, yet persistent and persuasive, role in evaluating women and their abilities. Specifically, gender bias causes favoring men over women when assessing candidate's credentials in hiring (Biernat & Kobrynowicz, 1997; Eagly & Karau, 2002; Macnell, Driscoll & Hunt, 2015; Uhlmann & Cohen, 2007). Various studies proposed that metacognitive knowledge is imperative

in successfully shielding hiring committee members from acting on their own biases (APA, 2000; Saul, 2013). One way to do so is through anti-implicit bias education and professional development (Williams & Wade-Golden 2013). All 10 participants in the study confirmed that before each new hiring process, the hiring committee members participate in formal university's implicit bias training. However, five participants noted that the department "takes it further" and engages in other activities that promote self-awareness and potentially minimize implicit bias. Two of these features are described below.

Graduate Student Practicums

Six participants mentioned that the department regularly organizes graduate student practicums. Three participants called practicums immensely helpful in actively reflecting on their own implicit biases. Blake referred to these practicums as teaching graduate students "unwritten rules of academia." Practicums cover a range of topics such as: what are microaggressions and how to minimize them, how to use personal pronouns, how to diversify syllabi, how to ask questions at conferences in a respectful and inclusive manner that is not hostile or biased against people, and a variety of other topics concerning diversity, equity, and inclusion. Sometimes, Parker mentioned, philosophers from underrepresented groups, such as LGBTQ community, are invited as speakers to raise awareness of the problem of exclusion and bias in the field. Blake added that these practicums are a proactive way of minimizing biases and promoting inclusivity and equity among graduate students. This is what Reese, who actively runs practicums, had to say about these meetings:

> This is one thing that makes a huge difference. I think it's also one of the ways that we sort of keep that (self-awareness of the biases) baked in our identity. Because even though we all feel it, actually having to go talk to a room of grad students about it makes

you think actively about it and about your own recent experiences in a way that you wouldn't if you weren't doing that exercise. So, it sort of makes the faculty engage, engage with the things that we care about. And then figure out how to instill the same values in the grad students.

According to Reese, graduate practicums turned out to be an effective way for the faculty to consciously engage in self-reflection about topics such as implicit biases, diversity, equity, and inclusion within philosophy. The practicums also invite graduate students to contemplate these issues together with the faculty and help to instill the departmental core values in the students' day-to-day philosophical practices.

Hence, graduate practicums at UU's Department of Philosophy are one of the means that faculty uses to reflect on their own implicit biases. Moreover, through this active and continuous reflection, faculty not only adjusts their own biases and academic practices, but also promotes these mindsets and behaviors among graduate students. Taylor mentioned that practicums allow both students and teachers to discuss difficult topics concerning philosophical practices both in classrooms and in academia.

Faculty Experts on Implicit Bias

Five participants noted the presence of faculty experts in the department working specifically on implicit bias within social epistemology. Charlie called these faculty "prominent feminist philosophers," while Parker, Alex, and Houston defined their expertise as working on "implicit bias," "women issues," and teaching "feminist theory." The five participants agreed that working among faculty experts that highlight the turbulent past of women in philosophy and publish on issues such as implicit bias and gender stereotyping allows all faculty to stay vigilant and up to date on the latest research regarding these difficult to grapple with topics. Alex

mentioned that having a group of people in the department who are interested in and actively

produce scholarly work on implicit bias and gender issues helps with the hiring processes as

well. Alex continued that, "a lot of us in the department work on related issues, and so bring the

expertise related to that to every stage of the process unavoidably." The process Alex referred to

is recruitment and retention of women. Alex added that the department is sensitive to avoiding

gender bias:

> This department doesn't seem to have that (implicit bias) built in, in a way, and in fact the
>
> awareness of that, being a factor in philosophy and trying to overcome it has been part of
>
> the discussion since I have joined the department. And so, concern with the bias and
>
> awareness of the bias and then trying to get away from it has been a fat part of the fabric
>
> of this department, since my first encounter with it. It's something that I think a lot of us
>
> are aware of.

This indicates that the awareness of gender bias and active efforts to avoid it became the

department's priority early in the formation of the current group of faculty. In addition, Alex

implied that working with the faculty members who are experts on gender-related issues helps

with advancing the departmental dialogue on how to minimize implicit biases and stay vigilant

about gender stereotypes.

Many philosophy departments across the nation, especially the top ranked programs, do

not engage in feminist philosophy, according to Drew, because this subfield is considered "not a

real discipline." Just like gender studies, women studies, or certain types of ethics, feminist

philosophy is often viewed as the non-classical and derogatory approach to doing philosophy.

The same is said about the journals that publish this type of work. They generally receive less

recognition, Drew continued, and are considered less prestigious. But the department of

philosophy at the UU holds a different conviction. They believe that feminist theory is important, and that philosophical topics concerning women, and those done solely by their female faculty members, are sophisticated and valuable. This is why they engage in research and publications concerning these ideas and they promote departmental dialogue that helps to minimize gender bias among the faculty, their hiring practices, and the student body.

I was interested in learning about UU's Department of Philosophy's view on feminist philosophy, gender studies, and other related disciplines because these very subfields are historically devalued and unwelcome in many of the top ranked philosophy programs and the presence of these subfields may correlate with the number of women in these programs. I hypothesized that a department with gender parity would be more welcoming to these subfields and these assumptions were confirmed. The UU Department of Philosophy did reach gender parity and it does value feminist philosophy and other closely related fields of study.

Summary of Knowledge Findings

Overall, the research participants exhibited deep knowledge with regards to the five knowledge influences assumed before the study took place. These influences were generated based on an extensive literature review and the interview participants successfully validated all of them. Based on the content analysis from the interviews and the collected documents, four themes seem especially important. They are:

1. Writing intentional job ads aiming at candidates working between areas,

2. Deliberate effort to recruit broadly and advertise inclusivity, and

3. Spousal hires, as part of the faculty procedural knowledge, and

4. Organizing graduate practicums as part of the faculty metacognitive knowledge.

This study assumed that procedural knowledge and metacognitive knowledge would be particularly important for the stakeholder's capacity to reach gender parity and the research findings confirmed this stipulation.

Motivation Findings

The motivation portion of the study aimed at understanding what caused participants to start pursuing and continue sustaining the goal of diversifying tenured and tenure-line faculty members. Seli and Dembo (2019) stated that motivation is influenced by a variety of internal and external factors. Among them, there are personal beliefs and perceptions as well as sociocultural influences. Rueda (2011) argued that motivational beliefs often stem from others with whom we interact in social settings. This means that motivation is context-specific and depends heavily on organizational culture. Thus, departmental climate and environment in which faculty operates might have helped or hindered the formation of motivational beliefs concerning closing the gender gap in the field. There were specifically two motivation constructs assumed to be crucial in influencing faculty's ability to reach gender parity: attainment value and self-efficacy. Attainment value refers to the faculty perception of the importance of reaching gender parity within their department while self-efficacy refers to the faculty confidence in their ability to implement gender-equitable hiring practices. Both influences were validated as assets by all study participants through interview questions and there were no new influences that have emerged. Table 6 shows a summary of assumed motivation influences and their validation status.

Table 6

Assumed Motivation Influences and Validation Status

Assumed Motivation Influence	Validated	Partially Validated	Not Validated
Faculty perception of the importance of reaching gender parity within their department.	X		
Faculty self-efficacy to implement gender-parity-oriented hiring practices.	X		

Faculty Perception of the Importance of Reaching Gender Parity

The first assumed motivation influence was attainment value. According to value theory, the degree of attainment value predicts active choice (Seli & Dembo, 2019). This means that the more the faculty valued gender parity, the more they actively chose to pursue it. The attainment value construct was validated by the following question: "What is your department's perspective on gender parity among faculty?" This was followed by a few context-specific probes. No documents were reviewed while validating this influence. Nine participants said that they value gender parity. Among them, three said that they are "extremely proud," of closing the gender gap in their department, Reese said that they "celebrate the unique status," and Parker mentioned that "it's not just pride, also maybe relief." Parker described the sense of relief in the following manner: "Like, thank goodness we get to be in, in such a, a fantastic environment to do good thinking in, um, it's privilege, it's a huge privilege." Moreover, participants naturally distinguished between two types of value that they perceive in reaching gender parity - social and epistemic. Below these two values are described more in detail.

Social Value

Five participants emphasized the social value of reaching gender parity in the department. Blake alluded that diversity and inclusion means better place to work: "And when you have departments that are more supportive and inclusive and diverse, uh, it's more fun. And it's a better place to work and it's a better place to be." Drew said that "diversity keeps the department alive and healthy" while Parker mentioned that the department sees diversity among faculty as "sort of critical asset." This is how Parker described the social value of reaching gender parity: "It wouldn't be any fun to hang out with, uh, or it'd would be like socially really taxing to, to hang out with someone who didn't value diversity in the way that we do." Moreover, Skyler emphasized that the department is not focused primarily on gender parity, but rather, on diversity and inclusion within the field more in general. Parker said:

> I don't think of gender parity as like a goal in and of itself. It's more we value diversity. And we've implemented processes that we think maximize the potential of having diverse applicants, and then diverse candidates, and then diverse job offers. And that has resulted in gender parity.

This shows that, rather than gender parity itself, one of the department's core values is their commitment to diversity and inclusion. However, through implementing practices and policies that maximize diversity, gender parity followed as one of the consequences.

Moreover, based on the participants' comments, for UU's Department of Philosophy, valuing diversity and inclusion also means that different voices are not only allowed to speak, but that they are also heard and listened to. This is precisely the social aspect of the value that gender parity brings. This is how Drew described women's position in the department:

See, it's not just that they (the faculty) put women in those positions, we got the jobs after, you know, being in a pool. And we were selected. Having women in those positions is, I think, extremely important because we bring our voices to the table. And it, and not just to the table, but sometimes we were the ones running the meetings, calling people to the table. And Utah has always had, the university has always been this, kind of, frontier, sorta school.

This indicates that not only the department of philosophy but also the university as an institution cares about creating conditions that allow women to obtain leadership positions. Drew made clear that philosophy department cares about having women in tenured and tenure-track positions because this allows different voices, women voices, to be heard all the time. Drew also highlighted that increasing the number of women and leveling the playing field of academia, that used to be completely dominated by men, was something that the whole university cared about and participated in for years. This means that the department of philosophy values align, at least in some respects, with the university values. Thus, perhaps the two influence each other in the terms of forming motivational beliefs to instigate and sustain the goal of reaching gender parity.

Epistemic Value

Besides social value, research participants also highlighted the epistemic value that diversity brings into their philosophical research and practice. Four participants agreed that knowledge in general and philosophy in particular benefits from diversity. This is because diverse people bring more diverse ideas and practice more diverse philosophy. Drew stated that "diversity makes us better teachers, researchers, and citizens," and Parker mentioned that the department sees diversity among faculty as "sort of critical asset." This is how Parker described the epistemic value of reaching gender parity and promoting diversity among faculty:

I put it this way before, homogenous systems are, are quite brittle, right? If you have

people who all sort of think the same way, then they'll be able to solve a small group of

problems really well. Um, but when things come from left field, I guess, they won't have

the right resources to, to solve the problem. Um, whereas, um, where you have a

heterogenous sorts of groups of people, you have a wider domain, um, of, of, uh, problem

solving, I guess, power, right. Because you have people will be able to, um, bring

considerations that the other members of the faculty might not have thought of before.

(…) So, this is actually a power, a philosophy power that we have.

With this, Parker argued that having a diverse group of faculty work together helps with solving

philosophical problems and maximizes the quality of knowledge produced. Parker further

insisted that having people from a variety of different backgrounds allows for a wider

perspective and greater insight into whatever it is they work on.

Parker added that it is important for the department to continue to grow and evolve as a

group and to cultivate the things that they value so highly. This includes gender parity and

diversity among faculty, students, and philosophical ideas. With this, the Utah philosophy faculty

confirmed my assumptions about the significance of women's underrepresentation in the field

described in Chapter Two. I argued that it is important to close the gender gap for two reasons:

fairness of organizational practices and the quality of philosophy itself. It seems that research

participants care for and value both of these aspects of reaching gender parity.

Faculty Self-Efficacy to Implement Gender-Parity-Oriented Hiring Practices

The second assumed motivation influence was self-efficacy. Self-efficacy is one's own

belief, or confidence, that one can successfully complete a specific task (Parajes, 2010). The

study assumed that the faculty needed to believe that they have what it takes, in terms of abilities

and skills, to implement gender-parity-oriented hiring practices. The specific question that supported the validation of self-efficacy was: "How confident are you, as a department, in your ability to recruit female candidates?"

All 10 participants, without hesitation, confirmed their confidence in hiring female faculty members. More specifically, two participants said that they were confident, four participants said that they were very confident, and four participants said that they were extremely confident in recruiting female candidates. This is how Drew explained the department's confidence:

> I have seen all kinds of departments try to do this and fail and some of them, I think, just as committed to diversity as the philosophy department is and I, but they didn't, there was something that was missing. There was, like, always that one big, distinguished professor in the background who would get in and muck things up or something. I don't know. But for philosophy department, I'm absolutely, I have no. Yeah, they shouldn't even ask us if we've done our because it's obvious, we had.

Drew's response reflects a high level of confidence that all faculty members reported about their ability to attract and retain women faculty. Furthermore, Drew attributed the success the department has had to their prioritization of diversity, which helped achieve the goal gender parity.

Blake spoke about a strong sense of who the faculty are, collectively, as a department. A majority of faculty members share the same values and core beliefs. They care about diversity, equity, and inclusion and they try to attract candidates that have similar priorities. Houston added that "women don't have to worry to be women" in their department and they remembered people who first joined the department and said: "Wow! I didn't know it could be like this, this is so

freeing." Parker agreed that the department has a unique and welcoming environment and that its faculty can simply be who they are, without any reservations, and that this might also attracts more women. This is how Parker answered the question about how confident the department is in its ability to recruit female candidates:

> Extremely confident. I mean, it would be extremely surprising to me if a candidate didn't feel, um, more welcomed here than they did in other places. Obviously, there's other considerations they have. So, you know, people have families across the country. The U.S. is a big place. You can't necessarily move too far away from your partner or where your kids are in school. You might care about, um, a particular, um, subject matter that isn't necessarily our strength, but all other things being equal, working here is the greatest.

Parker made clear that working at UU's Department of Philosophy is a terrific experience that is quite remarkable in the field. She also indicated that, all things being equal, new hires report feeling more welcomed at the UU than at other institutions.

Taylor also said that departmental confidence in recruiting female candidates comes from earning a certain reputation. Afterall, UU's Department of Philosophy is the only one in the nation, ranked in top-50 doctoral programs according to several different rankings, that achieved gender parity among its regular full-time faculty members. Charlie added that the department worked hard to reach this goal and started actively, and formally, addressing hiring about 15 years ago. The reputation of being number one gender-equitable philosophy department in the country continues to boost the faculty confidence in attracting and generating a diverse group of initial job candidates, including women and other minority populations. Now, Parker mentioned, the department is focused on attracting more ethnically and racially diverse candidates. This is

the next goal the faculty hopes to reach by implementing similar diversity-oriented recruitment methods.

Summary of Motivation Findings

Participants were able to successfully express their motivational beliefs behind reaching gender parity among its regular full-time faculty members. About half of the participants focused on describing *the social value* of closing the gender gap in philosophy while the other half highlighted *the epistemic value*. These findings confirmed my assumptions about the significance of women's underrepresentation in the field. Moreover, all participants indicated that they are confident, and some even mentioned that they are extremely confident, in recruiting female candidates. This indicates that the faculty possess high self-efficacy. Furthermore, several participants mentioned that their confidence comes from seeing the success that they have achieved. This confirms Seli & Dembo (2019) assertion that success raises an individuals' self-efficacy while failure lowers it.

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Organizational Findings

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The organization portion of the study, following the Gallimore and Goldenberg' (2001) categorization of organizational influences, focused on examining a variety of organizational models and settings assumed to play an important role in allowing faculty to successfully reach their performance goal. As explained more in detail in Chapter Two, cultural models are values, beliefs, and norms that are shared by an organization while cultural settings are physical manifestations of such cultural models. Cultural settings can take a form of policies, resources, and people. Gallimore and Goldenberg (2001) explained that organizational models, commonly refer to as organizational cultures, exist and are formed in organizational settings and that the two are "manifestly interconnected" (p. 48). Thus, because organizational factors can either help

or hinder stakeholders' performance, I aimed at understanding how the department of philosophy

functions within a larger unit of the college of humanities as well as the UU itself. Data analysis

validated as assets the two organizational models assumed about the department of philosophy.

However, from the three influences concerning the organizational settings of the UU, two were

only partially validated as assets while one was not validated as an asset. Table 7 displays a

summary of assumed organizational influences and their validation status.

Table 7

Assumed Organizational Influences and Validation Status

Assumed Organizational Influence	Validated	Partially Validated	Not Validated
The departmental culture that actively works to address historical injustices, promotes inclusivity, and affirms the value of philosophy to everyone.	X		
The departmental culture that embraces change and promotes gender equity.	X		
The university's provision of effective role models who have integrated diversity goals into hiring practices.		X	
The university's provision of high-quality anti-implicit bias education and professional development for search and hiring committees.		X	
The university's provision of effective support and accountability measures that encourage departments to willingly participate in promoting diversification of their faculty members.			X

The Departmental Culture that Promotes Inclusivity and Affirms the Value of Philosophy to Everyone

The first assumed organizational influence was a cultural model related to the *development of departmental culture that actively addresses historical injustices, promotes inclusivity, and affirms the value of philosophy to everyone*. The study assumed that the department needed to develop shared beliefs, values, and priorities that guided the faculty while instigating and sustaining their goal of reaching gender parity. The presence of inclusive departmental culture was validated by the question: "What is your understanding of how the department came to have gender parity?" The question, in all instances, was followed by the same probe: "Based on your own experience, would you say that the department prioritizes addressing historically marginalized groups? If so, in what ways?" The influence was validated by all 10 participants and two themes seemed especially significant: presence of men who cared and were not themselves gender biased and consistent and continuous diversity efforts.

Men Who Cared and Were Not Themselves Gender Biased

Five study participants mentioned that one of the features of the department that helped with inclusion of women was the presence of men who cared about women's underrepresentation in philosophy and were not themselves gender biases. These men, according to the participants, understood that philosophy lacks certain kinds of perspectives that ultimately come from having diverse practitioners and made a deliberate effort to work toward change and increase the number of women in the department. For instance, Taylor said that, "I think part of why we ended up with a number of women was we had really, um, interesting male faculty who weren't themselves gender biased." Drew made an even stronger claim asserting that these very men were the cause of the big shift in the department: "But the big shift didn't occur until we hired

men who thought it was wrong that women were discriminated against." Drew continued that having men who were prominent philosophers in their respective subfields and who additionally cared about making changes in the field tremendously helped the department with promoting inclusivity. This is how Alex explained men's advocacy for gender parity within their department more detail:

> We have faculty members who are mostly male, who made a very explicit effort to build
> that side of the department as well and link it as thematically and so there's nice
> connections in research area with people working in practical reasoning and medical
> ethics, research ethics and philosophy of science and sort of finding way, again, picking
> people by area, that will fit and really thrive in the, in the department. And they did that
> in a way that has encouraged, uh, continued gender parity for a long time. … there was a
> very deliberate effort. Along with building the strengths of our department, building them
> in a way that would achieve gender parity or help, help to have it.

Alex's response suggests that the presence of men who care about women underrepresentation in philosophy and who put deliberate effort into working toward closing the gender gap played a critical role in helping the faculty reach gender parity.

Alex and Drew continued that when the department was establishing its areas of expertise, it did so while onboarding men who were not gender biased. In turn, these men were then welcoming of female philosophers that could add to the department's strengths and expand its research focus. Brooklyn confirmed this stating that the department started getting momentum when they hired "people accepting feminist philosophy and accepting women, which aren't exactly the same thing, but they kinda go together." Reese added that the department hired "right people" early on who valued diversity and focused on advancing it: "We made sure we hired

people that valued these things. And that, we, um, that we made that like a core value of our department and instilled that in our new faculty and we just kept hiring people that we made sure cared about these things." Making sure that the new faculty cares about the same things is first initially assessed during hiring, and then later reinforced by the faculty mentoring program.

Consistent and Continuous Diversity Efforts

Throughout the interviews, participants mentioned several different ways in which the department consistently and continuously advances their diversity efforts. Among them, there was formalized diversity and inclusion statement, diversifying syllabi, enriching old classes to appeal to a broader audience, organizing graduate student practicums, carefully phrased, detailed, and targeted job ads, marketing inclusivity and gender parity, caring for graduate students, and faculty mentoring program. Mentoring is an extension of hiring and helps the department with diversity retention efforts. Charlie mentioned the following about the mentoring:

> For us, hiring starts at recruitment and ends once the person we've chosen in in the door. But then we instantly switch over to mentoring, so that hiring kind of runs seamlessly into retention efforts. And our retention efforts are not throwing money at people. The making sure that people have mentorship and support from among the existing faculty. So, so we think of hiring as kind of a big, long things that runs out into retention.

With this, Charlie explained the continuity of the department's diversity efforts. These efforts start from diversity-oriented hiring practices and soon after onboarding of a new faculty transition into retention efforts. The transition is seamless and does not involve any extra financial resources. It does, however, involve substantial amount of time and effort and establishing more personal relationships between faculty.

Caring for, respecting, and paying attention to the needs of graduate students and junior scholars is yet another departmental effort to continue advancing equity and inclusion. Blake mentioned that the department is very active and engages with students and young faculty members in a variety of different ways which turned out promising while diversifying the pool of initial candidates when hiring. This is what Blake said:

We have a lot of activities in our department, and we're involved in the field in different ways, that we see a lot of junior scholars' work. And we see them when they are graduate students. For example, (…) we host graduate student conferences. And we what we do, part of the department culture is we notice really good junior scholars. And when people are in graduate school, we keep tabs on people, we keep track of who people are. And especially… So, it's not just if they are from underrepresented groups, but if they are, we especially notice that too. Because we know that that's such an important part of the field and an important part of who we are as a department.

Blake's response provides additional evidence of the department's continuous, consistent, and multifaceted diversity efforts. In addition to diversity-driven hiring and retention practices, the department actively engages with and keeps track of graduate students and junior scholars who are promising in their respective subfields. If these students or junior scholars come from underrepresented groups, the department pays special attention to their early scholarly efforts and reaches out to them with information about new job openings.

Houston confirmed that the department has certain customs concerning graduate students that are influential when promoting equity and inclusion within the field of philosophy. Houston described the departmental tradition of letting graduate students ask questions first whenever a speaker comes. Normally, faculty asks questions first, and students follow later, but Houston

insisted that showing respect to students in such seemingly insignificant way strongly contributes to the departmental continuous diversity and inclusivity efforts. This is what Houston said:

> We let graduate students go first. And that makes all the difference in the world. And of course, the graduate students are more varied. There are, um, people with different ethnic backgrounds, they're women, men, all that stuff, but it, it treats them as equals in a discussion rather than, you know, because if you let the faculty go first, the students shy back and, you know, in this they have to talk first. And it, that really makes a huge difference, I think, in a department. And it's such a, seems like such a trivial thing, but it's not.

Houston's comment indicates that graduate students play a key role in the department's diversity efforts. This is because students at Utah generally come from more diverse ethnic and racial backgrounds than the faculty, and by encouraging them to speak and share their ideas in public settings, entire department benefits from a wide variety of viewpoints and perspectives.

All study participants shared substantial evidence that supported the validation of the first cultural model assumed in this study. The UU's Department of Philosophy successfully created a departmental culture that promotes inclusivity, addresses marginalized populations, and affirms the value of philosophy to everyone. More specifically, the influence was confirmed by the two themes: *presence of men who cared and were not themselves gender biased* and *consistent and continuous diversity efforts*.

The Departmental Culture That Embraces Change

The second assumed organizational influence was a cultural model concerning the collective *departmental perspective on embracing change*. I assumed that the faculty needed to be willing to change and embrace the change while working towards reaching the goal of closing

gender gap among their regular full-time faculty members. The second cultural model was validated by the following question: "In what ways, if at all, does your department culture embraces change?" The influence was validated by nice participants. These are a few ways in which the study participants described the department's perspective on change: "department is extremely willing to change," "change is built in our core values," "we are very welcoming of change," "we stay up on new trends," and "department embraces change throughout."

Skyler mentioned that the department is open for change but not just for any kind of change. Rather, the department embraces change that represents inclusivity and tolerance. This is what Skyler had to say about embracing change within the department:

I think we take ourselves to be, you know, a department that values inclusivity, that values tolerance, that values social justice. Um you know, unfortunately those become politicized concepts and there are members of society that find that stuff threatening. But I think when you think of like the way we hire, the kind of courses we teach, the people we bring to give lectures, um, our efforts at the university and in the community, they're oftentimes in the name of, you know, inclusivity, tolerance and social justice. (…) As a result, I think we're very welcoming of changes that are in keeping with that, you know, sort of vision of the world.

Skyler's comment shows that the department embraces both the social and philosophical changes that align with the declared faculty values and core beliefs. More specifically, through their hiring, teaching, and scholarship, the department aims to advance inclusivity, tolerance, and social justice.

Alex confirmed that the department is "extremely willing to change" and she provided as an example one of the departmental meetings where the faculty discussed their effort to create

more classes that would bring underrepresented groups into the center of the class. Alex continued that the discussion concentrated on bringing that into the courses that already exist, but also expanding and creating new courses that would actually speak to the areas of increasing interest in philosophy among underrepresented groups and minority cultures. Although such efforts are not new in humanities, Alex said, they are new in philosophy. This is one way in which the department embraces change, Alex concluded - it encourages cultural diversity through revising old curricula and adding new courses that focus on minority populations in the field.

Another example of the department embracing change comes from their multidisciplinary focus and an innovative approach to studying non-mainstream philosophical topics. With this, comes hiring for the positions that bridge to other fields and other parts of campus. Six participants mentioned that department is open for creative and innovative ways of thinking and that this is what they also look for in their new hires. Blake said that the department is intentional and strategic with how they onboard new hires. Blake continued that the department generally looks for people who reflect the department's current strengths but also extend to new strengths, people who can take the department in new directions. This is what Blake had to say about their hiring strategy that builds in change:

> And especially in the more recent hires what we've really stressed connections to other programs on campus or other communities. That pushes us to continue to expand and change what we're doing. (…) I think our hiring strategies have built in change rather than stagnation. We're not just looking to cover stuff we've always covered; we're looking to build from strength outwards. I think that that really values challenging

ourselves and expanding the way we think about what we're doing, which is a kind of

change.

Blake's comment indicates that the department actively pursues change in terms of people that it

hires and their relative fields of expertise. Blake mentioned that the faculty like to challenge

themselves and explore new topics and new territories previously dismissed or only scarcely

addressed by the field. To help them with that goal, the department seeks to hire

multidisciplinary faculty that can be a bridge from their department to other fields and close

potential gaps in knowledge.

Overall, based on the participants' comments, the department of philosophy at the UU

engages in change and embraces change in a variety of different ways. The faculty refuses to be

stagnant and promotes change in terms of designing new courses, diversifying old syllabi, hiring

people that take the department in new directions, and practicing philosophy that connects the

discipline with other fields. Parker referred to the multidisciplinary focus of the department as

"reaching out in ways that are fairly radical for the way philosophy is traditionally done, so this

is progress in the sense of moving and branching out from the Western canon into other exciting

territories." Moreover, the department continuously tried to stay up on new philosophical trends

such as public philosophy, philosophy of psychiatry, empirically informed philosophy of mind

and philosophy of science.

The University's Provision of Effective Role Models

The third assumed organizational influence was a cultural setting concerning the UU

provision of effective role models. The study assumed that organizational leaders are in a rare

position to create organizational culture and context which mobilizes employees to reach their

goals and objectives. More specifically, the study stipulated that effective organizational role

models, such as president, dean, and department chair could play a crucial role in creating and maintaining faculty diversification initiatives. The presence of effective role models was validated by the question: "Are there exemplars at the University of Utah or elsewhere that you and your colleagues looked for an inspiration in how you approach recruitment and hiring? If so, what practices did you adopt as a result?" Each participant was also probed about specific roles that the chair, the dean, and the president play in setting and integrating diversity goals when it comes to hiring. The influence was partially validated by five study participants who listed consecutive department chairs and a group of core senior female faculty members as their role models. Furthermore, three participants mentioned that the involvement of the past deans was scarce. Alex said that "It's definitely not the dean" that helps with diversification initiatives, and they continued that "my sense is it pretty much comes from our department." Charlie implied that it was sometimes difficult to work with different deans and they added that "it's been different with different generations of administration." Drew confirmed this by saying that "There was not a lot of active help. I think that has changed, but I don't really know."

Overall, nine participants said that there are no role models outside of the department that they looked to for inspiration in how they approach recruitment and hiring, and one participant said that they have no idea about the existence of any role models that the department looked up to. Reese commented that, "I don't feel like we've been looking elsewhere, because of course we've been doing, we're the one that a lot of other departments are looking to." This is what Skyler had to say about the department's own introspection rather than looking outside for an inspiration:

> My sense is it's been much more internalized in terms of we know we have something good here. We value it. We think it's a terrific department, both in terms of its intellectual

output, and in terms of the collegial environment that it created. And we want to maintain

it. And so, we're constantly thinking like how we make sure that we, you know, keep

doing what we're doing well. So that's more internal looking though. I don't know of an

example that we've held up and said, "That's what we want to start doing better."

This suggests that the department did not look outward for an inspiration when setting their

diversity goals. Rather, the faculty focused on maintain their status quo which, as reported by

Skyler, was something that they all cherished and were proud of, both in terms of the produced

knowledge and created climate.

Skyler continued explaining that the chair would always incorporate processes and

delegate people who would incorporate the processes that generate the outcomes that the

department is happy with. Skyler explained that the chair is "one of us" and they want to keep

doing what works well and maintain the department's extraordinary status of being gender-

equitable. Brooklyn confirmed this by stating that, "We were sort of trying to do things that a

little more innovative so there just really weren't any exemplars in that respect." Thus, the study

participants confirmed that the diversification efforts come primarily from the department itself

and that instead of looking outside for inspirations when hiring and retaining women, other

departments are looking at them.

Moreover, six participants referred to a group of senior female faculty members that

played an important role in reaching gender parity. The department was "lucky," according to the

four participants, in having "strong female scholars" early on who drove the diversity and

inclusion efforts. Blake said that many of the faculty members look up to these women for an

inspiration and guidance. Blake continued that, "I look to my senior colleagues, right? I mean

that's who I look to. They've taught me how to do recruitment." Parker also mentioned that the

group of senior female faculty played a significant role in how the department has developed.

Parker said,

> There was a core group of women scholars as early as the 70s and 80s. Um, and by the
>
> core group, I mean, there was a least two or three. And it's, I would think that it's likely
>
> that they had a huge influence of how the group of faculty developed from there. I don't
>
> know if you'd want to call that luck… Because as I said, it's true that this is something
>
> (diversity) that we've actively pursed, but it wouldn't have been the case that we actively
>
> pursed it, if not for that early core group, I think.

Parker's comment indicates that the early core group of senior female faculty members both

instigated and continued to inspire others to purse diversity goals. The origin of the

circumstances that led to the creation of the senior female faculty members group at the UU is

not entirely shown for, but the deliberate effort of this core group to purse diversity is evident.

Charlie reinforced the idea that the core group of senior faculty members first initiated

the diversity efforts by calling one of them "role model supreme." Charlie continued to say that it

was very important for the department development to have women chairs early. Charlie

mentioned that having administrative roles filled by women was crucial for structural reasons,

such as having people get used to the fact that women are in these kinds of positions. One of

these core senior female faculty members later became a dean. Charlie added that this was also

helpful for the department as it highlighted the problem of lack of women in philosophy for the

whole university.

In summary, the study participants only partially validated the presence of effective role

models to be an asset. Six participants mentioned a core group of senior female faculty members

that played an early role in early diversification efforts. However, almost all of the participants

implied that there are no role models outside of the department that they look for inspiration in how they approach recruitment and hiring. Specifically, three participants said that the deans were not very helpful and that the diversity and inclusion efforts come primarily from within the department.

The University's Provision of High-Quality Professional Development

The fourth assumed organizational influence was a cultural setting concerning the university's provision of high-quality professional development and anti-implicit bias education. Clark and Estes (2008) stated that individuals need information and training to reach their performance goals. Hence, this study assumed that the philosophy faculty needed to receive a regular and up-to-date professional development focused on bias education and diversification of faculty. The presence of high-quality of training for the members of search committees was validated by the following question: "In what ways, if any, does the university participate in preparing your department for its active search in the hiring diverse candidates?" This influence was partially validated. Although there is a required implicit bias education training that all search committee members must complete before any new hire, four participants agreed that the training is not high-quality, and one participant said that the training is not very helpful, if at all.

Reese mentioned that to the extent that it is possible, the training is somewhat helpful. This is how Reese described the usefulness of the implicit bias education offered by the Office of Equal Opportunity:

> I wouldn't say it's one of those things that you have to do, and you wish you didn't. It's, I think to the extent that its possible, it's, sort of, impossible to anticipate, like the particular questions and the situations (while hiring). So, I think to the extent that it's possible, it remains a little generic because it has to. But to the extent that it's possible, I

think they do a really good job of, like, making sure to highlight the issues that might

come up, so that we're better able to recognize them and be prepared, you know, to deal

with them.

As the comment indicates, Reese's feelings about the usefulness of implicit bias education were

mixed. Other faculty exhibited similar concerns.

Brooklyn, for instance, mentioned that the training is not very useful because rather than

informing about the best practices in diversity hiring, it focuses on the things that are not allowed

or illegal. This is how Brooklyn framed it:

It's more of a negative thing where you have to take that, that training and then it used to

be, I think before it was online, they actually brought someone from that office, and they

would tell you all the rules about this. So that would be, sort of, like, they are involved,

but they are involved in a way that tells you what the restrictions are on this.

Charlie confirmed that the involvement of the Office of Equal Opportunity in the departmental

hiring practices in rather insignificant. Charlie described the office as "the policing body" - "But

they very much see themselves as, um, sort of policing body. They want to make sure that you

do things right by the law. So, the university can't get sued." Charlie continued that the office

has always been involved in all of their searcher, just like they are involved in searchers on the

whole campus, but their involvement is standardized and quite generic and it does not change

depending on the discipline or the department. This suggests that the Office of Equal

Opportunity might not be sensitive to or aware of the specific diversity and inclusion issues that

are often field-specific.

Overall, although all 10 participants confirmed that there is a required implicit bias

training for the search committee members before each new hiring cycle, the influence was only

partially validated because four participants agreed that the training is not high-quality, and one participant asserted that the training is not very useful. However, despite the lack of high-quality training offered by the institution, the department members remain self-aware of their own implicit biases and work internally to limit them.

The University's Provision of Effective Support and Accountability Measures

The fifth assumed organizational influence was a cultural setting focused on the university's *provision of effective support and accountability measures* that encourage departments to willingly participate in promoting diversification of their faculty members. In alignment with several different research findings, the study assumed that accountability measures can help with synchronizing organizational culture with organizational behavior (Clark & Estes, 2008; Williams & Wade-Golden, 2013). The presence of university's expectations and support that might have helped the philosophy department in reaching gender parity among their regular-full-time faculty members was validated by the following question: "What kind of support, if any, does the philosophy department receive from the university to help with diversity hiring?" The influence was not validated. Most of the participants agreed that there is no robust diversification infrastructure offered by the university. Drew said that the department invented it themselves as they were undertaking their first attempts to diversify faculty, while Blake contested that the department could have been getting more help with their diversification efforts from the university. As an example, Blake spoke about spousal hires that used to be better funded from a higher administration level but are now initiated and supported by the department alone.

Moreover, a few participants mentioned that although the department gets praised by other philosophy departments due to their gender-equitable status, the university does not

necessarily recognize it as a reason to celebrate. This might be because, Brooklyn asserted, people generally do not know that philosophy has gender issues, so they do not applaud the departments that have more women among their tenured or tenure-track faculty members. If what Brooklyn said is true, then perhaps precisely because philosophy belongs to arts and humanities, and those two are dominated by women, the university takes for granted that the department reached gender parity years ago. Brooklyn further reflected on this prospect by describing a situation when directors of graduate studies created a special fellowship for racial minorities and White women. To be eligible, students had to be in STEM fields. Brooklyn announced to the directors that philosophy needs this fellowship as well, but the directors were clueless about the minority and women underrepresentation in the field. Brooklyn continued, "Like no one knew. Like, it's so famous that there aren't women in science. Everyone knows it. No one knows there are not women in philosophy. And you know what else? There are tons of women in biology!"

Furthermore, although participants generally agreed that university cares for and encourages diversity and inclusion efforts, there are no formal accountability measures put in place that would encourage such efforts. For instance, Brooklyn said that, "I think college of humanities made it a priority to do diversity hiring," but there is no enforcement of that policy. Drew affirmed this by saying that "There was not a lot of active help. (…) It was more a matter of you have to do this or you're gonna have to figure out how to do it." Drew continued that the department does not get nearly enough of what they need for their active diversification efforts. Drew stated, "My sense is that we've been carrying our own water for the whole time … we are pretty much taking care of ourselves," and they later added, "I feel they should give us much more."

Overall, the study participants agreed that the UU cares about diversity and inclusion, both in terms of their students and faculty members. However, participants also agreed that they do not receive enough support from the university and that there are no formal accountability measures put in place that would generally encourage departments to purse their own diversification efforts. Despite lack of robust diversification infrastructure, the department of philosophy "created," according to the study participants, the set of their own best practices that they continue to implement and reinforce with each new hire.

Summary of Organizational Findings

Study participants fully validated as assets the two cultural models assumed about their department: (a) culture that promotes inclusivity and affirms the value of philosophy to everyone and (b) culture that embraces change, but the participants only partially validated as assets the two cultural settings influences assumed about the university: (c) university's provision of effective role models, and (d) university's provision of high-quality implicit bias education and professional development. One influence was not validated as an asset: university's provision of effective support and accountability measures. Additionally, one new organizational culture influence was discovered: family-friendly department. The new emergent theme is discussed below.

Emergent Theme: Family-Friendly Environment

Throughout the interviews, the research participants referring repeatedly to one particular feature of their workplace that they believed made a difference in hiring and retaining of women faculty. This feature was not assumed before the study, but because of its presumed positive impact on the status of women in the department, it can be categorized as an asset. This asset appears to fit a cultural model criterion because it stems from creating a certain type of departmental climate and the overall university environment which many of the faculty and administrators at Utah have partaken in forging a family-friendly environment.

These are a few general terms that the faculty used to describe the departmental climate: supportive, inviting, comfortable, welcoming, freeing, accommodating, and inviting. More specifically, Charlie, for instance, said that the department is "a good place for everybody to carry out and complete their career," and that "there is an immense amount of respect for junior people once they come in the door." Blake added that "people are happy here," and Alex confirmed this with stating, "I am happy here."

This kind of departmental climate, several participants mentioned, create a feeling of welcomeness for women. It is not uncommon that women get penalized, in terms of tenure promotion, when they get pregnant, Houston said. The promotions are delayed or discontinued. Houston highlighted the issues that women with children encounter in academia and explained that their department does not engage in any such disincentives. Houston mentioned that the department is very accommodating to women with kids. Houston continued:

> This department has been quite, I'm gonna say generous or at least accommodating about
>
> women having children… And that makes a huge difference. So, you don't have to

apologize for having children. You don't have to hide the fact that you have children, you don't have to, it's ok to be pregnant. (…) Having kids is just a natural part of the scene.

Houston's remark bolsters the notion that UU's Department of Philosophy supports women having children and accommodates their needs as much as possible. Houston further noted that the department's approval of women having families makes an important difference in the way that women feel about their professional and personal commitments.

Moreover, Drew and Parker both added that the idea of family and faculty having personal lives outside of work is valued and cherished by the department. Parker said that the department prioritizes making sure that people can live their non-philosophy lives which is crucial for women that often carry a larger burden of social duties outside of the workplace. Parker said that, "making sure that faculty have the right support and resources when their kid is sick or whatever is happening in their personal lives" is particularly important for women that are usually the families' primary caregivers.

Reese confirmed that the department has "a really family-friendly policy" in two ways. One of the ways is that the department organizes events that are family-friendly so that the faculty can bring their kids and if they do, they are not ignored or disregarded because they need to pay attention to them. The second way is that the department does not have required meetings that are scheduled outside of the normal 9 to 5 hours so that the faculty is released on time to attend to their families outside of work. Houston concluded that in the department, "women do not have to worry that they are women" and they can both work and have kids.

In addition, in 2006, the university adopted a parental leave policy. Brooklyn said that one of the reasons why the policy passed was to make the UU an attractive place for families. It

is a gender-neutral policy, which means that men can take it as well. Brooklyn confirmed that both men and women in the department have taken parental leave.

It seems that the departmental climate, alongside spousal hires, and parental leave policy contributed to the emergent theme labeled *family-friendly environment*. Women reported to feel welcomed at Utah because they do not have to hide the fact that they have families and personal obligations outside of work. Moreover, women appear to be attracted to Utah because of its parental leave policy and potential spousal hires that, among women scholars, might be more frequently needed than among male scholars.

Summary of Knowledge, Motivation, and Organizational Influences Findings

In conclusion, data obtained from the interviews and documents review fully validated as assets nine out of 12 a priori influences, partially validated two and did not validate one influence. Additionally, one emergent theme was discovered. The theme was categorized as an organizational influence.

All knowledge influences and all motivation influences were validated as assets. This indicates that study participants did have necessary knowledge and motivation needed to achieve gender parity within the department. Furthermore, the study validated as assets both of the cultural models assumed about the department itself. This is to say that the department of philosophy was especially successful in creating a welcoming and supportive environment that contributed to their capacity to diversify faculty and ultimately reach gender parity. However, the research findings did not fully validate as assets the three organizational influences concerning the UU: two cultural setting influences were partially validated, and one was not validated.

Chapter Five will discuss the research findings more in depth. It will also highlight the specific key factors that played a role in closing the gender gap at UU's department of

philosophy as well as propose a set of transferable promising practices that could suit other organizations experiencing similar problems of practice. Each generalizable recommendation will be described with its implementation strategy together with required human and financial resources.

Chapter Five: Transferable Practices

The purpose of this promising practice study was to examine the UU Department of Philosophy performance related to a larger problem of practice, that is, the lack of gender parity in American academic philosophy. More specifically, this study examined the knowledge, motivation, and organizational influences that were assumed to play a critical role in the stakeholder's capacity to close the gender gap among its regular full-time faculty members. Chapter One described the problem of practice and the stakeholder of focus and embedded the study in the two research questions:

1. What faculty knowledge, motivation, and organizational factors support achieving and maintaining gender parity among the faculty?

2. What recommendations in the areas of knowledge, motivation, and organizational resources may be appropriate for solving the problem of practice at another organization?

Chapter Two reviewed in detail existing literature focused on the topics of women in academia and women in philosophy. This chapter also surveyed a number of hypotheses explaining women's underrepresentation in field, such as social factors, hostile environment, lack of role models, gendered interests, and gendered intuitions hypothesis. Chapter Two ended with the identification and description of the assumed knowledge, motivation, and organizational influences to be validated through the study. Chapter Three described the research methodology and outlined the plan for the study. Chapter Four reported the findings from the qualitative data obtained from the interviews and documents analysis.

The purpose of this chapter is threefold: (a) to concisely discuss research findings from Chapter Four, (b) to briefly highlight the specific key factors that played a significant role in closing the gender gap at UU's Department of Philosophy, and (c) to share generalizable

recommendations that are appropriate for solving the problem of practice at other organizations. These transferable practices are divided into two groups: hiring and retaining. The chapter concludes with suggestions for future research.

Discussion of Findings

As mentioned in Chapter Four, the study validated as assets nine and partially validated two out of 12 a priori influences that span across the knowledge, motivation, and organizational categories. Within almost each category, there were several important themes highlighted in order to support the validation of the 12 assumed hypotheses. It is important to note that only one influence concerning the organizational setting at the university level was not validated as an asset. Additionally, one emergent theme was discovered. The emergent theme reinforced the idea that the department of philosophy together with the UU were exceptionally successful in creating the environment that was welcoming for women and their families. Table 8 displays a summary of all 12 a priori influences reported in Chapter Four and the new emergent theme together with their validation status.

Table 8

Influences and Validation Status

Gap Analysis Component	Assumed Influence	Validated	Partially Validated	Not Validated
Knowledge	Faculty knowledge of the historical barriers that kept women from entering philosophy	X		
	Faculty knowledge of the challenges facing women in philosophy.	X		
	Faculty knowledge of the gender disparities in the discipline.	X		
	Faculty ability to implement gender-equitable hiring practices.	X		
	Faculty knowledge of their own gender biases.	X		
Motivation	Faculty perception of the importance of reaching gender parity within their department.	X		
	Faculty self-efficacy to implement gender-parity- oriented hiring practices.	X		
Organization	The departmental culture that actively works to address historical injustices, promotes inclusivity, and affirms the value of philosophy to everyone.	X		
	The departmental culture that embraces change and promotes gender equity.	X		
	The university's provision of effective role models who have integrated diversity goals into hiring practices.		X	
	The university's provision of high-quality anti-implicit bias education and professional development for search and hiring committees.		X	
	The university's provision of effective support and accountability measures that encourage departments to willingly participate in promoting diversification of their faculty members.			X
Emergent Theme	Family-friendly environment	X		

The knowledge section of the study focused on examining whether the department of philosophy faculty possessed sufficient knowledge about the historical barriers and current challenges facing women in philosophy and how these challenges affect gender distribution in their profession. Moreover, this section also explored the stakeholder's capacity to implement gender-equitable hiring practices and the awareness of their own gender biases. All five knowledge influences were validated. Each of the faculty members exhibited a vast knowledge about the past and present challenges that women face in the field of philosophy. Several participants shared personal stories that provided strong evidence for sexism, misogyny, and gender bias still present within the profession. Additionally, the majority of participants described a unique method which they apply to hiring new faculty members, from writing job advertisements and advertising the department to interviewing candidates. Several of these procedures are described below as potentially transferable promising practices. Finally, the knowledge section of the study also validated that all faculty members were conscious of their implicit biases both on the individual and the departmental level. On the departmental level, the department has several faculty experts on gender-related issues and on the individual level, the faculty members actively participate in graduate practicums that reinforce their continuous reflection on gender bias.

The motivation portion of the study sought to understand how, if at all, philosophy faculty members valued gender parity and whether they were confident in closing the gender gap in the first place. More specifically, the study assessed two motivational constructs: the faculty attainment value and their self-efficacy. Both of the assumed influences were validated by all study participants. Philosophy faculty organically discussed two different kinds of value that they found in reaching gender parity among their regular full-time faculty members. These two

values were social and epistemic. The study participants shared that their active work towards closing the gender gap in the profession was due to social justice considerations as much as it was for the sake of the quality of philosophy and knowledge that they produce. The interviewees, collectively, held a deep conviction that more diverse departments create a better place to work, that is, to teach, research, publish, and to be. Finally, the study found that the participants were very confident in their abilities while closing the gender gap. This is to say that the faculty had high self-efficacy to implement gender-parity-oriented hiring and retention practices.

The organization section of the study examined two organizational models and three organizational settings assumes to play a critical role in the faculty capacity to reach their performance goal, that is, to close the gender gap among their tenured and tenure-track faculty members. The organization influences were divided into those that apply on the departmental level alone (models) and those that apply on the higher university level (settings). The two assume organizational models concerning the department of philosophy itself were fully validated, whereas from the three assume organizational settings concerning the university, two were partially validated and one was not validated. Study participants confirmed that they have created a departmental culture that promotes inclusivity and affirms the value of philosophy to everyone. This, in part, was possible because the department had a core group of senior female faculty members early on and several men that cared about the presence of women in the field and were not themselves gender bias. Moreover, the study also validated that the department of philosophy embraces social change, holds progressive philosophical outlooks, and promotes gender equity among faculty and students alike. On the university level, however, participants were divided on their perspective of how well the college supports their diversity efforts. Specifically, the faculty partially validated the notion that the university provides effective role

models and high-quality professional development and implicit bias education. Finally, the faculty did not validate the assumed influence concerning the university provision of effective support and accountability measures that encourage departments to willingly participate in promoting diversification of their faculty members. The study participants agreed that their diversification efforts come primarily from within the department.

In addition to the validation of the assumed knowledge, motivation, and organizational influences, the study discovered one emergent theme labeled *family-friendly environment*. The participating stakeholder listed several different features of the department and university-wide practices that have contributed to, in their opinion, the creation of the environment that is welcoming to women and their families. This theme was categorized as an organizational influence or asset. This asset consists of, once again, the department's ability to create a climate where women feel like they belong, or as Houston put it, "women do not have to worry that they are women" – they can work and have kids. Furthermore, the department was fortunate to be in a position to offer a few spousal hires which, arguably, reinforces the notion that the department cares to accommodate the families of their new hires. Moreover, the *family friendliness* feature extends to the university through its adoption of gender-neutral parental leaven policy. The policy appears to be successful in attracting scholars to come to Utah.

In sum, the study validated as assets all knowledge and all motivation influences assumed to play a role in UU's Department of Philosophy's ability to reach gender parity among its regular full-time faculty members. In addition, the study validated as assets two organizational influences concerning the department itself and partially validated two influences concerning the university. Only one organizational influence was not validated as an asset. Furthermore, the study found one emergent theme that also seemed to play an important role in closing the gender

gap in philosophy. That theme, labeled family friendliness, is a feature that extends beyond the department and encompass university-wide policies and practices.

Practices Discovered to be Assets in Reaching Gender Parity

Data analysis highlighted several key factors that played a significant role in closing gender gap at UU's Department of Philosophy. Some of these factors are Utah context-specific practices that are a matter of instance. Others, however, seem more generalizable and could serve as recommendations that are appropriate for solving similar problems of practice at other organizations. The transferable practices are divided into two groups: hiring and retention. Table 9 compiles the list of practices specific to UU as well as those potentially generalizable to other organizations.

Table 9

List of Promising Practices

Utah Context-Specific Practices	Transferable Practices
1. Faculty experts on gender-related issues	Hiring:
2. A core group of senior female faculty members	1. Use of intentional and diversity-oriented language in job advertisements
3. Men who care and are not themselves gender biased	2. Deliberate efforts to recruit broadly and advertise inclusivity and diversity
	3. Spousal hiring
	Retention:
	1. Shared commitment to diversity, equity, and inclusion
	2. Family friendliness

The next sections describe factors that were found to be assets in reaching gender parity among philosophy faculty members. The first group of assets described are those specific to

Utah. The second group of assets lists promising practices that are generalizable and that could be applied in other settings.

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Utah Context-Specific Practices

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Among all the validated influences and the one emergent theme, there are a few key factors, that turned out to be significant in the stakeholder's ability to close the gender gap, that are specific to the department of philosophy at Utah. These factors may not be necessarily transferable to other settings or organizations; they are the following:

1. Faculty experts on gender-related issues

2. A core group of senior female faculty members

3. Men who care and are not themselves gender biased

Each of these three departmental assets is described in detail below.

Faculty Experts

The UU's Department of Philosophy is fortunate to have several faculty experts that research, publish, and teach on topics within social epistemology such as implicit bias and feminist theory. These faculty also help to develop new philosophy courses that incorporate elements of feminist philosophy, gender studies, and critical race theory and aim at putting underrepresented populations at the center of their focus. Having scholars that actively work on the topics related to women underrepresentation as well as diversity and inclusion is a tremendous asset. Not only do they produce new knowledge that contributes to the progression of the discipline itself, but they also participate in revamping the department's curriculum through providing guidance on how to improve the old courses or design new ones.

However, faculty experts in feminist theory, gender studies, or critical race theory are not present in all departments. This is precisely why this asset may not be transferable to other

settings. Some philosophy departments do not specialize in these sorts of topics, while others, as mentioned in Chapter Four, simply do not recognize it as valuable or worthy of pursuit. Having faculty experts on gender-related issues in the department is an asset because it drives regular reflection on gender bias. Nonetheless, I do not yield the lack of such experts as detrimental to reaching the goal of gender parity among faculty members.

Senior Female Faculty Members

The UU Department of Philosophy the was in a favorable position, as the study participants described it, to have a core group of three senior female faculty members that played an important role in the formation and development of the department. These "strong female scholars" were effective role models, two of which became department's chairs, that first initiated then later helped to sustain the diversity and inclusion efforts. Philosophy faculty shared that many of their members look up to these women for inspiration and guidance with how to approach hiring, retention, and other diversification efforts. Moreover, one of these core senior female faculty members later became a dean. The study participants emphasized that this also helped with exposing the rest of the university to the gender issues within the field of philosophy.

Presence of effective role models in the form of senior female faculty members might not be a transferable asset discovered at Utah. Most of the philosophy departments do not have a core group of senior female faculty members because either they do not have female faculty at all, or if they do, they are not senior. Utah found itself in a unique position to have a group of women as early as in 70's and 80's that had a significant impact on how the group of faculty developed. Two of these women remain an inspiration for the rest of the faculty as they are still working in the department. One of them retired at the end of 2020.

Men Who Care

The third context-specific asset was the presence of men who care about women underrepresentation in philosophy and are not themselves gender biased. Majority of participants agreed that having men who made a deliberate effort to work toward change and increase the number of women in the department was a tremendous help in closing the gender gap. These men were allies who understood that for one, it is wrong to discriminate against women, and for two, that the field itself suffers from the lack of diversity. They played an active part in promoting inclusivity and minimizing the collective gender bias.

Having men who care about gender disparity in philosophy is not necessarily a transferable asset. Caring is not something that can be adopted as a policy. Utah had active and vocal male faculty members that were willing to address gender bias and other forms of gender discrimination, as if they affected them personally.

The three departmental assets described above seem to be Utah-specific. They are unique in nature, very fortunate, and a matter of instance. Hence, they are not necessarily generalizable. However, any of these three assets alone, or a mix of any two, might be relatively beneficial and facilitate the closing of gender gap in philosophy. Hence, purposefully creating any of these assets is worthy of pursuit at other organizations experiencing similar problems of practice. In addition to context-specific assets, the department of philosophy did engage in several other promising practices that seem best at hiring and retaining women and could be readily transferred to other settings and organizations. They are described below.

Transferable Practices

The main purpose of this study was to understand why and how the philosophy faculty at the UU participated in gender-equitable hiring and retention practices to create a set of

generalizable and transferable recommendations to be used by other organizations that struggle with similar problems of practice. This study found five promising practices to be potentially transferable. They are divided into two groups: 1) hiring practices, and 2) retaining practices. Below is the list of the transferable practices:

I. *Hiring practices*:

　　1. Use of intentional and diversity-oriented language in job advertisements

　　2. Deliberate efforts to recruit broadly and advertise inclusivity and diversity

　　3. Spousal hiring

II. *Retention practices*:

　　1. Shared commitment to diversity, equity, and inclusion

　　2. Family friendliness

Promising Hiring Practices

The study found three particularly promising hiring practices at UU's Department of Philosophy. These practices were mostly developed and implemented by the department alone, with little supervision or guidance from the university. These practices were distilled from the research interviews as well as a few documents analyses. Moreover, the first two promising practices corroborate Williams and Wade-Golden (2013) findings on strategic faculty recruitment procedures.

Intentional and Diversity-Oriented Language in job Advertisements

The philosophy faculty at Utah is intentional with the wording of their job advertisements. They put a significant amount of time and energy into phrasing each position description while intentionally using language that appeals to the underrepresented populations. In doing this, the philosophy department is to attract specific types of new hires. At the same

time, open hires are never advertised. They seek candidates that can work between different areas and create bridges to other disciplines because this, by its very nature, promotes diversity. Moreover, their job ads contain a note on their departmental commitments to diversity and inclusion in addition to information about their gender-equitable reputation.

Williams and Wade-Golden (2013) listed diversity-enriched position descriptions as one of the strategies for diversifying faculty. The researchers proposed that to attract diverse pool of candidates, position descriptions should be "designed to reinforce the departmental and institutional commitment to diversity" (p. 296). It seems that the philosophy faculty at Utah do just that. Most of the study participants agreed that their carefully crafted job ads generate a very diverse pool of initial candidates. This is what Blake referred to as "cracking the code" for diversity hiring.

This promising practice can be implemented by other institutions. It does not require extra financial resources, nor any special human resources. Writing job ads is something that all departments already do and cannot opt out of. Utah provided evidence that there are effective ways to do so. The ads should be crafted so that they appeal to the broader audience and generate a diverse pool of initial candidates. One of the research participants mentioned that if their initial pool of candidates isn't diverse enough, then they must have done something incorrectly when writing the job ad.

Deliberate Effort to Recruit Broadly and Advertise Inclusivity and Diversity

With addition to investing time and effort in wording job descriptions and creating ads that appeal to diverse groups of minority populations, the UU philosophy faculty makes sure to send these postings to often overlooked places of recruitment such as Women's Caucus at the Philosophy of Science Association and Historically Black Colleges and Universities. This is an

example of their intentional and continuous attempt to recruit broadly and attract historically marginalized groups. The department of philosophy shares their job posting with as many candidates as possible to ensure that they reach non-standard channels, in addition to obvious philosophy venues. Moreover, the department clearly and openly communicates their commitment to repairing the status of the profession on their website. In the diversity and inclusion statement, the faculty addresses the historically damaging practices that took place in philosophy for years and pledges to do their part in promoting inclusivity and social change.

Furthermore, the UU philosophy faculty actively engages with and keeps track of promising graduate students and junior scholars working in other institutions. Study participants shared that if these students or junior scholars come from underrepresented populations, the department pays special attention to their educational efforts and reaches out to them with information concerning new job postings. This is an example of the UU philosophy faculty multifaceted efforts aiming at diversifying pool of initial job candidates.

These promising practices once again supports the findings of Williams and Wade-Golden (2013). Among strategic faculty recruitment practices, Williams and Wade-Golden highlighted multicultural marketing and outreach. They stated that marketing and outreach should be designed "to maximize the likelihood that diverse faculty will become aware of and attracted to the potential job opportunity" (p. 296). The philosophy faculty process of recruitment fits this description. They reach as many candidates as possible by sharing their ads with "atypical" venues, and they advertise diversity and inclusivity efforts to attract previously underrepresented populations, such as women.

The promising practice of diversifying a pool of initial candidates by advertising broadly in addition to effectively marketing their diversity efforts is yet another transferable asset found

at Utah. This, similar to carefully crafted job descriptions using diversity-enriched language, can be implemented by other institutions without any extra financial or human resources. Once again, this is already a recruitment process that all academic and non-academic departments have to go through. Part of this process is writing job advertisements and sharing it with large groups of potential candidates. The department of philosophy at Utah provides us with the evidence to believe that there are effective ways to reach a more diverse audience by making an intentional effort to advertise inclusively.

Spousal Hiring

The final promising practice, although its transfer might be more challenging than the previous two, related to recruitment efforts is spousal hiring. The department of philosophy at Utah was able to secure some of the hires as a result of offering employment for their partners. Spousal hires were easier to obtain for those couple who were both philosophers as the philosophy department did not need help from or coordination with others outside their own department. A few study participants shared that in some instances, however, when the partner of their potential new hire was associated with a different field, other departments were not as helpful, or not as ready to cooperate and offer an appointment for the spouse. This suggests that in some cases, if it was up to the department, they were able to accommodate hiring the spouses, but in others, they were not.

Spousal hiring can potentially play a critical role in recruiting, and also in retaining, women. Spousal hiring is important because, as Brooklyn framed the problem in Chapter Four, there is a significantly higher chance that a woman philosopher is going to have an academic husband than a man is going to have an academic wife. If this is true, and a woman becomes the

top candidate for the new position offered, it seems that spousal hiring could do two jobs in one: recruit women while retaining them for good.

This corroborates the findings of Hyer, Eckel, Layne, and Creamer (2005). The authors stated that employment of faculty spouses is particularly important for women faculty because women are significantly more likely to be married to other academics, than their male peers. The authors recommended that dual hires opportunities should be visible to potential employees in job announcements and colleges' websites. Additionally, the authors suggested that the traditional language used to refer to spousal hiring, such as "accommodation," or "two-body problem" should be replaced with more neutral language, such as "dual-hire" and "initial" or "second" hire, in order to communicate a positive and welcoming climate (p. 6).

However, this particular promising practice could be more difficult to implement in some organizations. This is because it requires a significant amount of added financial resources. This is one of the limitations of this practice as almost certainly not all departments could allow themselves, or be allowed by higher level administrative structures, to create extra positions in order to accommodate spousal hires.

Promising Retention Practices

In addition to the three promising hiring practices described above, this study also found two promising retaining practices that were implement by the department of philosophy together with the UU. These two practices are described below. One of them is the new emergent theme discovered through the content analysis of the research interviews.

Departmental Culture That Appreciates and Promotes Diversity, Equity, and Inclusion Thus

Affirming the Value of Philosophy to Everyone

Philosophy faculty showcased a vast knowledge about the historical barriers that kept women from entering the field as well as current challenges that women face in academic departments. Many of those obstacles are products of the hostile and unsafe environments in which women practice philosophy. Belligerent and bitter workspaces, the study participants have shared, cause many women to leave the profession indefinitely. Moreover, such adverse professional climates often contribute to a development of long-lasting emotional, and sometimes even physical, traumas.

The UU's Department of Philosophy intentionally invested in creating a departmental culture that made women feel equal to their male counterparts. This culture appreciates its gender-equitable status and continues to promote racial and ethnic inclusivity among faculty and students alike. The philosophy faculty, as a team, appears welcoming, accommodating, and reliable. The departmental climate cultivates diversity and actively pursues community outreach of those that are historically underrepresented in philosophy.

Creating a departmental culture that is safe, trustworthy, and welcoming to women is one of the best practices to retain them in the field. Women and their ideas need to be recognized, attended to, and valued as much as we see the field valuing men and their ideas. Only then women will stop feeling like *the other*, like *the second-class citizen-philosopher*. This promising practice does not require any financial resources, but it does require significant amount of time and effort invested by all, or at least most, faculty members within a given department or an organization. Creating such environment requires equal work on women and men side. Women need to be able to voice their concerns, discomforts, and difficulties and men need to be able to

actively listen, receive them, and adjust their behaviors accordingly. This promising practice also demands that the faculty involved cares about women underrepresentation in the field and that they knowingly value equal representation. It appears these two motivations are largely responsible for Utah's ability to close the gender gap among its philosophy faculty.

Family Friendliness

The final promising retaining practice is derived from the new emergent theme that the study found through the content analysis of the research interviews. This practice comes from a collective effort of the department of philosophy and the UU. The climate created by Utah illuminates their commitment to valuing their employees personal and family lives and sends a message of acceptance and appreciation to all newcomers. Gender-neutral parental leave policy together with children-friendly events and welcoming atmosphere allow women to feel well supported without having to compromise either their carrier or their family's well-being. This promising practice seems especially important for retaining women because women are usually the families' primary caregivers. Hence, creating organizational infrastructure that provides women with extra help and support for their families appeared to be successful in making them stay at Utah.

On a departmental level, philosophy faculty at Utah make it a point to not penalize women for getting pregnant. This is important because, as Houston shared, women often fear that pregnancy will affect their tenure promotion status, which can often result in women hiding the pregnancies, or postponing pregnancy all together. Moreover, the department organizes family-friendly events where women and men alike can bring their children to. Finally, the department requires the faculty to be available during business hours on weekdays so that the mothers, and fathers can have reliable schedules. On a university level, in 2006 Utah introduced

gender-neutral parental leave policy to encourage families to come work at Utah. This policy, in addition to what the department of philosophy does on its own, appears to contribute to the family-friendly feature of the department.

When it comes to implementation, this promising retaining practice, on a departmental level, it appears possible that it does not require any additional financial or human resources. It directly connects to creating a departmental climate that is welcoming and supportive of women and all that they come with, or without. On a university level, gender-neutral parental leave policy might be more challenging to adopt, although, it does not have to be. Many believe that women, and men alike, should not have to choose between working or having families. At Utah, having children is a natural part of the scene.

In summary, this study offered five promising practices that appeared to be successful at closing the gender gap at UU Department of Philosophy. These transferable practices include three hiring recommendations: (a) use of diversity-oriented language in job ads, (b) recruit broadly and diversely, (c) offer spousal hiring; and two retaining recommendations, (a) develop departmental culture that appreciates and advances diversity, equity, and inclusion, and (b) promote family friendliness. Most of these generalizable hiring and retaining practices may possibly not require additional financial or human resources to implement. What they certainly require, however, is change in attitudes and values that countless philosophy departments have held since the creation of academic philosophy.

Future Research

One of the key delimitations of this study was that it was context-specific to UU Department of Philosophy. As such, this study examined only one set of practices, motivations, and behaviors exhibited by one college and one department. In order to get a more complete

picture of what other promising practices exist, and how they apply in a variety of different settings, future research could examine other philosophy departments that are successfully moving toward closing the gender gap in the field.

Another important delimitation was that this project focused on one stakeholder group, that is, regular full-time faculty members. However, as described in Chapter One, there are other groups of key stakeholders that are important to consider. For instance, investigating philosophy students, both undergraduates and graduates, could yield important information as well. Learning about their subjective experiences in philosophy classes may provide valuable insights to why so many undergraduate female students leave the field after taking just one introductory course, or why female graduate students holding a philosophy degree look for jobs in different, but often related, disciplines. Knowledge of the challenges that philosophy female students experience might in turn help with addressing the issue of "the leaking pipelines."

Finally, as explained in Chapter Three, intersectionality was not a purposeful area of study in this research project. However, intersectionality provides a sophisticated analytic framework that aids in understanding how different dimensions of a person's social and political identities interact to create different degrees of discrimination and privilege. Hence, future research could investigate the interconnected nature of gender, race, ethnicity, and ability and how this interconnectedness of social categories manifests itself in the field of philosophy.

Conclusion

The purpose of this promising practice study was to apply a modified gap analysis and examine the root causes of reaching gender parity among philosophy faculty members at the UU. This qualitative project adopted a case study approach and examined the knowledge, motivation, and organizational influences assumed to play a critical role in closing the gender gap in the field

of philosophy. Through content analysis of the conducted interviews and documents reviews, majority of the assumed influences were validated, and five promising and generalizable practices were recommended to help other organizations, including other philosophy and non-philosophy departments, reach gender parity among its members.

The circumstances underpinning women's underrepresentation in philosophy are related to the larger problem of practice, that is, gender discrimination. Although women status in American academia significantly evolved in the last 20 years, some fields have found themselves resistant to organizational progress and social change. Philosophy remains the only field in arts and humanities with such pronounced gender imbalance. This study argued that the status of the profession depends fundamentally on the status of women. The exclusion of women from practicing philosophy is a marker of a flawed profession. Furthermore, the participation of women would strengthen the field by strengthening the knowledge that it produces.

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Appendix A: Recruitment Email

Dear _____,

My name is Magdalena Bogacz and I am a doctoral candidate at USC Rossier School of Education. I'm emailing to invite you to participate in a study. I received your contact information from your department chair, Dr Matt Haber, with whom I have previously discussed this research project. This study is about gender parity in American academic Philosophy. As a faculty member at University of Utah, who works in the department that have successfully closed the gender gap in the discipline of Philosophy, I know that you are well poised to provide input that can contribute to my knowledge in this area. Your input and participation are very valuable, and your thoughts will guide my understanding about what recommendations may be appropriate for solving this problem at other organizations.

I would like to conduct online interview between September 25th, 2020 and December 15th, 2020. The interview will be recorded and should last approximately 1 hour. You might opt out of the recording and still participate in the study. Participants in the study will meet three criteria:

1) be regular full-time faculty members,
2) work in the department for at least five years, and
3) have a graduate degree in Philosophy, either a master's or a Ph.D.

If you're interested in participating, and fulfill the selection criteria, I would greatly appreciate a response from you at your earliest convenience about what days and times might work for you.
I hope you will be able to participate. Should you have any questions about the interview, please feel free to contact me via email (bogacz@usc.edu) or at 661-496-0755.
Thank you so much and I look forward to hearing from you soon.

Sincerely,
Magdalena Bogacz
Doctoral Candidate – Rossier School of Education
University of Southern California

Appendix B: Information Sheet for Interview Participants

<u>INFORMATION SHEET FOR EXEMPT RESEARCH</u>

STUDY TITLE: Gender Parity in American Academic Philosophy: A Promising Practice Study

PRINCIPAL INVESTIGATOR: Magdalena Bogacz

FACULTY ADVISOR: Mark Power Robison, PhD

You are invited to participate in a research study. Your participation is voluntary. This document explains information about this study. You should ask questions about anything that is unclear to you.

PURPOSE

The purpose of this study is to examine the University of Utah Philosophy Department performance related to a larger problem of practice, that is, the lack of gender parity in academic Philosophy. The analysis will focus on the Philosophy faculty members' assets in areas of knowledge and skill, motivation, and organizational resources. We hope to learn what specific strategies, practices, and policies contributed to your department's success in reaching gender parity and formulate appropriate recommendations for solving similar problems of practice at other organizations. You are invited as a possible participant because you are a Philosophy faculty member at University of Utah.

PARTICIPANT INVOLVEMENT

As the study participant, you will be invited to an interview. The interview will last approximately one hour. The interview will be recorded. However, you might decline to be recorder and continue with your participation. In case if you decide to decline the recording, the researcher will take notes during the interview. You might be invited for a follow-up interview, at some later time, if deemed as necessary by the researcher.

CONFIDENTIALITY

The members of the research team and the University of Southern California Institutional Review Board (IRB) may access the data. The IRB reviews and monitors research studies to protect the rights and welfare of research subjects.

When the results of the research are published or discussed in conferences, no identifiable information will be used.

The interview is confidential. This means that your name will not be shared with anyone outside of the research team in connection to the information and perspectives that you provide. The researcher will not share your personal information with other faculty members, your department chair, dean, provost, or the president of your institution.

You will be asked for a verbal consent and permission to record before the start of the interview. However, you might decline in which case the interview will continue without the recording. Each recorded interview will be transcribed using Zoom. The researcher will share the transcribed interview upon your request.

The researcher might validate your responses. This means that the researcher might check with you if the meaning and interpretation created is true and reflective of your authentic experiences. This will be done by sharing aggregated results of the study with selected research participants.

The data from this study will be presented in a form of report. Although the researcher plans on using some of what you say as direct quotes, for the purpose of presenting potential emerging patterns, none of this data will be directly attributed to you. The researcher will use a gender-neutral name to protect your confidentiality and avoid any potential recognition by other research participants.

All data will be kept in a password protected computer as well as on a password protected external drive to which the researcher only has access. Furthermore, all data will be destroyed after 2 years.

Moreover, the researcher will notify the participants and the organization before publicizing any research findings. The researcher will seek the permission to share all research findings. However, both the participants and the organization will have a right to not include certain things in the publication. Which exact aspects of the findings the researcher will agree to leave out of the publication will depend on the significance of these findings

INVESTIGATOR CONTACT INFORMATION

If you have any questions about this study, please contact the principal investigator, Magdalena Bogacz at bogacz@usc.edu (or 661-496-0755), or the faculty advisor, Mark Power Robison, PhD, at mrobison@usc.edu.

IRB CONTACT INFORMATION

If you have any questions about your rights as a research participant, please contact the University of Southern California Institutional Review Board at (323) 442-0114 or email irb@usc.edu.

Appendix C: Interview Protocol for Philosophy Faculty Members

Respondent (Name): _____
Location of Interview: _____
Time in / Time out: _____

I. Introduction

I would like to sincerely **thank you** for agreeing to participate in my study. I appreciate the time that you have set aside to meet with me today and answer my questions. As I mentioned in the recruitment email, the interview should take about an hour, does that still work for you?

Before we proceed with the interview, I would like to give you an overview of my study and answer any questions that you might have about your participation. I am a doctoral student at USC Rossier School of Education, and I am conducting a study about gender parity in American academic Philosophy. I am particularly interested in understanding what made this department successful in closing gender gap among its regular full-time faculty members. To learn about this, I am talking to multiple faculty members in the department. I am also reviewing some of your documents regarding hiring practices and procedures as well as marketing and outreach that intentionally targets philosophers that are women. My hope is that knowledge gained from this specific study will help with recommendations in the areas of knowledge, motivation, and organizational resources that may be appropriate for overcoming gender disparity in Philosophy at other institutions.

I want to assure you that I am here strictly as a doctoral researcher. The nature of my interview questions and review of the documents are not evaluative. I will not be judging your performance, beliefs, or opinions. Moreover, this interview is **confidential**. This means that your name will not be shared with anyone outside of the research team in connection to the information and perspectives that you provide. I will not share your personal information with other faculty members, your department chair, dean, provost, or the president.

The data from this study will be presented in a form of report. Although I plan on using some of what you say as direct quotes, for the purpose of presenting potential emerging patterns, none of this data will be directly attributed to you. I will use a **gender-neutral name** to protect your confidentiality and to avoid any potential recognition by other research participants. I would be more than happy to share my final paper with you if you are interested.

As mentioned in the **Study Information Sheet** I shared with you prior to our meeting, the data will be kept in a password protected computer as well as on a password protected external drive to which I only have access. Furthermore, all data will be destroyed after 2 years.

Do you have any **questions** about the study before we begin?
As mentioned earlier, this interview will be recorded. However, you may opt out of the recording and still participate in the study. The recording is solely for the purpose of accuracy and to help with analyzing the information that you will provide. Moreover, I will be the only person

accessing this recording after our interview. May I have your permission to record our conversation?

II. Setting the Stage

For the purpose of the recording, would you please state your name and title? Thank you.

III. Heart of the Interview:

First, I would like to ask you some questions about the visibility and circumstances of women in Philosophy in general.

1. Based on your own experience in your carrier and observations of the professions, what challenges, if any, have you noticed that women face in Philosophy?
   a. Probe: In what ways do you believe that these challenges affect gender distribution in the profession?

Now I would like to ask few questions now about your hiring procedures and practices.

2. Drawing on your own experience, describe your department's hiring process?
   Two Main probes:
   a. Probe: What was is like for you to be hired by Utah as a Philosophy faculty member?
   b. Probe: If you serve on a hiring committee, how did you become acquainted with the hiring process?
   Additional probes:
   c. Probe: What role does gender play in choosing between closely competing candidates, if any?
   d. Probe: How do you advertise, if at all, this department to women?
   e. How do you diversify the pool of potential candidates?
   f. Probe: How do you review resumes?
   g. Probe: Do you practice blind resume review?

3. When you and your colleagues reflect on gender bias how is it framed?
   a. Probe: How do you work together to limit the role of such biases in the hiring process?
   b. Probe: What professional development exists for the faculty concerning bias education, if any?

4. What is your Department's perspective on gender parity among faculty?

5. How confident are you, as a Department, in your ability to recruit female candidates?

We are now reaching the final stage of the interview. Here, I would like to talk about the departmental and institutional climate.

6. What is your understanding of how the Department came to have gender parity?

   a. Probe for Q4: Based on your own experience, would you say that the Department prioritizes addressing historically marginalized groups? If so, in what ways?

7. In what ways, if at all, does your Departmental culture embraces change?
   a. Probe: By culture I mean departmental environment, or climate, that is, shared beliefs, values, and norms.

8. Are there exemplars at University of Utah or elsewhere that you and your colleagues looked for inspiration in how you approach recruitment and hiring? If so, what practices did you adopt as a result?
   a. Probe: What are some of the roles of the <u>chair</u> in your department when it comes to hiring diverse candidates?
   b. Probe: What role does the <u>dean </u>play in setting and integrating diversity goals when it comes to hiring?
   c. What roles does the <u>provost</u> play in setting and integrating diversity goals when in comes to hiring?
   d. Probe: What role does the <u>president</u> play in setting and integrating diversity goals when it comes to hiring?

9. In what ways, if any, does the University participate in the preparing of your department for its active search in the hiring diverse candidates?

10. What kind of support, if any, does the Philosophy department receive from the University to help with diversity hiring?

IV. Closing Question:

Are there any other insights that you would like to share with me regarding your department's capacity to reach gender parity among your faculty members?

V. Closing Comments:

Thank you for sharing your thoughts and perspectives with me today. I truly appreciate your time and willingness to participate in my study. Everything that you have shared is very helpful for my research project. If I find myself if any follow-up questions, I am wondering if I might be able to contact you again, and if so, if email would be ok? Again, thank you for participating in my study.

Appendix D: Job Ad for the Assistant Professor in Applied Ethics
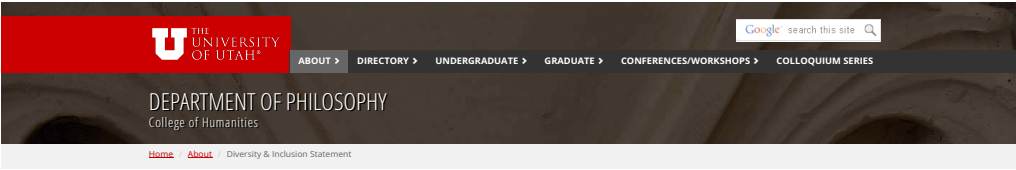
UNIVERSITY OF UTAH, SALT LAKE CITY, UT – ASSISTANT PROFESSOR: The Department of Philosophy seeks to hire a tenure-track Assistant Professor to begin Fall 2018. We are seeking applicants with an AoS in Applied Ethics. "Applied ethics" here is broadly construed to include work in philosophy of science, philosophy of medicine, bioethics, research ethics, socially engaged philosophy of science, philosophy of race, research reproducibility/replicability, or other related areas. Our ideal candidate will become an active member of the School of Medicine's Division of Medical Ethics and Humanities, a long-standing and important partner of the Department of Philosophy. Teaching load for tenure track faculty at the University of Utah is two courses per semester and includes a mix of undergraduate and graduate teaching. Given teaching needs associated with the Department's goal of developing a new 'Philosophy of Science' major, candidates capable of teaching research ethics are particularly attractive.

The Department values its top-ranking in terms of percent of women appointed in tenure line positions (see: women-in-philosophy.org) and is committed to pursuing the benefits that such inclusiveness can bring to philosophical inquiry and the classroom. We enthusiastically welcome applications from candidates who share these values, and who possess a strong commitment to improving access to higher education for historically underrepresented students and can help the Department recruit these students as Philosophy Majors. Information pertaining to these issues should be included in your cover letter.

Applicants should provide a cover letter; research statement; teaching statement; writing sample; and at least three letters of recommendation.

The University of Utah is an Affirmative Action/Equal Opportunity employer and does not discriminate based upon race, national origin, color, religion, sex, age, sexual orientation, gender identity/expression, status as a person with a disability, genetic information, or Protected Veteran status. Individuals from historically underrepresented groups, such as minorities, women, qualified persons with disabilities and protected veterans are encouraged to apply. Veterans' preference is extended to qualified applicants, upon request and consistent with University policy and Utah state law. Upon request, reasonable accommodations in the application process will be provided to individuals with disabilities. To inquire about the University's nondiscrimination or affirmative action policies or to request disability accommodation, please contact: Director, Office of Equal Opportunity and Affirmative Action, 201 S. Presidents Circle, Rm 135, (801) 581-8365.

Appendix E: Philosophy Department Diversity and Inclusion Statement

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DIVERSITY & INCLUSION

Diversity is important. It is important to us as a department, and for how we envision the field of philosophy. It is important for moral reasons of fairness and inclusivity, as well as human flourishing. It matters because it is one way we can respect each of our individual stories and experiences, and how those intersect across the various groups with which we identify. It matters intellectually, as philosophy is a discipline that depends on the ability to argue about ideas , and a broader range of voices better refines and tests our ideas. It matters because diverse institutions are good antidotes to harmful factionalization and polarization; philosophy should serve as a model and training grounds for how to productively have hard conversations with those whom you disagree. It matters because diverse teams are more effective, more creative, display better comprehension and retention of ideas, and are more enduring and more interesting than homogeneous ones. Supporting diversity matters at different levels of resolution, from broad institutions to academic departments to our classrooms.

The University of Utah Department of Philosophy affirms the value of philosophy for everyone. We also recognize the value *to* philosophical inquiry of including people from a diverse array of backgrounds.

To this end, we aim for a departmental climate that is open to all and mutually-supportive for all our community members. We fully endorse university policies prohibiting sexual harassment as well as discrimination "on the basis of race, color, religion, national origin, sex, age, status as a disabled individual, sexual orientation, gender identity/expression, genetic information or protected veteran's status." We also share the university's commitment to ensure accessibility to all community members. In addition, we aim to cultivate a positive, respectful, and collegial departmental climate, so our department can be an inclusive space safe for learning and inquiry.

We acknowledge that the discipline of philosophy has a history of excluding disadvantaged individuals, which continues to be manifested in various ways, including underrepresentation in the profession, especially of those from disadvantaged groups. Our department actively works towards addressing historical injustices and contemporary biases, though we recognize that this must be an intentional, ongoing commitment.

If You Experience A Problem

While we hope that everyone in our community experiences the positive and respectful climate that we aim to cultivate, incidents of harassment and discrimination occur in every institution. Such incidents must be dealt with appropriately if we are to maintain a safe and supportive environment for learning and research. If you have experienced or witnessed an incident of harassment or discrimination in our department, we encourage you to seek help and bring it to our attention.

Any department faculty or staff member can assist with concerns and direct you to relevant offices and services. You can also contact the Department Chair, the Director of Graduate Studies, the Director of Undergraduate Studies, or any member of the Department Diversity Committee. Any concern will be brought to the attention of the chair and heard by the Department Diversity Committee. The University has many resources for students who have experienced harassment or discrimination, or are just in need of support. The Office of Equity and Diversity has additional services for students from underrepresented groups.

Department members will do their best to respect your confidentiality, but may be required by law to report some instances of violence or harassment to university authorities. Counselors at the University Counseling Center and the Women's Resource Center may be able to meet with you without being subject to the same reporting requirements.

Department of Philosophy Diversity Committee (AY19-20)

- Erin Beeghly
- Matt Haber (Committee Chair)
- Carlos Santana

WHERE WE ARE
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