

DOES PUBLIC SERVICE ETHICS EDUCATION INCLUDE GENDER EQUITY?
AN EXPLORATION OF GENDER INCLUSION IN MPA ETHICS SYLLABI

by

Michelle D. Evans

A Dissertation Submitted to the Faculty of
The College of Design and Social Inquiry
In Partial Fulfillment of the Requirements for the Degree of
Doctor of Philosophy

Florida Atlantic University

Boca Raton, FL

December 2015

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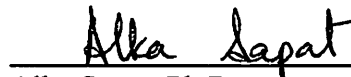
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This dissertation was prepared under the direction of the candidate's dissertation advisor, Dr. Patricia M. Patterson, School of Public Administration, and has been approved by the members of her supervisory committee. It was submitted to the faculty of the College of Design and Social Inquiry and was accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

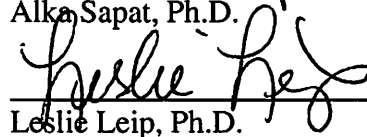
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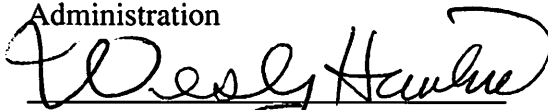
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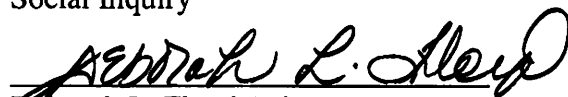
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ACKNOWLEDGMENTS

I would like to start by thanking my Committee members, Dr. Leslie A. Leip and Dr. Alka K. Sapat for their incredible guidance and support in writing this dissertation. I owe a special thank you to Committee Chair, Dr. Patricia M. Patterson for her unending patience and inspiration throughout this journey.

Thank you to all the professors that I had to good fortune to interact with and learn from during my doctoral program. Thank you to Dr. Cliff McCue and Dr. Ronald Nyhan, for all the wonderful career and teaching advice. Thank you to Dr. Hugh Miller for introducing me to Camilla Stivers (literally and figuratively). A big thank you to Joan Gove for all the little things you do to keep us all moving in the right direction.

Thanks to all members of the ASPA Section on Women in Public Administration for their advice and assistance in promoting research on, and by, women. And a special thanks to Dr. Ronnie Korosec for encouraging me to start my doctoral journey.

Last but not least, I need to thank Stacey Beals, Cindy Pijanowski, Robin D'Agati, and Castro for their unending support and friendship—I wouldn't have made it through this process without you.

ABSTRACT

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Title: Does Public Service Ethics Education Include Gender Equity? An Exploration of Gender Inclusion in MPA Ethics Syllabi

Institution: Florida Atlantic University

Dissertation Advisor: Dr. Patricia M. Patterson

Degree: Doctor of Philosophy

Year: 2015

Public administration emphasizes the importance of diversity (Rice, 2004), representation (Selden & Selden, 2002), ethics, and professionalism, to ensure fairness and equity for all citizens (American Society for Public Administration, 2013a; Cooper, 2012). Research has shown a link between the teaching of ethics and values in leadership courses, and the establishment of consensus for espoused social norms and standards of practice (Begley & Stefkovich, 2007). Through the discourse within classrooms, and the scholarship of public administration, we create and advance the boundaries of social consensus in areas such as diversity (Hewins-Maroney & Williams, 2007; National Association of Schools of Public Affairs and Administration, 2014a). MPA ethics courses are perfectly situated to espouse and reinforce public service diversity values and educate future public servants.

This dissertation uses ethnographic content analysis (ECA) of 48 syllabi from 40 NASPAA accredited universities in the United States (U.S.) dated 2012-2014, to interpret how, or whether, Master of Public Administration (MPA) education addresses or contributes to gender inclusion. The analysis uses feminist theories to reveal if, and to what extent, gender, diversity, and social equity topics have been incorporated into master's level graduate public administration ethics courses, through an examination of ethics course syllabi.

This research shows that gender is incorporated into MPA ethics syllabi directly through the gender of professors, authors of course materials, discussion topics, and gendered language. Gender is also demonstrated in the syllabi through images and sub-textual tones that express social norms for gender roles. Gender inclusion is addressed indirectly in the syllabi through course policies and pedagogical choices designed to increase opportunities for participation by students of both genders.

Ethnographic content analysis across various stages of this interpretive research study led to the creation of a four-part Gender Inclusion Model. Each tier of this model is made up of inclusion markers influenced by themes in feminist pedagogical literature. The Gender Inclusion Model can be used for future research to examine whether, or how, minorities and diversity are incorporated into higher education curricula. The research compiles a list of best practices, along with a mock syllabus, guided by recommendations from feminist literature.

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AN EXPLORATION OF GENDER INCLUSION IN MPA ETHICS SYLLABI

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CHAPTER I. INTRODUCTION

Iris Marion Young (2000) proposed that democracy, and the legitimacy of our political and ethical discourse, depends on inclusion. She defined inclusion as more than just formally opening the door to participation. Inclusion involves examining the processes of communication and representation to correct underlying biases and obstacles. Through these examinations, and the exposure of perspectives from a diversity of social categories, we improve our democratic decision-making process (Young, 2000).

The first element of inclusion must be the recognition and acknowledgement of difference. This recognition is both a political statement and the basis of fairness and justice (Taylor as cited by Young, 2000). This is important because inclusion goes hand-in-hand with exclusion, particularly in regards to discussions of fairness and equity in distributive justice (Stone, 2002).

The study of ethics is intimately entwined with issues such as fairness, democracy, and equality. The ethics of public administrators are inevitably demonstrated through the daily interplay between administrative responsibility, and discretionary judgments and actions (Sowa & Selden, 2003). Whether conscious or unconscious, these discretionary actions are the result of moral and ethical value judgments, and are frequently influenced by the social identities of the parties (Maynard-Moody & Musheno, 2003). The United States (U.S.) citizenry, including the producers—and especially the recipients—of public sector services, are an increasingly diverse group (Alkadry & Tower, 2014; Rice, 2004). Therefore, it is imperative that future public administrators

are properly educated in diversity and cultural competency in order to better serve and respond to the needs of a multicultural citizenry (Hewins-Maroney & Williams, 2007; White, 2004).

This dissertation uses feminist theories as a lens to evaluate how, or whether, MPA education addresses or contributes to gender inclusion and social equity values through ethics courses. Feminist theories are utilized in this study because they examine the power dynamics of gender and society, and how these dynamics impact decisions on “who does what for whom, what we are, and what we might become” (Weeden as cited by Giroux, 1989, p. 6). Feminist theories are one mode of examining gender inequalities in the social construction of power, knowledge, and the allocation of rights and status (Lorber, 2011; Walker, 2007). They also provide an alternative method for exploring whether public service diversity values are emphasized and incorporated into graduate ethics classes, and by extension, translated into professional standards. In other words, “the gender lens encourages one to see underlying assumptions...that shape the concepts and conclusions that [public administrators] display in their practices” (Stivers, 2002, p. 10).

Significance of This Study

Current and future public servants in government and nonprofit agencies serve as the street level implementers (Lipsky, 1980; Maynard-Moody & Musheno, 2003, 2012) of espoused public service values, such as diversity and inclusiveness. Incorporating a diverse spectrum of voices and viewpoints in graduate ethics classes can better prepare future public servants to understand and fulfill the needs of citizens in a fair and equitable manner.

We cannot begin the process of inclusion without understanding how traditional norms of behavior and expression can be used as a method of exclusion (Young, 2000). Mary Ellen Guy (2010) suggested that “talking about *inclusion* is within our comfort zone, but practicing *exclusion* remains a habit” (p. 174) within the public administration field.

Research in this area serves a dual purpose. While traditional research has been used to identify and solve problems, or to challenge and highlight societal inequalities, it may also be used to reinforce problem definitions as defined by historically dominant structures of elite decision makers (Schwartz-Shea, 2006). By changing the way we frame an issue or narrative we can change, and enlarge, the number of voices that are involved or served (Outshoorn, 2002). However, in order to change the way we frame our narratives, we must first understand the existing narratives and how they may be biased or predisposed towards traditional power structures.

Women of all races/ethnicities account for 50.8% of the U.S. population (U.S. Census Bureau, 2013), more than 62% of students completing master’s degrees in 2009–2010 (Primo, 2013), and nearly 77% of graduates of public administration programs (Gonzales, Allum, & Sowell, 2013). Despite this, attention within diversity initiatives and research is frequently focused mainly on race and ethnicity. Studies by Pitts and Recascino Wise (2004) and White (2004) have found that MPA courses were more likely to include attention to racial and ethnic diversity than to gender or other diversity categories. While attention to race and ethnicity is much deserved and valid, a focus on women’s inclusion is equally important, and arguably, for women of color most of all.

In a speech at the U.N. 4th World Conference on Women, Hilary Clinton stated, "...human rights are women's rights, and women's rights are human rights" (Clinton, 1995, p. 4). But she also pointed out that the treatment of women, and the status or value afforded to women, impacts all citizens, male and female alike. More recently she reflected that equality for women "is in our interest, our security interest. It is a moral imperative. And it creates a better basis for us to seek a more peaceful, prosperous, progressive world" (Clinton, 2015, p. 1).

Because of their emphasis on examining and exploring democracy, equality, questions of right and wrong, and standards of ethical behavior and professionalism, MPA ethics courses are an appropriate mechanism to lead the effort at expanding and diffusing public service values and practices, such as gender inclusion, among future public administration managers and leaders. By examining how, or whether, women are incorporated into our teaching of ethics and, by extension, public service values, we can shift the traditional narratives and provide a more open and substantive representation that will ultimately impact public administration itself.

The purpose of this dissertation is to examine MPA ethics course syllabi with a view toward understanding how women and gender are being addressed and incorporated in MPA education through these courses. This interpretive examination provides an opportunity to learn from the context (i.e., the public administration field's emphasis on public service values) that sheds light on the texts (ethics course syllabi/materials), while at the same time, the examination of the texts furthers our understanding of the context (Prasad, 2005).

This dissertation utilizes ethnographic content analysis (ECA) (Altheide & Schneider, 2013) to interpret graduate MPA ethics syllabi and assigned materials from a feminist perspective. Fornaciari and Dean (2014) described course syllabi as concurrently fulfilling several purposes. According to Fornaciari and Dean, course syllabi are often viewed as a psychological agreement, oftentimes expressed as a metaphorical contract, between teacher and student, as well as an expression of power and authority. At the same they also serve as a two-fold communication device for intended messages, as well as underlying messages. Epstein (1995) proposed that this “hidden curriculum” is equally as important as the intended curriculum. Therefore, it is important to examine public administration syllabi to see what explicit and hidden messages about women or gender may be conveyed to students and future public and nonprofit leaders. These underlying messages have the potential to significantly impact fair and equitable treatment of citizens.

Research Questions

The following research questions guide my exploration of the broader ideals of equity and inclusion in the public sector, as viewed through feminist theory and practice. These themes are also examined through the lens of education and professional competency efforts in public administration as demonstrated through a narrow focus on graduate MPA ethics courses. The guiding research questions follow.

1. How does MPA ethics education incorporate women and promote gender equity?
 - a. How are women and gender included within MPA graduate ethics education?
 - b. How do the MPA ethics syllabi reflect or reinforce gender inclusive course design and themes?

- c. How are the values of diversity and inclusion, as defined by public administration scholarship and professional organizations, addressed and incorporated within MPA graduate ethics course syllabi?
2. How are feminist theories and pedagogical recommendations addressed within MPA graduate ethics course syllabi?
 - a. How are feminist pedagogical recommendations incorporated and expressed in the course design of MPA graduate ethics course syllabi?
 - b. How do course assignments address or incorporate women and diversity?
3. What value is accorded to gender inclusion and social equity in MPA graduate ethics course syllabi?

Through the Looking Glass: Gender Inclusion Model

The inductive and deductive interpretive research approach of this study resulted in the creation of a four part Gender Inclusion Model (see Figure 1) that can be used for future research to examine whether, and how, gender diversity is incorporated into higher education curricula. The model and analysis of the syllabi began with a deductive approach, using themes in feminist literature to guide the analysis. Initial themes included visibility, participation and personal experience. The research also included an inductive approach, with themes emerging from the syllabi. These themes included gender images, language, and social norms.

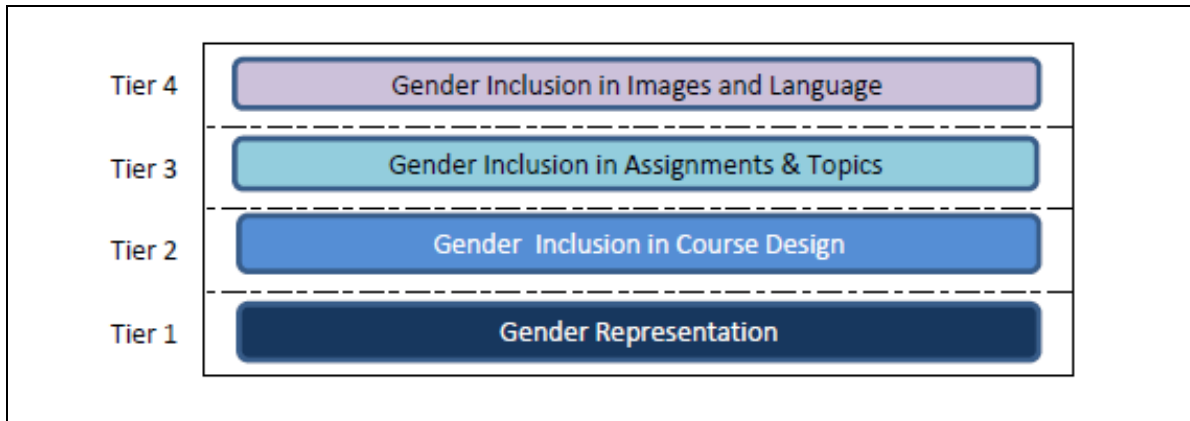


Figure 1. Gender Inclusion Model.

Feminist literature and theories have been used to mold and develop this model, and guide analysis of the course syllabi and required reading materials. The gender/diversity indicators are clustered into four tiers, starting with surface-level recognition of both men and women as instructors and authors (Tier 1). The next two tiers focus on course design (Tier 2) and course content (Tier 3). Tier 4 entails the interpretive analysis of gender images and language that helps determine value accorded to women and gender inclusion in graduate MPA ethics courses.

Within the Gender Inclusion Model, each tier was constructed from multiple gender inclusion indicators, which were analyzed inductively and deductively, guided by themes found in feminist literature. Each indicator is one small facet, with the indicators combining into tiers to set the stage for a more inclusive learning environment. While the presence of any indicator(s) is not a guarantee of inclusion, the absence of multiple indicators could be an early warning that gender, gender equity, and diversity are not valued, symbolically or practically.

Best practices, along with sample syllabus content, have been compiled based on this research. This Gender Inclusion Model, along with the best practice

recommendations, serves as a useful tool for future professors, within the public administration field and beyond, in the evaluation or creation of course syllabi and pedagogy that are gender and diversity inclusive.

Chapter Summary: Structure and Organization of the Study

The structure of this study comprises nine chapters. Chapter 2 sets the stage for the dissertation by discussing the link between the study of ethics and diversity. Chapter 3 discusses the research design and methods, including the data collection process. The next portion of the dissertation is broken down into separate chapters that present the data analysis and research findings for each of the four inclusion model tiers. Chapter 4 focuses on Tier 1 of the model, covering the visibility of gender, as seen through the gender of professors and assigned ethics scholarship. Chapter 5 focuses on the second tier, which examines course design and pedagogy, as described in the course syllabi.

The third tier of the Inclusion Model is examined in Chapter 6. This chapter concentrates on course assignments and weekly discussion topics for indications of gender inclusion. The final tier is discussed in Chapter 7, which examines how gender images and language are presented, how they set the stage for the construction of gender, and how women are treated and valued within graduate ethics syllabi. Chapter 8 pulls together findings from Chapters 4 through 7 and discusses them in relation to each of the research questions. This study closes with Chapter 9, which includes a more detailed discussion of the Gender Inclusion Model. This chapter includes recommendations, and gender inclusive syllabus components, based on the inclusion model and best practices from the ethics syllabi included in this study.

CHAPTER II. SETTING EXPECTATIONS: ARGUMENTS FOR ETHICS AND INCLUSION IN GRADUATE PUBLIC ADMINISTRATION EDUCATION

The central components in the diversity debate are intricately linked to ethics through discussions of fairness, justice, and access (Svara & Brunet, 2004). This dissertation focuses on women and gender as an aspect of the diversity debate. This chapter reviews literature on social equity, representative bureaucracy, and professional standards as links between ethics and diversity within the public administration field.

Ethics, Fairness, and Social Equity

Ethics boiled down to its most basic form has been called the study of right and wrong (Menzel, 2012). Svara (2014) broadened the discussion to “well-based standards of right and wrong that prescribe what humans ought to do, usually in terms of duties, principles, specific virtues, or benefits to society” (p. 10). Within the public administration arena, diversity and inclusion are seen as moral and ethical imperatives because they are based on fairness and justice (Svara & Brunet, 2004), which are cornerstones in ethics education.

Young (2000) linked the concepts of democracy and inclusion as necessary to legitimize our political system. She contended that our democratic system relies on the inclusion of diverse members of society in all avenues of political discourse. This inclusion must be substantive, rather than simply symbolic; our public debate must be open to all styles of expression and participation, rather than those that serve only to reinforce “hegemonic discourse” (Young, 2000, p. 7).

The discourse on ethics, equality, and freedom is also a major theme in feminist literature. Within feminist literature, the discussion of ethics is often linked with issues of access and representation (Day & Glick, 2000; Hewins-Maroney & Williams, 2007; Mills & Newman, 2002), and on how gender impacts distributional justice (Burnier, 1992; Norman-Major, 2011). Giroux (1989) called for a focus on gender within the discourse on equality and ethics through the interconnected “struggle over principles of equity, freedom, and justice” (p. 7). Feminist ethics theories are focused not just on women, but on the social, economic, and political impacts on equality for both men and women (Cyrus as cited by Goodman & Schapiro, 1997).

Distributive justice debates are also tied to the literature on social equity. Social equity discourse is focused around the concepts of fairness, justice, and equality (Frederickson, 2010; National Academy of Public Administration [NAPA], 2014d). Social equity is also focused on democracy, participation, and social responsibility (Bell, 1997). More recently, it has been expanded to also include a focus on due process, discrimination, equal opportunity, representativeness, cultural competency, access, and ethics (Svara & Brunet, 2004).

Distributive justice and social equity discussions are being driven in a new direction by changes in societal demographics. Sabharwal, Hijal-Moghrabi, and Royster (2014) suggested that increasing diversity, in both citizenry and the ranks of public administrators, is causing a shift away from a traditional emphasis on neutrality and standardization. Instead, public administrators are recognizing that distributing resources equally may not be the same as distributing them equitably.

Social equity discourse within public administration takes on an ethical component when it is discussed in terms of targeted distribution of resources used to achieve equality in outcomes (Rice, 2004). Alvez and Timney (2008) proposed that social equity is central to ethical philosophy discussions, such as Rawls' Veil of Ignorance and Kant's deontology. They argue that social equity should be addressed in all public administration courses, but most particularly in ethics courses, as an extension of the theory of basic human rights.

Public administration scholars have argued for social equity to be elevated in standing alongside the recognized public administration pillars of economy, efficiency, and effectiveness (Frederickson, 2010; Gooden & Wooldridge, 2007). A key tool in achieving social equity goals is incorporating discussions of diversity into courses across the MPA curriculum (Gooden & Myers, 2004; Norman-Major, 2011; Rice, 2004).

Svara and Brunet (2004) advocated including social equity issues, such as discrimination, affirmative action, representativeness, and cultural competency, into a wide variety of public administration courses, including ethics courses. They proposed that ethics and social equity are linked at many points, but most especially through the discussion of administrative discretion.

Administrative discretion is the use of expertise, judgment, and values in decision-making; it is often interpretation rather than simply strict adherence to rules and legal mandates (Denhardt, Denhardt, & Aristigueta, 2013; Lewis & Gilman, 2012; Maynard-Moody & Musheno, 2003). The practice of administrative discretion is well documented by leading public administration scholars (Cooper, 2012; Waldo, 2007) and is fundamentally connected to the concepts of professional ethics and democratic values.

The interplay between administrative discretion and ethical decision-making was ranked as one of the top areas of importance among instructors of public administration courses (Hejka-Ekins, 1988).

Lipsky (1980) and Maynard-Moody and Musheno (2003, 2012) have examined how the social identity and personal values of individual employees affect their workplace decisions. Public sector bureaucrats use discretion in deciding when, and how strictly, to follow rules or find creative ways to navigate or circumvent the rules to accomplish their tasks. Their social identities and discretion also influence decisions about which individuals receive additional special attention (positive or negative) from bureaucrats, and which individuals receive a strictly by-the-book level of attention (Maynard-Moody & Musheno, 2003).

Administrative discretion takes on added meaning when combined with the concepts of cultural competency and representative bureaucracy (Sowa & Selden, 2003). Rules and regulations can be put in place to help ensure equity and fairness in the public sector, but the best protection against the dangers of discriminatory action may be to ensure a fully diverse workforce that is educated to recognize the impacts of social identity on discretionary action.

Representative Bureaucracy and Cultural Competency

The issues of gender and diversity within education, and their relationship to democratic public life, present major challenges educators must address at the present historical juncture (Brady, 1998). Public administration emphasizes the importance of diversity and representativeness as part of ethical and professional standards (ASPA, 2013b). Representative bureaucracy is the idea that a diverse population is best served by

a diverse public sector (Krislov & Rosenbloom, 1981; Mosher, 1968). A representative bureaucracy can impact diversity and inclusiveness through passive representation, by reflecting the demographic diversity of the citizenry (Elias, 2013).

More important to the discussion of ethics and diversity is the idea of active representation, and the pursuit of policies and actions that meet the needs of the diverse citizenry. Active representation assumes that the social identity, values, and beliefs of bureaucrats will influence them to be more responsible, fair, and equitable in decisions affecting minority citizens and that, in turn, organizations will respond to this activity (Sowa & Selden, 2003). This type of representation has also been described as a “stabilizing source of discretionary control” within public administration (Kingsley as cited by Elias, 2013, p. 334).

Stivers (2002) contended that representative bureaucracy can be interpreted as gendered theory. Active representation includes the assumption that professional judgments will be influenced by the viewpoints of organizational members. According to Stivers, this means that representative bureaucracy theory is impacted by emotions and feelings, which are generally identified as culturally feminine.

Alkadry and Tower (2014) described diversity and representative bureaucracy as equity based arguments in support of legitimacy in public sector administration. They argue that inclusion and representation of women (and other diversity groups) helps bridge the politics-administration dichotomy, by bringing previously disadvantaged voices into the policymaking and implementation arena. Their argument links the inclusion of a diversity of “perspectives” (Alkadry & Tower, 2014, p. 9) (or lack thereof) in the bureaucratic decision-making process with ethics, legitimacy and fairness. Selden

and Selden (2002) discussed the possible benefits of representative bureaucracy in terms of legitimacy and equity, but also in terms of the “symbolic commitment to equal access” (p. 188).

Andrews and Ashworth (2015) used representative bureaucracy theory to examine workplace diversity and inclusiveness in British public sector organizations. Their research showed an increase in the employee perception of workplace inclusiveness as the diversity of the organization more closely matched the population. Their research focused on employee perceptions of organizational inclusion and impacts on broader perceptions of discrimination and distributional equity in society.

Active representation has also been incorporated into organizational theory through the idea of cultural competency. Cultural competency within the public administration field goes deeper than simply reflecting the visual demographics of the population. Cultural competency entails an overarching knowledge about the traditions and beliefs of various groups and the ability to incorporate fair and just cross-cultural relations.

One of the current themes within organization theory is that a diverse workforce is better equipped to meet the needs of a multicultural public, and that organizational diversity results in increased work productivity and effectiveness (Rice, 2004). Changing population demographics signal an increasing need for expanding cultural competency as an integral factor in increasing effectiveness in public sector service delivery (Carrizales, 2010).

Education and training are essential to assist organizations in properly understanding diverse environments and groups in order to better serve the needs of their

clients (Rice, 2007). Cultural competency combines the emphasis on knowledge and ability to effectively interact and serve a diverse population, with the organizational theory perspective of creating policies and professional norms and standards to meet the needs of a diverse public (Carrizales, 2010; Satterwhite & Teng, 2007).

Professional Organizations and Public Service Values

This section focuses on efforts by public administration professional organizations to address diversity and social equity within their professional standards. Public administration espouses the values of diversity, equity, and fairness through codes, professional standards, and norms. These values and norms are reinforced through academic discourse and scholarship.

The establishment of accreditation standards and codes of conduct within a field serves three purposes: it publicizes and clarifies the espoused values and principles of the field, it serves to drive and influence enacted values and principles, and it serves to establish the constantly evolving cultural norms and values of a disciplinary field (Bies & Brimer Blackwood, 2007-2008). Professional organizations provide guidance on the social norms and practices within a given field. These organizations generally demonstrate their consensus industry practices through mission statements, codes of ethics, and best practices.

Three of the leading public administration professional organizations are: the American Society for Public Administration (ASPA), the National Association of Schools of Public Affairs and Administration (NASPAA) and the National Academy of Public Administration (NAPA). These organizations promote the importance of diversity and inclusion efforts. In the next sections, I examine each organization's ethics and

accreditation policies to show how they are used to reinforce the connection between diversity initiatives and ethics education within the public administration field.

American Society for Public Administration (ASPA). The American Society for Public Administration (ASPA) is considered the leading professional association in public administration and therefore serves as an influential leader in defining the professional standards and values for the field. The revised *ASPA Code of Ethics* (American Society for Public Administration [ASPA], 2013a) and the *Practices to Promote the ASPA Code of Ethics* (American Society for Public Administration [ASPA], 2013b) lay the groundwork for the importance of social equity and diversity within the field. One of the eight main principles within the ASPA Code of Ethics is:

#4. Strengthen social equity. Treat all persons with fairness, justice, and equality and respect individual differences, rights, and freedoms. Promote affirmative action and other initiatives to reduce unfairness, injustice, and inequality in society. (ASPA, 2013a, p. 2)

The *Practices to Promote the ASPA Code of Ethics* (ASPA, 2013b) further define each of the eight core ASPA principles. In addition to the commitment to social equity, three other core principles address and support diversity including: “2.b. Promote constitutional principles of equality, fairness,[and] representativeness...” (ASPA, 2013b, p. 1); “3.c. ...seek to empower citizens in the democratic process, including special assistance to those who lack resources or influence” (ASPA, 2013b, p. 1); and “7.f. Promote proactive efforts to increase the representativeness of the public workforce and the full inclusion of persons with diverse characteristics” (ASPA, 2013b, p. 3).

This commitment to diversity can be further demonstrated through the actions and interests of members. ASPA members have created four sectional groups focusing on ethics and diversity: Section on Ethics, Conference of Minority Public Administrators, Section for Women in Public Administration, and the LGBT Advocacy Alliance Section that promotes the interests of the lesbian, gay, bisexual, and transgender community. ASPA members' commitment to diversity can be further demonstrated through an examination of their professional and scholarly efforts. A review by this researcher of presentation titles at the 2013 ASPA Annual Conference revealed 34 out of 488 (7%) panel presentation titles focusing on gender and diversity terms such as: women, gender, race, minority, marginalized, diversity, migrants, equality/social equity, public service values, and LGBT/same-sex/sexual orientation (American Society for Public Administration [ASPA], 2013c).

National Academy of Public Administration (NAPA). The National Academy of Public Administration (NAPA) is a non-partisan professional organization of public sector leaders with a mission to improve government performance and accountability and address challenges to ongoing governance (NAPA, 2014a, 2014e). NAPA includes a commitment to public service values of professional ethics in its mission statement (NAPA, 2014e) and to inclusion of diverse people and perspectives in its core values statement (NAPA, 2014b). However the organization's support for diversity is most clearly demonstrated by the establishment of a Standing Panel on Social Equity in Governance (NAPA, 2014d) and a yearly Social Equity Leadership Conference (NAPA, 2014c).

The NAPA Standing Panel on Social Equity in Governance is credited with helping to reshape a definition of social equity (Svara & Brunet, 2004). NAPA's diversity boundaries previously focused primarily on racial, ethnic, and gender categories, but have evolved to include the broader range of age, disability, class, religion, and sexual orientation identities (White, 2004). The NAPA Standing Panel on Social Equity published an issue paper linking the importance of social equity to discussions of fairness, justice, and equality in which it stressed the ethical implications of social equity, especially in connection to administrative discretion within the implementation and decision-making arenas (Standing Panel on Social Equity, NAPA, 2000).

National Association of Schools of Public Affairs and Administration

(NASPAA). The National Association of Schools of Public Affairs and Administration (NASPAA) promotes itself as the “global standard in public service education” (NASPAA, 2014b, para. 1). NASPAA (2014a) lists public service values such as ethics, trust, respect, equity and fairness in dealings with citizens and fellow public servants as key components in its mission. This organization conducts peer-reviewed accreditation of graduate programs in public administration, public affairs, and public policy, which specifically includes a focus on the previously mentioned public service values as well as diversity and inclusiveness (Frederickson, 2010; NASPAA, 2014a; Rubaii-Barrett & Calarusse, 2012).

NASPAA's commitment to diversity and inclusion can be traced back to the early 1990s when they began offering financial incentives to accredited programs that began incorporating diversity discussions and topics within their courses (Pitts & Recascino

Wise, 2004). NASPAA began requiring attention to diversity within public administration education efforts for its member organizations in 2007. This led to the organization formally modifying their accreditation standards to include an emphasis on cultural competency skills for students (Rubaii-Barrett & Calarusse, 2012). NASPAA's current accreditation guidelines stress the importance of having a diverse faculty. These guidelines and recommendations emphasizing diversity through population representation serve as the proverbial "word" while the "deed" must be demonstrated through deeper emphasis in curriculum and pedagogy.

The NASPAA Commission on Peer Review and Accreditation has established standards and conditions as part of its sanctioning process for graduate programs in the public administration field (this process also covers graduate programs in public affairs and public policy fields). The standards describe public service values as "important and enduring beliefs...about what is good and desirable and what is not" (NASPAA, 2014a, p. 2). NASPAA's commitment to public service values is woven throughout its accreditation process and is most clearly demonstrated in a special descriptive section as precondition #2 of the accreditation standards process. That commitment is also emphasized within the rationale statement for accreditation standard #1. In addition, the accreditation process includes a requirement that graduate programs include both faculty and student body diversity, as well as a "climate of inclusiveness" (NASPAA, 2014a, p. 5) and diversity of "perspectives and experiences" (NASPAA, 2014a, p. 6).

NASPAA's emphasis on gender, race, ethnicity, and disability awareness in education, as stated in their accreditation guidelines, is intended to help schools of public administration prepare graduates to participate in the public sector workplace and know

how to interact and communicate as well as provide a higher quality of service to citizens. The organization identifies several broad categories of public service values including, but not limited to, acting ethically, demonstrating respect, equity, and fairness as well as serving with objectivity, but also allows accredited programs to determine the substantive and/or procedural interpretations of whichever public service values they emphasize within their curriculum (NASPAA, 2014a).

Gender and Diversity in Public Administration Curriculum

In keeping with the NASPAA recommendations for increased emphasis on diversity in education, many recent studies have been examining how public administration education has addressed diversity and gender within the curriculum. An examination of the literature on diversity within the public administration curriculum focuses on two main areas. The first debate in the literature focuses on whether diversity, social equity and cultural competency should be addressed in stand-alone courses or incorporated throughout all public administration courses (Gooden & Wooldridge, 2007; Mills & Newman, 2002; Norman-Major, 2011; Pitts & Recascino Wise, 2004; Rice, 2004; White, 2004; Wyatt-Nichol & Antwi-Boasiako, 2008).

Public administration scholars have begun detailing their individual attempts to incorporate gender and diversity in courses such as introductory (Burnier, 1992), human resource (Day & Glick, 2000; Gooden & Wooldridge, 2007), organization theory (Burnier, 2003b), and leadership and management (Burnier, 2005). Carrizales (2010) modified a framework for educators to use to incorporate cultural competency into public administration courses through conceptual approaches focusing on knowledge, attitude, skills and community involvement.

Norman-Major (2011) provided an alternative view on the stand-alone versus across the curriculum debate. She suggested that stand-alone courses focusing on social equity and diversity serve to undermine the importance of those topics in comparison to the other “pillars” of economy, efficiency, and effectiveness. She contended that incorporating pillars across the curriculum, rather than in stand-alone courses, signals their importance and priority within public administration.

The literature debate has also focused on examining the extent that diversity and social equity topics have been incorporated across the public administration curricula. Research suggests that MPA programs have made limited progress in bringing gender, social equity and diversity discussions into courses (Mills & Newman, 2002; White, 2004; White Perry, 2005). A study by White (2004) showed that diversity topics were included in fewer than half of the syllabi from courses offered by highly rated MPA programs. White Perry (2005) contended that insufficient training in cultural competency skills is a failure of the “ethical obligation” for public administrators to serve the needs of an increasingly diverse citizenry (p. 113).

Hewins-Maroney and Williams (2007) found that, within their sample of NASPAA accredited public administration programs, more than half of the programs included diversity themed courses with a specific emphasis on gender. A more recent study by Sabharwal et al. (2014), examined diversity in MPA classrooms by conducting a detailed content analysis using the same schools sampled in Hewins-Maroney and Williams’ (2007) study. Contrary to the original study, their research found that gender and diversity are frequently absent, or ignored, in public administration curricula.

Others advocate for a curriculum that is “culturally responsive” by integrating the cultural needs and values of all students (Lewis, Lewis, & Williams, 2012). At the same time, creating culturally responsive courses that meet the needs of a diverse student body runs the risk of overburdening the time or expertise of faculty members (Rubaii-Barrett, 2006). Bernotavicz (1997) described the integration of diversity into the public administration curriculum as including both the “head” [knowledge] and the “heart” [cultural values] in the learning environment (p. 347).

Efforts to expand diversity and cultural competency within public administration curricula must begin by examining not just what we are teaching, but how we are teaching it. Begley and Stefkovich (2007) suggested a link between the teaching of ethics and values in leadership courses, and the establishment of consensus for espoused social norms and standards of practice. They defined ethics as “normative social ideals or codes of conduct usually grounded in the cultural experience...a sort of *uber* form of social consensus” (Begley & Stefkovich, 2007, p. 400).

Public administration scholars need to engage in self-reflection and assessment of our MPA curriculum, examining it for hidden assumptions or inequities that may impact students in marginalized groups (Lewis et al., 2012; Ryan, 2012). Through the discourse within classrooms and the scholarship of public administration, we create and advance the boundaries of social consensus in areas such as diversity (Hewins-Maroney & Williams, 2007).

Chapter Summary

As discussed in this chapter, diversity and inclusion are seen as moral and ethical imperatives based on fairness and justice, the cornerstones of ethics education. The three leading professional associations for the field of public administration, NASPAA, ASPA, and NAPA each have made diversity inclusion a major focus of their tenets for professional development of public administrators and students in the field aspiring to public service.

Representative bureaucracy impacts diversity and inclusiveness through passive representation by reflecting the demographic diversity of the citizenry. Following this assumption, representative bureaucracy must then pursue policies and practices that meet the needs of the diverse citizenry. Public administration is increasingly acknowledging the importance of diversity and social equity in professional norms and standards, as well as scholarship and academic pursuits. Scholarship has shown that diversity is increasingly being incorporated into public administration graduate programs, but the field seems divided on whether the subject should be addressed in stand-alone courses or across the public administration curriculum. This attention in MPA programs may serve to have a longstanding impact on the public administration community, as today's students become the public administration practitioners and professors for future generations.

In the next chapter, the research design of this study, ECA and interpretation of graduate MPA ethics syllabi and assigned materials, from a feminist perspective, is presented.

CHAPTER III. OVERVIEW OF RESEARCH DESIGN: DATA AND METHODS

The overarching goal of this study is to determine whether graduate ethics classes in NASPAA accredited MPA programs incorporate gender inclusion efforts and topics into course syllabi. This study seeks to expand the research on gender in the public administration literature that was begun by leading female scholars in the field such as Camilla Stivers, Mary Ellen Guy, and others. Public administration scholars promote the “Four Es” of economy, efficiency, effectiveness, and [social] equity as the pillars within our field (Norman-Major, 2011; Svara & Brunet, 2004). These desired pillars, or values, cannot adequately be achieved without instructors and administrators who are educated and skilled in cultural competency and gender awareness (Gooden & Wooldridge, 2007; Norman-Major, 2011). This dissertation focuses on determining how gender, and by extension social equity values such as diversity and inclusion, are featured and addressed in graduate ethics courses in MPA programs.

This study utilizes ethnographic content analysis (ECA) as an interpretative method in the examination of course syllabi, assigned materials, and pedagogy referred to, in graduate ethics courses in public administration at the master’s degree level. The focus is on those graduate ethics courses included as part of NASPAA accredited, master’s level graduate programs offered by universities in the U.S. between the summer 2012 semester and the summer 2014 semester. The time frame of two academic years is utilized to help ensure that programs that offer elective ethics classes on a rotating basis

are included. Many of the NASPAA accredited universities also offer doctoral programs in public administration, but the selection of doctoral programs is limited. Every university that offers a doctorate in public administration also offers master's degrees. Therefore the decision was made to focus the study on the broader pool of graduate programs.

Thematic interpretation in this study draws heavily from Altheide's (1999) and Altheide and Schneider's (2013) 12-step qualitative document analysis process that includes multiple rounds of tentative protocol and sample boundary establishment, exploratory examination of sample materials, and revisions of protocol before commencing with the coding, comparison, and reporting steps of research. While the main focus of the research is the course syllabi, this project also utilized triangulation that included an examination of multiple data sources, including university, publisher, and retail websites, to obtain verification of gender identity for professors and authors, and confirmation on which universities offer standalone ethics classes as part of their curricula.

Graduate MPA ethics courses were selected for this project for several reasons. Certainly a key factor is personal interest in the subject matter, as I have taught undergraduate public administration ethics courses several times. As part of my research and preparation for teaching these classes, I have frequently explored how fairness, equity and discrimination topics within the study of ethics serve as natural cornerstones for discussions of diversity. Further, previous literature has examined gender and diversity in course titles and descriptions of MPA curriculum (Hewins-Maroney & Williams, 2007; Pitts & Recascino Wise, 2004), as well as within some individual subject

areas such as human resource and organization theory (Burnier, 2003b; Day & Glick, 2000; Gooden & Wooldridge, 2007), yet very little has focused specifically on ethics education. It therefore seemed appropriate that a project focusing on diversity and gender as part of a broader equity and fairness effort should focus on ethics courses.

Data

The data used in this study is primary data collected through interpretation of words, phrases and descriptions in the course syllabi, and some secondary materials that were listed as required reading in the syllabi. The focus on course syllabi and secondary materials presents the advantage of easy accessibility to the documents, lack of time sensitivity during the analysis process, and avoidance of error in transcribing interview or observational data. This form of data does present a limitation through the reliance on interpretive coding, and particularly as the coding is conducted by a single researcher.

Data Collection Pool

The data pool utilized for this project consists of syllabi from master's level public administration programs that have obtained NASPAA accreditation. The accredited programs listing was downloaded from the NASPAA Schools Search (NASPAA, 2013) website (see <http://www.naspaa.org/students/graduate/schsearch.asp>) in August 2013 and converted into an Excel spreadsheet. Additional background (i.e., classification statistics) on the universities and colleges was obtained from the Carnegie Foundation for the Advancement of Teaching (2012) database, as well as university departmental websites. Selected universities range in size from 2,900 students to more than 68,000 students.

The potential pool of NASPAA institutions consisted of 149 public and private colleges and universities from 40 states (including the District of Columbia). The vast majority of the accredited programs offer Masters of Public Administration (MPA) programs (140), with 11 of those universities also offering master's degree programs in public affairs, public management, public policy, and/or public service. The NASPAA accredited program list contained an additional nine universities that offered master's degrees in public affairs (4), public management/public policy (1), and public policy (4), but did not offer an MPA degree. Out of the 149 programs, 20 were housed in private not-for-profit institutions located in 12 different states including the District of Columbia, and 129 were housed in public institutions located in 39 different states.

Qualitative research often works with smaller samples within purposive rather than random boundaries (Creswell, 2009). These boundaries serve two purposes: they help narrow research based on time and ability, while also assisting to create the theoretical framework (Miles, Huberman, & Saldaña, 2014). Based on these recommendations, I initially set parameters to narrow the data collection pool to a more manageable size, rather than try to survey all NASPAA accredited universities. The parameters were used as a method of systematizing while still allowing for variation in the sample. These boundaries allowed for adjustment at later stages if additional course syllabi were deemed necessary.

A previous research study by Hewins-Maroney & Williams (2007) also utilized the NASPAA accredited programs database for an initial data collection pool. The authors utilized a systematic random sample to narrow their final pool of universities to a more manageable size. The interval sampling selected every third university for a final

sample of 50 programs for their study. I chose not to use this method of sampling as I felt that it would significantly alter the final geographic representation of universities. Given that some states have only one or two universities in the data collection pool, a systematic random sampling selection might lead to overrepresentation of states with multiple universities while potentially eliminating many other states. For instance, three states account for nearly one quarter of the accredited programs (California, 14; Georgia, 11; and New York, nine), while nine states have only one NASPAA accredited program.

While the systematic random sample method would provide an equally legitimate sample pool based on different parameters, for this project I chose a sample selection method that allowed for a broader geographic representation. My goal was to obtain syllabi from each state with a NASPAA accredited MPA program to provide the broadest possible geographic selection from across the U.S. Geographical representation of universities may allow for regional variations in the range of social norms and practices that might affect university curricula.

Public and private universities often have different governance systems and financial structures that could impact academic programs (Beamer, 2011). Therefore, I also sought to obtain syllabi from both public and private universities in each state, in an effort to reflect any potential variations in academic programs in both types of institutions. The decisions regarding geographic and public/private representations were largely a method to create a purposive and manageable data collection pool.

Following these specifications, course syllabi collection was aimed at collecting syllabi from one private and one public university from each state in the NASPAA accredited university listing. A review of departmental websites also showed that six

states did not have any NASPAA accredited universities that offer standalone ethics courses during the two-year window, thereby reducing the maximum data collection pool. Based on these parameters, the final data collection pool consisted of a maximum of 45 universities throughout the U.S. (10 states with private universities and 35 states with public universities). This selection decision lessened the chances that the final interpretive results would be influenced by an overrepresentation of certain states, or of universities with multiple campuses, while still allowing for representation by both public and private universities.

Document Collection

A general request for assistance with collecting course syllabi was made during the ASPA Section on Ethics meeting at the 2014 ASPA Annual Conference. A follow-up email request (see Appendices A and B) was sent via listserv to the ASPA Section on Ethics membership in late March 2014. Additional requests for syllabi were made via email and telephone to all university programs in the data collection pool.

I anticipated that the initial university contact would most likely be the departmental secretary or administrative assistant, followed by the MPA Coordinator or Department Chair. An initial email with the Request for Ethics Course Syllabi (see Appendix A) was sent to the university email that was listed in the NASPAA accreditation database. However, I discovered that a significant number of the email addresses were out-of-date or the emails went unanswered. As a result, I began searching departmental websites of universities in the data collection pool for updated departmental and MPA program contacts.

The first step was to verify whether the universities offered stand-alone ethics courses and to collect updated contact information for each university. During this search it was discovered that many of the universities had posted course listings for recent semesters, along with the names of professors who taught the courses. The names and contact information for professors who taught public administration ethics courses during the designated sample time frame were therefore collected.

A second email with the Request for Ethics Course Syllabi was sent to the updated departmental email address and directly to the professor who was listed as teaching the course. A search of departmental websites also revealed that many programs had ethics course syllabi from past semesters posted for public access. Where possible, these syllabi were downloaded for inclusion in the research, although preference was given to syllabi that were submitted as a result of the email and phone requests, as they were likely to be more current than those posted for public access (see Appendix C).

In order to increase the likelihood that the request for information was processed, a note was included in the cover letter (see Appendix A) as well as on the bottom of the Request for Ethics Course Syllabi (see Appendix B) stating that a \$5 charitable donation would be made for each university that provided syllabi. The universities had a choice of three charities: ASPCA, Breast Cancer Research Foundation, or Special Olympics. The use of a charitable donation was intended to tap into intrinsic public service motivations often associated with the public administration field (Crewson, 1995; Houston, 2006). The choice of the three specific organizations was intended to tap into a cross section of sympathies that seemed appropriate for a diversity study (animals, people with disabilities/differently abled people, and women's causes).

Given the nature of academic freedom it was anticipated there would be variation between syllabi from different professors, even when they were from the same university. Therefore, a request was made to collect course syllabi for each professor who taught a graduate ethics course at a participating institution during the two-year time frame. Five of the participating universities provided two or more syllabi for courses taught by different professors during the sample time frame. One additional university provided multiple syllabi, but the courses were all taught by the same professor. A cursory examination of the syllabi from that professor showed that there was little variation between semesters; therefore, the most current syllabus was included in the sample.

The initial responses from the ASPA Section on Ethics listserv request were a promising start to the data collection process. There were 15 listserv responses by professors from 11 of NASPAA accredited university programs in the data pool. Syllabi from an additional 26 universities were received as a result of the direct email correspondence with universities and ethics professors. Course syllabi for three additional universities were downloaded from departmental websites for universities in the data pool. Syllabi were obtained from 40 out of the 45 universities in the sample pool. As mentioned, four universities provided syllabi for multiple stand-alone MPA ethics courses taught during the two-year study window. A total of 48 course syllabi representing eight private universities and 32 public universities were included in this dissertation project (see Appendix C).

Table 1

Course Syllabi Used by MPA Programs in This Study by Semester and Year

| Year | Spring | Summer | Fall | Total | Percentage |
|-------|--------|--------|------|-------|------------|
| 2012 | 1 | 0 | 5 | 6 | 12.5% |
| 2013 | 2 | 4 | 15 | 21 | 43.8% |
| 2014 | 15 | 4 | 2 | 21 | 43.8% |
| Total | 18 | 8 | 22 | 48 | 100% |

Table 1 includes a breakdown of the year and semester for each of the course syllabi included in this study. The vast majority (88%) of the syllabi were from years 2013 and 2014. The largest concentration of course syllabi were from the Fall 2013 and Spring 2014 semesters, which were the most recently completed semesters when the request for syllabi were sent (in March, April, and May of 2014).

Table 2

Course Syllabi Instructional Format

| Instructional Format | Frequency | Percentage |
|----------------------|-----------|------------|
| In-class | 36 | 75% |
| Hybrid | 5 | 10.4% |
| Online | 7 | 14.6% |
| Total | 48 | 100% |

Table 2 shows the breakdown of course syllabi by instructional format. A quarter of the syllabi included statements indicating that they were classified as either hybrid or

online formats. Five syllabi indicated that they followed a hybrid instructional format (10.4%) and seven that were listed as fully online (14.6%). The remaining 36 syllabi (75%) were classified as in-class instructional method, based on statements indicating that they utilized a lecture format, or listed a physical room assignment.

The syllabi were also examined for regional distribution as seen in Table 3. The universities were broken into five U.S. Regions (Northeast, Southeast, Midwest, Southwest, and West), matching those used by the National Geographic Society (2015). The National Geographic Society determined the regions based on geographic position, but also notes the likelihood of cultural patterns and similarities among people living in the states within each region.

Table 3

Course Syllabi by Region and Gender

| Region | | Gender of Professor | | |
|-----------|----------|---------------------|--------|-------|
| | | Male | Female | Total |
| Midwest | Count | 8 | 2 | 10 |
| | Row % | 80.0% | 20.0% | 100% |
| | Column % | 22.9% | 15.4% | 20.8% |
| Northeast | Count | 4 | 2 | 6 |
| | Row % | 66.7% | 33.3% | 100% |
| | Column % | 11.4% | 15.4% | 12.5% |
| Southeast | Count | 11 | 4 | 15 |
| | Row % | 73.3% | 26.7% | 100% |
| | Column % | 31.4% | 30.8% | 31.3% |
| Southwest | Count | 2 | 1 | 3 |
| | Row % | 66.7% | 33.3% | 100% |
| | Column % | 5.7% | 7.7% | 6.3% |
| West | Count | 10 | 4 | 15 |
| | Row % | 71.4% | 28.6% | 100% |
| | Column % | 28.6% | 30.8% | 29.2% |
| Total | Count | 35 | 13 | 48 |
| | Column % | 100% | 100% | 100% |

The Southwest region, which consists of only four U.S. states in the National Geographic Society (2015) regional map, accounts for the smallest selection of syllabi (6.3%) included in this study. The Southeast (31%), West (29%), and Midwest (21%) are fairly evenly represented, with the remainder of the syllabi representing the Northeast (12.5%). The gender of the instructors listed on the syllabi is also included in this table.

Syllabi prepared by male professors are distributed fairly consistently throughout the Midwest (23%), Southeast (31%), and West regions (29%), with fewer representing the Northeast (11%) and Southwest (6%). Syllabi prepared by female professors are similarly distributed throughout the regions, with the smallest percentage of in the Southwest region (8%) and largest percentage in the Southeast and West regions (31% respectively).

Male professors account for at least two-thirds of the professors in each region. The Southwest and Northeast regions have the highest percentage of women (33%), while the Midwest region has the lowest percentage (20%). Given that there are nearly twice as many male professors listed on the course syllabi, it is not surprising that syllabi created by male professors outnumber those created by female professors by a considerable margin in each of the regions. However, when comparing the regional distribution of professors within each gender (column %), the distribution of syllabi created by male and female professors is less than 10% points different. The gender distribution of professors (as listed in the course syllabi) is discussed in more detail in Chapter 4.

Conducting the Data Analysis

This section gives an overview of the steps involved in the interpretive analysis of the course syllabi, as well as the software that was utilized. This is followed by a section discussing the content analysis process, as well as a section detailing how the syllabi coding process was developed.

Tier 1 of the final Gender Inclusion Model consists mainly of determining whether or not an indicator was present and, if so, the frequency of the Inclusion Model

indicator. Tiers 2 through 4 were interpreted through an ECA of the syllabi and required course materials. The interpretation and analysis of the qualitative data were conducted through a combination of hard-copy protocol form, Excel spreadsheet, and the NVivo qualitative software. The NVivo software was utilized to manage the documents and to assist in identifying and tracking patterns and themes in the document analysis. The spreadsheet software was used to create the database of course materials, professors and guest speakers, as well as to assist with the early stages of developing potential themes from the literature.

A protocol form (see Appendix D) was created to assist with note taking and initial observations of the course syllabi. The protocol form served mainly as a guidance tool during the early stages of the discovery process and coding in the NVivo software. Both the protocol form and NVivo coding were continually revised throughout the interpretative analysis of course syllabi. This exploratory analysis helped develop and guide the initial heuristic (discovery) coding process. The heuristic coding process allows for the identification of themes that require more in-depth analysis and reflection (Miles et al., 2014). The exploration was also guided by previous research literature on feminist theories and pedagogy, diversity, and social equity in public administration curricula.

Content Analysis Process

Content analysis is a systematic technique used to uncover and analyze themes and patterns in research data. This technique is a traditional method of analysis for studying documents (Altheide & Schneider, 2013). Quantitative content analysis (QCA) is a positivist method utilized mainly to determine the frequency of themes when

reliability and verification of hypotheses are the main foci or intent of the research. This dissertation, on the other hand, primarily utilizes ECA, which is concerned more about the heuristic discovery of messages contained in the documents. This ECA methodology demonstrates a reflexive research process that emphasizes validity in conclusions, rather than confirmation of predetermined hypotheses (Altheide & Schneider, 2013). ECA is an exploration and discovery methodology that focuses on descriptive interpretation of underlying meanings (Miles et al., 2014). While ECA focuses on validity rather than reliability, it still entails a systematic and analytic approach to research throughout the reflexive process.

The use of content analysis, and ECA in particular, in this study focuses on the traditional analysis of documents (i.e., course syllabi and required reading materials) to observe meanings and messages related to gender diversity and social equity. A significant aspect of Altheide and Schneider's (2013) 12-step analysis process involves the coding of documents to unearth embedded meanings. Coding entails a circular, or repetitive, process to cull the documents for words, phrases, concepts, and themes (Saldaña, 2012). Miles et al. (2014) referred to this as a "continuous, iterative...data condensation" analysis process (pp. 12–14).

Establishing a Coding Process

This section discusses how the interpretive coding process was developed. The discussion focuses on how feminist theories and feminist pedagogical literature were used as an initial guide in developing the coding process. The next section discusses how the Nvivo software was used to help develop initial themes for further exploration. The

final section discusses the development of a document coding sheet that was used during the examination of the course syllabi.

Step 1. Initial themes from the literature. Before beginning the coding process, I began by reviewing past literature on feminist theories and pedagogy (see Table 4) to determine some of the commonly expressed themes that might serve as a starting point in understanding the data and creating a coding protocol. Table 4 shows the themes developed from a review of past literature and how they guided the development of the next chapters. The first main themes identified in the literature were visibility and inclusion of individuals of both genders. These themes formed the basic structure of Chapter 4. The gender inclusive course design material in Chapter 5 is heavily influenced by the literature themes of collaboration, participation and diverse voices.

Another key theme in the literature is the importance of utilizing personal experience, particularly as part of course assignments and class discussions. Similar to the theme of visibility, the literature stresses the importance of discussing diversity and gender subjects, even if those subjects may be sensitive or uncomfortable. These themes serve as a starting point for determining gender inclusiveness of course assignments and topics, as discussed in Chapter 6. The final themes of gender images and language, and gender neutrality serve as the driving force in the development of Chapter 7. The literature review themes are discussed in more detail in the opening sections of each of the corresponding chapters 4 through 7. While many of the common themes are related to the broader issue of diversity and cultural competency, their inclusion in course syllabi would indicate an openness and awareness of “difference” applicable to the gender focus of this project.

Table 4

Chapter Development Themes Guided by Feminist and Diversity Literature

| Chapter | Literature Themes | Author Citations |
|---------|--|--|
| 4 | Visibility: “Encountering” women and gender, role models, inclusion | Burnier, 1992, 2003b, 2005; Hewins-Maroney & Williams, 2007; McGinn & Patterson, 2005; Mills & Newman, 2002; White, 2004; White Perry, 2005; Wyatt Nichol & Antwi-Boasiako, 2008 |
| 5 | Collaboration & participation | Burnier, 1992, 2005; Carrizales, 2010; Day & Glick, 2000; Norman-Major, 2011 |
| 5 | Diverse voices/experiences, cultural competency | Burnier, 2003a, 2003b, 2005; Carrizales, 2010; Hewins-Maroney & Williams, 2007; Mills & Newman, 2002; Svava & Brunet, 2004; White, 2004; White Perry, 2005 |
| 6 | Lived experience, personal experience | Bernotavicz, 1997; Burnier, 1992, 2003a, 2003b, 2003c, 2005; McGinn & Patterson, 2005 |
| 6 | Discussion of gender and “women’s issues” | Burnier, 1992; 2005; Hewins-Maroney & Williams, 2007; Mills & Newman, 2002 |
| 7 | Gender images/language | Burnier, 2003a; McGinn & Patterson, 2005; Mills & Newman, 2002; Stivers, 2002 |
| 7 | Neutrality: climate of neutrality, gender neutrality | Burnier, 2003b; Hewins-Maroney & Williams, 2007; McGinn & Patterson, 2005; Mills & Newman, 2002; Outshoorn, 2002 |

Step 2. Course syllabi. The document content analysis began with the basic step of uploading the course syllabi into NVivo qualitative software. The syllabi were given identification codes to help ensure privacy and anonymity for professors and universities. The identification codes will be used for citation purposes throughout the remaining chapters.

Once files were loaded into Nvivo, a word frequency query was conducted on the course syllabi to highlight the most common words and synonyms (see Figure 2). Words

such as state and university names, numbers, months, weekdays, and computer abbreviations (e.g., http, www) were omitted from the query analysis. The NVivo word/phrase query provided extremely basic themes from the course syllabi without any overall context. Therefore, a word/phrase query is of limited value beyond the initial exploration. Despite this limitation, a few interesting themes similar to those found in the feminist and diversity literature (see Table 4) appeared in the queries.

Words and synonyms that initially popped out of this word cloud for further investigation include: personal, participation, responsibility, support, discussion, power, service, conduct, different, view, and the [gender neutral] student/instructor. Words that did not appear were: gender, woman/man, diversity, equality, discrimination, harassment, or fairness. These words did appear in some course syllabi but not nearly as frequently as those included in the word cloud. However, the words *law* and *identity* appeared in the synonym word cloud, which suggests the need for further investigation as to how they are addressed and whether they might be related to gender identity or fairness/equality discussions.

continuously modified and re-developed during an initial examination of the course syllabi.

Before beginning the formal coding process in the NVivo software, each syllabus was given a surface examination and placed initially in groups (on a scale of 1-5) based on a reflexive and a holistic interpretation of its gender inclusiveness. The syllabi that were ranked intuitively as showing the strongest and weakest gender inclusiveness were analyzed carefully for themes and impressions to aid several more rounds of inductive and deductive adjustments to a draft coding protocol. At this stage the protocol process was adjusted one more time before commencing with detailed coding of all syllabi utilizing the NVivo software and hand coding.

Chapter Summary

Purposeful sampling of the universities with NASPAA accredited graduate programs in public administration that offered the MPA and included an ethics course, followed by a rigorous data collection process, resulted in 48 syllabi collected for ECA and interpretation. The interpretive analysis included a detailed inductive and deductive examination of the course syllabi for meanings, patterns, concepts, and value judgment language. The results of this interpretive ECA are discussed in the upcoming chapters. The protocol form was revised several times during the coding process as themes and patterns began to develop. The final coding protocol form is in Appendix D.

In the following chapters, the findings of the data analysis are presented tier by tier as displayed in the Gender Inclusion Model (Figure 5) that is discussed in Chapter 8.

CHAPTER IV. GENDER REPRESENTATION (TIER 1)

This study examines, through a feminist lens, how gender is reflected and expressed in ethics course syllabi geared towards graduate public administration students in NASPAA accredited MPA programs. Diversity initiatives and education are increasingly being incorporated into training and education efforts across the social and educational spectrum (Bamberg, Pitts, & Maloney, 2002). The public administration field has long embraced the debate over democracy, representation, and social equity topics (Svara & Brunet, 2004; Waldo, 2007). Given this background, the public administration field is in a unique position to take a leading role in gender and diversity inclusion efforts (Farmbry, 2007; White Perry, 2005).

This chapter focuses on Tier 1 of the Gender Inclusion Model. This tier entails the most basic interpretation of gender inclusion in the MPA graduate ethics courses, largely through a surface-level gender representation. This material addresses the first research question examining how women are included within MPA graduate ethics education. The chapter begins with a short review of literature examining the importance of gender inclusion, followed by a discussion of the three inclusion indicators that form the basis of Tier 1 of the Gender Inclusion Model. The chapter concludes with a summary of indicator findings as they link to themes in the literature and the research questions.

Literature Review

One theme consistently found within feminist literature is that of the visibility of women, or the simple recognition that women exist and are valuable contributors in society (Burnier 1992, 2003b, 2005; Guy, 2010; McGinn & Patterson 2005; Mills & Newman, 2002; Reinharz, 1992; Stivers, 2005; Wyatt-Nichol & Antwi-Boasiako, 2008). Recognition of difference is an essential first step on the path to integration (Brady, 1998). A push for women's surface level representation in public administration ethics classes can also be tied back to the NASPAA requirement for diversity of faculty and student bodies that ultimately assists in creating climates of inclusiveness and diversity of voices and experiences (NASPAA, 2014a).

Expanding the diversity of faculty has been receiving increased attention in recent decades, due in no small part to changing demographics in society (Farmbry, 2007). While applicable across the academic spectrum, public administration programs have been linked more closely to the need for diversity of personnel and cultural competencies, largely as a consequence of the emphasis on equity and fairness within typical public administration curricula (White Perry, 2005).

Faculty diversity may also have an impact on recruitment of students, creation of mentoring relationships, and effectiveness of communication with a diverse study body (Farmbry, 2007). Mentoring by female faculty has frequently been mentioned as a way to increase the number of women entering and succeeding in previously male-dominated programs (Bettinger & Long, 2005). On a similar track, it has been suggested that the gender of faculty members is linked to student achievement through the availability of same gender role models (Johnson, 2014).

In a study on diversity in public administration graduate programs, students expressed a desire for increases in minority and female faculty members as one method of recruiting “underrepresented students to ensure that a true diversity of backgrounds, experiences and lifestyles” are represented in creating a more inclusive public administration field (Farmbry, 2007, p. 123). Efforts to address this perceived lack of gender diversity have led to an increase in women faculty over the last several decades, although women are still outnumbered by a three to one ratio at the full professor level across the academic spectrum (Gee & Norton, 2009).

Thomas Nelson Laird (2011) developed a “model of diversity inclusivity” that recommends developing more inclusive college courses by moving away from a focus on dominant “monocultural” (p. 574) content, and instead should include content from a variety of cultures and perspectives. Feminist pedagogy stresses that women and minority groups are empowered when they see reflections of themselves within their courses and reading materials (Burnier, 2005; Templin, 1994). Yet, when professors are designing courses they may fall into patterns of selecting and assigning reading materials based on the consensus materials in a discipline (Burnier, 2003a; Rice, 2010; Templin, 1994).

The canon of literature is the generally accepted listings of works, books, authors, and key material that represent the standards and norms accepted by general consensus within a field (Baehr & O’Brien, 1994). These canons are heavily influenced by those who have traditionally held power and authority within a discipline, which until fairly recently has been dominated in the U.S. by White, upper-middle class men (Farmbry, 2007; Rice, 2010; Templin, 1994). The emphasis of the canon of literature has been

variously described as one of “sexism, Eurocentrism...[and] intellectual exclusiveness” (Baehr & O’Brien, 1994, p. 106) or “intellectual domination through the continuum of beliefs and knowledge espoused by the dominant culture” (Maher & Thompson Tetreault, 2001, p. 12). As this suggests, professors are heavily influenced in the selection and assignment of reading material by their own past experience as students, by their colleagues’ selections, and by their own scholarship efforts (Rice, 2010; Templin, 1994).

A lack of inclusion of women and minorities within academic curricula has a circular effect (White, 2004). Excluding diverse scholarship materials reinforces the lack of recognition of voices of women and minorities, and thus reduces the chance that such students will have the confidence or incentive to submit their own scholarship efforts toward publishing or other academic pursuits. In other words, professors may be predisposed to select reading and course materials from the same restricted pool of materials and authors that they were exposed to, thereby perpetuating a cycle of narrowly bounded images and voices. This suggests that even with gender diversity among professors and authors, we may still perpetuate a narrow, non-inclusive selection of course materials.

Burnier (1992) cautioned against an “add-women-and-stir approach” in efforts to broaden gender inclusion in classrooms (p. 26). Research has shown an increase in public administration scholarship by women (Rubin, 2000); however, this does not guarantee a substantive shift or evolution from the traditions or standards of practice. It has been argued that women are often forced to conform to traditional or androcentric social norms of behavior in organizations (Stivers, 2002) and scholarship (McGinn & Patterson, 2005).

While the presence of women and minorities in organizations or scholarship is not a guarantee of substantive inclusion, it does serve as symbolic acknowledgement and the first step towards inclusion (Miller & McTavish, 2011; White, 2004). Templin (1994) went so far as to suggest that the lack of inclusion of scholarship by women [or any minority group] sends “the message that women have contributed little of importance” (p. 45). Guy (2010) suggested that increasing women’s participation and visibility helps society reach a “tipping point...towards active representation” (p. 177). Public administration cannot hope to achieve active representation without first achieving at least a minimum level of passive/surface-level gender and diversity representation.

Data Analysis of Gender Representation

The chapter examines Tier 1 by focusing on MPA ethics syllabi to see how they incorporate a representation of gender. This was accomplished through the determination of the gender of course instructors and authors of assigned reading materials.

Determining the boundaries of what constitutes a “man” or a “woman” has been an ongoing debate in feminist literature (Beauchamp & D’Harlingue, 2012; Giroux, 1989; Hutchinson & Mann, 2006; Lorber, 2011; McGinn & Patterson, 2005). This topic has also taken the lead in recent national debate on gender identity and recognition (Fuoco, 2015; Izadi, 2015; Lyall & Bernstein, 2015). For the purpose of this study, I labeled a surface level representation of gender—that of the biological male/female physical distinction (Outshoorn, 2002).

The first step was to enter data about the professors and course materials into an Excel spreadsheet database. Data for the authorship of course materials was obtained by examining two main sections of the course syllabi. Most syllabi included a section called

some variation of required texts and readings. In addition, many secondary readings were listed in the course schedule section. Each course item from these two sections of the syllabi was entered into the database. Course materials included books (textbooks, nonfiction books, novels, and biographies), book chapters, journal articles, newspaper articles, blogs, case studies, films/documentaries, websites, and reports.

Information on the gender of the professors and authors of course materials was largely available through photos and biographical information on their university departmental websites as well as via library, publisher, and retail websites. Information on the published materials was accessible through my university library system and online sources such as Amazon.com, GoogleBooks, and CourseSmart e-Textbook resource. Authors of other course materials such as newspaper articles, blogs, case studies, films/documentaries, websites, and reports were not included in this portion of the study due to the inability to determine author gender.

Whenever possible, preference was given to verification of gender through the use of gender pronouns in biographical information with the expectation that these pronouns would reflect the self-identified gender of professors and authors. Photos on departmental website or published materials were used only as a backup when gender pronouns were not provided in biographical information, due to the possibility that visual interpretations of the gender of professors and authors may be influenced by societal expectations of gender-conforming visual stereotypes.

Gender of Professors. A recent article examining the status of women in academia states that in the 2005-2006 academic year, women accounted for 41.6% of full-time faculty members (Gee & Norton, 2009). This percentage, however, has been

steadily rising since the early 1980s. Narrowing the focus to the public administration field, a recent NASPAA Diversity Report (Primo, 2013) found that female faculty accounted for 34% out of the 1,644 full-time faculty members in NASPAA accredited programs between 2007 and 2013. This is a notable increase from the 12% of female faculty members in NASPAA accredited programs for 1992-1998, according to the NASPAA Diversity Report of 2000 (as cited by Primo, 2013), but is still lower than the national average across all disciplines.

Table 5

Gender of Professors by University Type

| University Type | | Gender of Professor | | |
|-----------------|------------|---------------------|--------|-------|
| | | Male | Female | Total |
| Private | Count | 8 | 0 | 8 |
| | % of Row | 100.0% | 0.0% | 100% |
| Public | Count | 27 | 13 | 40 |
| | % of Row | 67.5% | 32.5% | 100% |
| Total | Count | 35 | 13 | 48 |
| | % of Total | 72.9 | 27.1% | 100% |

A total of 13 female professors and 35 male professors are listed as instructors in the 48 ethics course syllabi sampled (see Table 5). Nearly three-fourths of the professors in this study are identified as male (73%), and just over one-fourth as female (27%); none of the professors self-identifies as transgendered in any biographical materials. The overall percentage of faculty assigned to teach MPA graduate ethics courses included in this study who are female is less than the national average of female faculty in general

(41.6%) (Gee & Norton, 2009), as well as less than the average of female faculty in public administration (34%) (Primo 2013).

All eight of the professors listed on course syllabi from private universities were male, as compared to the national average of full time male faculty (59.4%) (Gee & Norton, 2009). Men account for more than two-thirds of the professors listed on syllabi from public universities, with women accounting for 33% of those listed. While men account for 100% of professors from private universities in this study, the gender distribution for male/female professors at public universities is closer to national averages. The percentage of women professors at public universities in this study (33%) is consistent with the national average of female faculty in public administration (34%) (Primo 2013), but less than the national average across all disciplines (41.6%) (Gee & Norton, 2009).

Table 6 breaks down the gender distribution of rank of professor in public and private universities. Nearly two-thirds of the courses included in this study are taught by professors at the full or associate professor ranks. According to research by Gee and Norton (2009), men account for 75% of full professors and 61% of associate professors across all academic disciplines. In comparison, male professors from public and private universities combine to account for nearly 80% of full professors in this study, and two thirds of associate professors. The overall percentage of male professors at full and associate professor rank for the courses in this study is close to, but slightly higher than, the national average for male professors of these ranks.

Table 6

Instructor Rank by Gender and University Type

| Professor Rank | | Gender of Professor | | | | Total |
|----------------------------------|------------|---------------------|--------|-------------------|--------|--------|
| | | Private University | | Public University | | |
| | | Male | Female | Male | Female | |
| Full | Count | 4 | 0 | 11 | 4 | 19 |
| | % of Row | 21.1% | 0.0% | 57.9% | 21.1% | 100.0% |
| | % of Total | 8.3% | 0.0% | 22.9% | 8.3% | 39.6% |
| Associate | Count | 2 | 0 | 6 | 4 | 12 |
| | % of Row | 16.7% | 0.0% | 50.0% | 33.3% | 100.0% |
| | % of Total | 4.2% | 0.0% | 12.5% | 8.3% | 25.0% |
| Assistant | Count | 0 | 0 | 1 | 2 | 3 |
| | % of Row | 0.0% | 0.0% | 33.3% | 66.7% | 100.0% |
| | % of Total | 0.0% | 0.0% | 2.1% | 4.2% | 6.3% |
| Non-Tenure Faculty/Clinical | Count | 0 | 0 | 2 | 0 | 2 |
| | % of Row | 0.0% | 0.0% | 100.0% | 0.0% | 100.0% |
| | % of Total | 0.0% | 0.0% | 4.2% | 0.0% | 4.2% |
| Adjunct/Lecturer & Instructor | Count | 2 | 0 | 7 | 3 | 12 |
| | % of Row | 16.7% | 0.0% | 58.3% | 25.0% | 100.0% |
| | % of Total | 4.2% | 0.0% | 14.6% | 6.3% | 25.0% |
| Total | Count | 8 | 0 | 27 | 13 | 48 |
| | % of Total | 16.7% | 0.0% | 56.3% | 27.1% | 100% |

As discussed earlier, men account for 100% of the professors listed on syllabi from private universities. Looking at syllabi provided by public universities in this study shows a closer gender distribution, with male accounting for 57% and females accounting for 27% of the total professors listed. The largest difference among public university

professors is seen in the full professor rank, with 23% of men listed as full professor compared to 8% of women listed as full professor. The percentages within the associate rank are closer with 13% of men and 8% women listed at that rank. According to Gee and Norton's (2009) report, women accounted for slightly more than half of the instructor/lecturer rank (52.8%). In comparison, women account for only 25% of the adjunct/instructor rank for MPA graduate ethics professors included in this study, which is less than the national average. At the same time, women account for 66.7% of the assistant professors in this study, compared to the national average of 46.2%. While it is encouraging that the percentage of female assistant professors in this study appears to be higher than the national average, the total number of syllabi created by the assistant professor rank accounts for only 6% of the syllabi in this study.

The gender inclusion of MPA graduate ethics courses is evidenced through the gender of the instructor, as expressed through gender pronouns in biographical materials and university websites. This indicator is guided by feminist and feminist pedagogical recommendations for visibility and recognition of women (Burnier 1992, 2003b, 2005; Guy, 2010; McGinn & Patterson 2005; Mills & Newman, 2002; Reinharz, 1992; Stivers, 2005; Wyatt-Nichol & Antwi-Boasiako, 2008). Diversity of faculty has also been an emphasis by professional organizations such as the National Association of Schools of Public Affairs and Administration (NASPAA, 2014a). The findings for this section are summarized in Table 7.

Table 7

Summary of Findings: Gender of Professors

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|---|---|--|
| 1a – How are women and gender included within MPA graduate ethics education? | Visibility and Recognition | 73% Male professors 27% Female professors |
| 1c – How are the values of diversity and inclusion, as defined by public administration scholarship and professional organizations, addressed and incorporated within MPA graduate ethics course syllabi? | | Men account for 100% of professors listed in syllabi for private universities. The male/female distribution for public universities is more equitable with women accounting for nearly a third. The male/female distribution in the full and associate professor ranks is similar to the national average in those ranks across academic disciplines. |

Gender of Authors of Course Materials. Attention was then focused on examining the gender of authors of required books, chapters, and journal articles as listed in the course syllabi. A total of 514 books, chapters and journal articles are assigned as required reading that could be categorized based on the information provided in the syllabi. For materials that had multiple authors, each co-author was counted in the author listing by gender (see Table 8). 671 authors and co-authors are listed for the assigned reading materials. Of the 671 authors, 492 (73.3%) were male and 179 (26.7%) were female.

The gender distribution for authors of the required reading materials was further broken down into each type of reading material (books, chapters, and journal articles) as presented in Table 8.

Table 8

Breakdown of Gender of Authors of Required Reading Materials

| Reading Material Type | | Gender of Author* | | | |
|-----------------------|------------|-------------------|-------|--------|-----|
| | | Female | Male | Total | |
| Books | Count | 33 | 123 | 156 | |
| | % of Row | 21.2% | 78.8% | 100.0% | |
| | % of Total | 4.9% | 18.3% | 23.2% | |
| Book Chapters | Count | 47 | 146 | 193 | |
| | % of Row | 24.4% | 75.6% | 100.0% | |
| | % of Total | 7.0% | 21.8% | 28.8% | |
| Journal Articles | Count | 99 | 223 | 322 | |
| | % of Row | 30.7% | 69.3% | 100.0% | |
| | % of Total | 14.8% | 33.2% | 48.0% | |
| | | Count | 179 | 492 | 671 |
| Total | % of Total | 26.7% | 73.3% | 100.0% | |

Note. *For reading materials with multiple authors, each author was counted separately. There were 671 authors/co-authors listed for 514 assigned reading materials.

Table 8 indicates that 5% of required readings are books written by women, while books written by men are nearly one fifth of the required reading materials, among the syllabi included in this study. Journal articles account for nearly half of the assigned reading materials. Journal articles are also the medium where women account for their

largest share of authorship, with nearly 15% of the total assigned reading materials. Women authors account for 31% of the journal articles, compared to less than a quarter of the book chapters (24%) and books (21%). While women still do not have equity in authorship of assigned reading materials, the fact that the medium with the largest share of assigned reading materials is also the medium where women account for their largest percentage of authorship is a hopeful sign for future equity.

It should be noted that this sample of materials was limited only to required books, book chapters, and journal articles. The course syllabi include a large selection of other required materials such as newspaper articles, reports, case studies, blogs, websites, and films that are not included in the study sample because of the difficulty of verifying the gender of the authors for the majority of the materials. Many of the types of materials that are not included in this analysis might be considered non-traditional course materials. The use of non-traditional categories of materials may also signal willingness or independence to move away from the traditionally accepted canon of literature. Therefore, it is possible that there may be even more gender diversity in authorship of the non-traditional materials.

The findings for this section are summarized in Table 9. In this section, the gender representation of MPA graduate ethics courses is interpreted through the gender of the authors of assigned reading materials. This indicator is guided by feminist and feminist pedagogical recommendations for visibility and recognition of women (Burnier 1992, 2003b, 2005; Guy, 2010; McGinn & Patterson 2005; Mills & Newman, 2002; Reinharz, 1992; Stivers, 2005; Wyatt-Nichol & Antwi-Boasiako, 2008). This theme is also linked to the literature discussing empowerment of students through seeing

reflections of themselves in pedagogical components (Burnier, 2005; Mills & Newman, 2002; Templin, 1994).

Table 9

Summary of Findings: Gender of Authors of Course Materials

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|--|---|--|
| 1a – How are women and gender included within MPA graduate ethics education? | Visibility and Recognition Empowerment | Women account for 26.7% of authors of assigned reading materials Men account for 73.3% of authors of assigned reading materials |

Active Representation. Representative bureaucracy theory proposes that having a diversity of personnel (passive representation) is a first step towards active representation whereby the personnel begin to influence policies and actions based on each member’s diverse background (Rainey, 2009; Selden & Selden, 2002; Sowa & Selden, 2003). Based on this theory we might expect that the gender of the MPA ethics professor would have an impact on selection of course materials.

As such, I examined the breakdown of the gender of authors as assigned by male professors and female professors (see Table 10). As noted in the last section, the sample being discussed is limited only to required books, book chapters, and journal articles. Non-traditional categories of materials are not included in this analysis because of the difficulty of verifying the gender of the authors. Of the reading materials included in this study, female faculty members assign materials written by men 67% of the time, whereas male faculty members assign materials written by men nearly 75% of the time. Selection

of assigned reading materials authored by women is slightly more common for courses with female professors; however, male authors still account for two-thirds of the materials assigned by female professors.

Table 10

Gender of Authors of Required Materials as Assigned by Gender of Faculty Member

| Reading Materials | | Professor | | Total |
|-------------------|-------------|----------------|------------------|--------|
| | | Male Professor | Female Professor | |
| Male Author | Count | 405 | 87 | 492 |
| | % of Column | 74.72% | 67.44% | 73.3% |
| Female Authors | Count | 137 | 42 | 179 |
| | % of Column | 25.28% | 32.56% | 26.7% |
| Total | Count | 542 | 129 | 671 |
| | % of Column | 100% | 100% | 100.0% |

As mentioned in the discussion of Table 8, female students have the opportunity to see reflections of themselves through the inclusion of reading materials by female authors 27% of the time in the courses represented by the syllabi in this study. Male students see reflections of themselves in the authorship of 73% of the assigned reading materials in the course syllabi. Per representative bureaucracy active representation theory (Selden & Selden, 2002), female professors should be more likely to assign reading materials by female authors. As seen in Table 10, courses taught by female professors increase the surface level reflection opportunities only slightly, raising it from

25% (male professors assigning female authors) to nearly 33% (female professors assigning female authors).

The inclusion of ethics reading materials by both male and female authors increases the opportunities for students of both genders to see reflections of themselves in their course work (Burnier, 2005; Templin, 1994). Bean (2011) suggested that having the students visualize a dialogue with authors is one method of increasing student engagement and participation (pp. 165–166). Given that past research has suggested a link between student achievement and same gender role models (Johnson, 2014), utilizing reading materials by authors from across the gender and diversity spectrum may help students feel more comfortable engaging with the material.

The required reading materials were examined to see if there were any similarities or patterns in the most commonly assigned materials authored by gender. Literature suggests that professors' selection of course materials is heavily influenced by the canon of literature in a field and, by extension, the readings and materials that they encountered in their past experience as students (Baehr & O'Brien, 1994; Rice, 2010; Templin, 1994). Table 11 shows the most frequently assigned authors from the MPA course syllabi in this study. The second column in the table shows the number of syllabi that have assigned each respective book author.

Table 11

Most Commonly Assigned Books or Book Chapters by Author

| Rank | # of Syllabi in Which the Author(s) Appear(s) | Author(s) | Book or Chapter Title |
|------|---|---|---|
| 1 | 10 | Cooper, Terry L. | <i>The Responsible Administrator: An Approach to Ethics for the Administrative Role</i> |
| 2 | 7 | O'Leary, Rosemary | <i>The Ethics of Dissent: Managing Guerrilla Government</i> |
| 2 | 7 | Svara, James | <i>The Ethics Primer for Public Administrators in Government and Nonprofit Organizations</i> |
| 3 | 6 | Gutmann, Amy & Thompson, Dennis F. (Eds.) | <i>*Ethics and Politics: Cases and Comments</i> |
| 4 | 5 | Dobel, J. Patrick | <i>Public Integrity</i> |
| 4 | 5 | Lewis, Carol W. & Gilman, Stuart C. | <i>The Ethics Challenge in Public Service: A Problem Solving Guide</i> |
| 4 | 5 | Bok, Sissela | <i>*Lying: Moral Choice in Public and Private Life</i> |
| 4 | 5 | Bowman, James S. | <i>*Ethical Frontiers in Public Management: Seeking New Strategies for Resolving Ethical Dilemmas</i> |

Note. *Some courses assigned specific chapters for reading rather than the entire book.

Out of the 244 assigned books and book chapters found in the syllabi included in this study, only eight books are assigned reading in five or more syllabi. At the other end of the spectrum, 138 books (56.56%) are assigned in only one class each. This suggests that there is not a consensus in popular authors or books in the MPA ethics syllabi in this study. Instead, professors are assigning a multitude of different reading materials,

covering a broad range of subject matters (course topics are discussed in more detail in Chapter 6). Despite the variety in type of assigned reading material (see Table 8), and the broad range of books/book chapters that are assigned, women still make up a small percentage of authors (see Table 10). Therefore, the small percentage of women-authored reading materials assigned by women professors in this study cannot be explained solely by the argument suggesting that professors are heavily influenced by the canon of literature or their past experience as students.

Table 12 summarizes the findings for this Tier 1 indicator. In this section, the gender representation of MPA graduate ethics syllabi is interpreted through an analysis of a gendered selection of assigned reading materials. This indicator is guided by feminist and feminist pedagogical recommendations on empowerment of students through self-reflection in pedagogical components (Burnier, 2005; Templin, 1994). This indicator is also linked to passive/active representative bureaucracy theory (Rainey, 2009; Selden & Selden, 2002; Sowa & Selden, 2003).

Table 12

Summary of Findings: Active Representation

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|--|---|--|
| 1a – How are women and gender included within MPA graduate ethics education? | Empowerment Changing from monocultural, Eurocentrist, male dominated culture | Female authors are assigned 32.6% of the time in syllabi with a female professor, compared to 25.3% of the syllabi with a male professor |

Chapter Summary

This chapter focuses on whether women and gender were present in graduate MPA courses via an examination of course syllabi obtained from 48 NASPAA accredited public administration programs. The specific area of emphasis in this section was to determine whether men and women are included as instructors or as authors of assigned course materials. The gender representation of professors was also examined in relation to impacts on gender representation among assigned reading materials listed in the MPA ethics course syllabi.

The findings in Tier 1 indicators show that both genders are represented as instructors and authors of course material. Men account for the majority of instructors of MPA graduate ethics syllabi in this study, and the literature assigned in these syllabi is predominantly authored by men. The inclusion of women (or any other diversity category) as instructors or authors of assigned reading materials does not guarantee gender equity within education. Men are equally capable of incorporating gender equity discussions within their classrooms and women are equally capable of ignoring gender equity discussions. However, the inclusion of women may be a symbolic visual reinforcement of the value and importance afforded to gender equity, and may help foster participation and engagement by allowing students to see reflections of themselves.

In Chapter 5, the analysis turns to gender inclusion in terms of MPA ethics course design as reflected in the course syllabi.

CHAPTER V. GENDER INCLUSION IN MPA ETHICS COURSE DESIGN (TIER 2)

In this chapter, I examine how women, gender, and/or diversity are included in course designs. The components of this chapter ultimately form the basis for Tier 2 of the Gender Inclusion Model discussed in the concluding chapter. Tier 2 focuses on how gender is incorporated within the design and structure of the course as described in the syllabi. Material within this chapter is used to support research questions one and two. Specifically this tier examines how feminist theories, feminist pedagogical recommendations, and public service diversity and inclusion values are incorporated in course designs and policies that create an atmosphere open to gender and diversity inclusion.

Literature Review

Designing a course involves a multitude of decisions by educators prior to putting together a syllabus. These decisions include a focus on learning objectives, goals, and outcomes, and how materials will be presented to the student, before moving forward with selecting textbooks or creating class assignments (Carnegie Mellon University, n.d.a; Hawk & Shah, 2014). Some education advocates suggest that course design actually entails working backwards from the desired end goals for a class (Vanderbilt University Center for Teaching, n.d.a; Wiggins & McTighe, 2005). According to Wiggins and McTighe (2005), once professors identify the intended student learning outcomes they can then work backwards to break down the course and syllabus design into various components focusing on foundational concepts, critical thinking, as

well as integration, application, and presentation of course material. The backwards course design also suggests incorporating a focus on the “human dimension [and] caring” (Vanderbilt University Center for Teaching, n.d.b, p. 258) by calling for attention to how students will be interacting amongst themselves and with the instructor, as well as how the course structure and materials will change or impact participants emotions and values.

Course descriptions, as well as course objectives and goals, are perhaps the clearest method for professors to describe the intended focus of a course. They provide detail and specifics on the course topics and on expectations for student learning. They are also a method of expressing the underlying values and direction that the professor is intending for the course (Svinicki & McKeachie, 2011). They are a vehicle to establish communication between professor and student. Course goals are useful guides for the student to understand the intended direction of a course and what will be taught, while learning objectives help clarifying course evaluations and results (DePaul University, 2014). Textbooks, assignments, and pedagogy all trace back to the course objectives and goals as the central point in a syllabus (Svinicki & McKeachie, 2011).

A consistent theme in the feminist literature called for a broader representation of voices and experiences within discourse and decision-making (Hutchinson & Mann, 2006; Patterson, 2000). Feminist pedagogy emphasized the importance of including discussions from a variety of perspectives (Burnier, 2003b; Middleton, 1993), rather than simply a few dominant perspectives traditionally representative of a White, male, Eurocentric emphasis (O’Brien, 1998; Rice, 2010; Templin, 1994). One well-known feminist ethics perspective focused on incorporating “different voices” and different approaches to moral reasoning and decision-making (Gilligan, 1993). Miller (1998)

contended that inclusion is a two-step process. The first step is seeking out and including voices and perspectives from a diversity of groups. Equally important in the inclusion process, is the understanding that diversity and difference adds value and advantage, rather than obstacles.

Burnier (2003a, 2003b) used the “voice metaphor” to highlight efforts to allow greater participation and attention to women’s needs and experiences within the political and cultural spheres. Brady (1998) emphasized the importance of students incorporating their personal stories and histories in the classroom as a way of exploring difference and expanding pluralism and discourse. Friedman (1995) discussed efforts to improve communication and discourse and avoid silencing the voices of anyone who is not a “White, Western, middle-class, heterosexual feminist” (p. 58).

Feminist theories advocated for the inclusion of personal and lived experience within the classroom (Brady, 1998; Fisher, 2001). Much of the feminist literature discussed the personalizing of assignments and subject matter within the student experience. Middleton (1993) advocated for personalization in terms of the professor as well. This may entail instructors incorporating their own personal experience within course subjects, particularly when the instructor’s personal experience can enhance the material from nontraditional, nonconformist, or diverse perspectives.

Ronnau (1994) suggested that in order to succeed in building culturally diverse classrooms, educators must create a learning environment where students have not just an opportunity to broaden their awareness and knowledge about various cultures, but the freedom to question and engage their own cultural backgrounds as well as those of their classmates. At the same time, research has suggested that women are often less vocally

participative in classrooms than their male counterparts (Patterson, 2000). Bamberg et al. (2002) suggested including some form of statement within the course syllabus promoting the free and respectful exchange of ideas as an essential step in underscoring a respect for diversity of opinions and social identities. Attempts to incorporate gender inclusive course assignments (as discussed in Chapter 6) will be less effective if they are not also accompanied by a classroom environment that encourages participation from all students.

Fisher (2001) discussed the importance within feminist pedagogy of incorporating personal experience and diversity of opinions into the classroom. At the same time she recognized the challenge of creating a classroom environment where students feel safe to voice their personal experience, values, and opinions, as well as feel safe to disagree with or question their fellow students. Feminist pedagogy and diversity literature suggested that an emphasis on confidentiality and privacy within the classroom and course assignments is an important tool in promoting a safe and welcoming classroom environment, particularly for those assignments and discussions focusing on personal experience (Browne, 2005; Disch & Thompson, 1990; Fisher, 2001; Mattingly, 1994).

Course design also includes decisions on pedagogy and course grading. Maher and Thompson Tetreault (2001) advocated moving away from traditional teacher-centered pedagogy, such as lectures, that can be interpreted as a “patriarchal...manipulative” (p. 3) structure with the dominant authority resting solely in the professor. They proposed that traditional methods of instruction force students into a restrictive learning relationship where power is centered in one individual and the students must conform to knowledge acquisition from the dominant individual or perspective. Feminist pedagogy, according to these authors, allows for a joint

“exploration” (Maher & Thompson Tetreault, 2001, p. 17) of knowledge driven by the students. This exploration, when combined with ungraded assignments, allows for freedom and nonconformity within the social construction of knowledge.

Fisher (2001) took a different approach to lecturing. Rather than dismiss lecturing as one-dimensional representations of traditional, dominant authority structures, she suggested that lecturing may be viewed as feminist depending on the presentation style. Lectures that include discussions of the experiences of women (and all minorities), the impact of the subject matter on various groups, an openness to personal feelings and opinions, as well as a freedom to question authority and institutional norms, fall within feminist pedagogical recommendations.

Grading and assessment are key methods of student motivation (Ames, 1992; Carnegie Mellon University, n.d.b), as well as indicators of the value afforded to course activities and requirements (Wilson, 1994). Maher and Thompson Tetreault (2001) contended that grading is an expression of power and dominance that risks silencing students by forcing them to conform to the dictates and opinions of professors and experts. This silencing effect may be magnified in assignments with personal aspects. Therefore, ungraded assignments may help create nonjudgmental spaces, allow students to more freely express themselves and provide space for nonconformist expression (Fisher, 2001; Maher & Thompson Tetreault, 2001; Roy & Schen, 1993).

In addition to decisions on lecturing and grading, professors have a wide variety of pedagogical options to consider as they design their courses. One type of alternative learning structure that has been promoted for use with diversity studies is “andragogy.” Andragogy is an alternative pedagogy of shared learning responsibilities between

instructors and adult students (Knowles as cited by Rubaii-Barrett, 2006). Within andragogy, the instructor serves more as a facilitator and a guide in the learning process, as opposed to the expert in a centralized power structure (Fornaciari & Dean, 2014). This type of learning process has also been described as collaborative or joint learning (Ochoa & Pershing, 2011). Gawelek, Mulqueen, and Mattuck Tarule (1994) described this alternative pedagogy as a collaborative “co-creation of knowledge” (pp. 182–183) based on the individual needs and experiences of each student. Ochoa and Pershing (2011) discussed how collaborative learning has been used within Women’s Studies programs as a way to move away from a centralized authority figure (instructor) while empowering students in the learning process. Collaborative learning is often combined with group projects and peer interaction (Roy & Schen, 1993).

Analysis of Course Design

This chapter includes discussion of indicators that form Tier 2 of the Gender Inclusion Model discussed in Chapter 8. The six indicators featured in this chapter are: Public Service Values; Voices and Perspectives; Course Environment; Family Responsibility Policies; Lectures and Grading; and Alternative Pedagogy. While these indicators do not directly examine gender and diversity in course syllabi, they are used to examine how course design is used to create opportunities for gender inclusion in the classroom.

To pursue inquiry into course design, the first sections in the syllabus that received detailed attention were the course descriptions and course objectives. While interpretations of the course descriptions and objectives sections were incorporated into discussions in several later chapters and subsections, their most significant findings can

be found in the ensuing *Voices and Perspectives* section that focuses on pluralism within the classroom discourse, as well as the *Public Service Values* Section.

Findings discussed in the second chapter subsection, *Course Environment*, were found in various sections throughout the course syllabi including the course descriptions and objectives, course policies, official university policies, value statements, assignment and grading descriptions, and course topics. Each syllabus was coded as part of the broad coding node called ENVIRONMENT. Material included in the ENVIRONMENT node was downloaded and printed for closer evaluation and hand coding. The detailed review included coding for themes, frequent phrases, official or unofficial policies, underlying messages, as well as being rated for strength of message. A subset of the environment theme that emerged during the coding process is discussed within the *Family Responsibility Policies* section. Materials for the *Lectures and Grading* section and the *Alternative Pedagogy* section were pulled from throughout the syllabi, but were primarily located in the assignment descriptions and course objectives.

Public Service Values. Attention is devoted to how gender, diversity, and social equity are addressed within course topics (in Chapter 6) and in course environment policies discussed later in this chapter. In this section, attention is devoted to examining how public service values, such as diversity, social equity, and inclusion are included in other areas of the course syllabi.

Social equity within public administration discourse is usually focused on the concepts of fairness, justice, and equality (Frederickson, 2010). These concepts can easily be viewed through a gendered lens in terms of their social, economic, and political impacts on equality for men and women (Cyrus as cited by Goodman & Schapiro, 1997).

More recently, social equity discourse has focused on cultural competency and inclusion, particularly in regards to discrimination, equal opportunity, democracy, representation, and distributive justice (Svara & Brunet, 2004).

The inclusion of public service values is accomplished in a number of syllabi through discussions of democracy, justice, and discretion as part of the ethical responsibilities of public servants. In some cases, these discussions are focused directly on equity and fairness in regards to the impacts of distributive justice. Other syllabi address these values directly by including definitions of public service values, as well as including policy standards promoted by leading public administration professional organizations. References to public service values were commonly found in the course descriptions and objectives sections with regard to meeting the needs of a “diverse and changing workforce and citizenry” (SBB44).

One syllabus (SBG15) introduces the subjects by including a definition of “public service values [such as] responsiveness, accountability, transparency, civic virtue, social equity, participatory processes, due process, and respect for human rights and diversity.” Public service values in this syllabus are also included among the course outcomes, as well as reinforced by several readings/course topics in the weekly schedule. Another syllabus incorporates public service values by *twice* reprinting NASPAA Student Learning Outcomes that called for students to learn about a “public service perspective” as well as being able to “communicate and interact productively with a diverse and changing workforce and citizenry” (SBB10).

Another syllabus emphasizes the importance of public service values by stating that the “major part of the course is devoted to...public service values that are at the heart

of the American political system: liberty, property and equality” (SBB14). This same course expands on the concept of equality within the course description by focusing on that topic in relation to race, gender, sexual identity, and economics. The course focuses on equality, or more specifically inequality, by discussing how it is impacted by discretionary decision-making and distributive justice. Perhaps the clearest representation of public service values is expressed in the course objectives for SBG43: “Identify major streams of moral and ethical reasoning in public discourse and how diversity, dissent, and deliberation are key factors in public moral reasoning.”

Table 13 summarizes the findings for this Tier 2 indicator. In this section, the MPA graduate ethics syllabi are analyzed for efforts to incorporate public service values in the course design. This indicator is guided by feminist and feminist pedagogical recommendations for representation and participation by a broad spectrum of voices (Bamberg et al., 2002; Gilligan, 1993; Ronnau, 1994; White 2004). The inclusion of public service values in areas such as the course description and course objectives, provides an early and strong message by professors that diversity and social equity are valued and respected.

Table 13

Summary of Findings: Public Service Values

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|---|--|--|
| 1c – How are the values of diversity and inclusion, as defined by public administration scholarship and professional organizations, addressed and incorporated within MPA graduate ethics course syllabi? | Broad representation of voices, experiences and perspectives Responsiveness | Included through reprints of public service and social equity standards of public administration professional organizations. Included through descriptions and definitions (of PSV) in course objectives and course descriptions. Expressed by variations of NASPAA Core Competency: “To communicate and interact productively with a diverse and changing workforce and citizenry.” (SBB44) |

The next section discusses other ways the syllabi addressed values such as diversity and inclusion through efforts to encourage diversity of involvement and perspectives within the classroom discourse.

Voices and Perspectives. Course descriptions can serve a two-fold purpose. Descriptions included in a syllabus may be short and simple reprints of official university descriptions for the course. A course description may also be a more personal statement by the professor describing the overall focus and direction that the professor is taking for the course. These descriptions by the professor often are in addition to official university descriptions. They present promising locations for value and focus statements connected to course design choices by each professor.

Course objectives and goals also serve an important purpose within course design. They help express the tone and underlying value structure for a course and therefore are an obvious choice for attention in this study. Much like the influence of discretion on the actions of public administrators, Svinicki and McKeachie (2011) argued that the personal values and beliefs of educators influence their teaching. In Svinicki and McKeachie's view, these influences should be reflected in course goals and objectives so as to promote an honest and upfront exchange between teacher and student.

An important value statement that many professors included concerned "perspectives" within the course descriptions and objectives sections. The discussion ranged from statements implying limitations on perspectives, to those that were open and welcoming to the idea that there were multiple, diverse, and equally valid perspectives. Statements interpreted as implying limitations or narrowed perspectives include examples such as "we will consider appropriate ethical norms and principles for these roles" (SVB41) or "traditional approach to ethics and compliance" (SBB30). The statements serve to narrow the range of perspectives that will be discussed in class only to those that the professor feels are traditional or appropriate.

At the other end of the spectrum, numerous syllabi included statements reinforcing to students that there were be multiple perspectives and interpretations of the course topics that would be addressed throughout the course. These statements help set a tone of openness to thoughts, interpretations, and diversity of opinion.

Several syllabi include language acknowledging that ethics in the public sector is a complex topic, which can be addressed in many different ways (SBB11, SBB34, SBB46, SBG15, SVB20). Syllabi use phrases such as the course would establish "no

single truth or perspective” (SVB09), and that there is a “diversity of moral viewpoints” (SBB31) to clearly indicate their openness to multiple perspectives within the study of ethics.

Other language in syllabi addresses the impact of different, or evolving, cultural values on the study of ethics. One example of cultural impact can be seen in the statement, “...national (and subnational) cultures also impact how all aspects of public service, including ethics, are carried out” (SBB34). Another syllabus acknowledges evolving cultural values and perspectives within a discussion of equality and diversity in the course description:

...what counts for equality has undergone dramatic shifts over the course of American history with contested views of where the line should be drawn with respect to the kinds of inequality (i.e. race, gender, sexual identity, economic, etc.) that should be covered by the equal protection clause of the constitution. (SBB14)

Often statements on multiple perspectives are paired with discussion of competing values and how difference of opinion is welcomed and healthy in the learning environment, as well as in the public administration environment. Some syllabi include separate policy statements to address tolerance and respect for opinions (as discussed later in this chapter). Other syllabi include simple statements such as, “in a democracy, tolerance for different values is a necessity...,” (SVB18) within the course descriptions.

Acknowledgement of multiple perspectives is also implied through discussion of conflict, dissent, and competing values (SBB31, SBB46, SVB09, SVB20). Three syllabi link discussion of dissent and competing values directly with discussion of diversity and

equality. The first syllabus emphasizes the link between diversity and dissent through the following course objective: “Identify major streams of moral and ethical reasoning in public discourse and how diversity, dissent, and deliberation are key factors in public moral reasoning” (SBG43). The recognition and acceptance of competing interpretation of values is demonstrated in two excerpts from course descriptions. The first syllabus discusses how “conflicting values and strongly-held preferences” (SVB20) can impact public sector issues and decision-making. The second syllabus links the discussion of competing values directly with equality in the course description by stating “This course is about competing values in the public administration workplace – competing good things such as fairness, openness, justice, liberty, equality etc.” (SBB08)

Often when there is discussion of conflict and debate within the public administration field, the ethical environment, or the classroom environment, these statements are paired with pleas for tolerance and respect for citizens, coworkers, and classmates (SVB09, SVB18, SVB06). Examples include statements focusing on “reasoned” differences of opinion and “ongoing engagements with classmates and authors who may have different commitments” (SBB46). Statements acknowledging diversity of perspectives and the inevitable conflict/debate that goes along with that, paired with statements of respect and tolerance, set a subtle but strong environmental tone. The course environment is discussed in further detail in the next chapter subsection.

One syllabus presents an interesting potential contradiction among learning objectives (SBB11). The syllabus includes acknowledgement of “different perspectives” and “different theoretical perspectives” in ethics and decision-making, but follows those

course objectives with an objective to “learn how to behave as a responsible public employee and citizen.” The syllabus acknowledges diversity of views, but immediately follows that with the implication that there is a proper or “responsible” way of behaving. This latter statement may contradict the claim that different ways of behaving might be equally “responsible.”

Another syllabus includes numerous statements implying multiple and diverse perspectives, as well as significant discussion on conflict, debate, and respect. As compared to many of the other syllabi, this syllabus (SBG16) emphasizes not only that there are a variety of different perspectives, but also encourages students to question and debate those perspectives (see Table 14).

Table 14

Statements in SBG16 Syllabus Regarding Diversity of Perspectives

| Diversity of Perspectives | Theme |
|--|-----------------------------------|
| “Appreciating the need for questioning (skepticism), integrity, and imagination” | Freedom to question/dissent |
| “Be a skeptic!” | Freedom to question/dissent |
| “Analyze information from any epistemological mode (whether from a religious mode, authority, or produced by scientific research)” | Diversity of opinion/perspectives |

These statements in the course objectives section of SBG16 are also accompanied by several statements on the importance of respect and keeping an open mind. Out of SBG16’s 27 listed objectives, two clear objectives deal with conflict, mentioning “how to apply conflict resolution skills,” as well as discussion of the “fundamentals of debate...both sides of a debate and being able to actively listen.” These statements are

then followed up with a concluding objective (#27) that sets a clear tone of creating an environment of openness, acceptance and respect:

That it is not about being right! But, it is about being able to critically think about and listen to multiple points of views [sic], keeping an open mind. You may not agree with others, but I expect that you will be able to actively, respectfully, and civilly listen to their opinions. (SBG16)

Feminist theories and pedagogy emphasize the importance of incorporating and acknowledging multiple perspectives as a method of moving away from traditional status quo perspectives that are heavily influenced by existing power inequities. Two syllabi (SBB40 and SBB42) include acknowledgement of multiple perspectives, and yet both syllabi then state that the course would focus on only a limited number of perspectives. The first syllabus stated that students would “compare and contrast major currents of thought in the Western intellectual tradition,” but then limited the discussion to “three principal approaches” (SBB40). The second syllabus included an acknowledgement of multiple perspectives, yet followed by stating that the course would focus only “dominant theoretical perspectives” (SBB42). These excerpts provide an acknowledgement of multiple perspectives while limiting approaches to those in the Western tradition.

This method of narrowing the scope of inquiry within courses could simply be necessitated by time limitations for courses, or based on personal preference or areas of expertise of the professors. They could also be interpreted, within feminist theories, as sub-textual messages that imply an androcentric bias, or reinforcement of the status quo (Burnier, 2012; O’Brien, 1998; Rice, 2010; Templin, 1994). The acknowledgement of multiple perspectives, while at the same time focusing only on dominant perspectives,

could be interpreted as setting the foundation for a non-inclusive classroom that is restrictive for women or diversity groups, as well as intimidating to diversity of thought or opinions.

Course descriptions and objectives sections also emphasize an openness to diversity of perspective by encouraging students to analyze the course material through their personal values system and professional careers (SBB23, SBG05, SVB09, SVB09).

This is demonstrated by the statement:

Class members will also be asked to take this course personally, rather than simply as an intellectual exercise. Specifically, you will be afforded the opportunity to reflect, both individually and with one another, on personal and professional dilemmas that involve questions of ethics and responsibility. (SVB09)

Twenty of the 48 course syllabi include some mention of personalizing the course material through student's individual beliefs or professional situations. Acknowledging that students have personal beliefs, and encouraging them to address those beliefs during the class, signals openness to diversity of opinion. This may, in turn, encourage participation by a broader range of students in classroom discourse.

Another variation on personalizing the course material is the use of hypothetical examples, focusing on family considerations, which are included in the course description section. One syllabus focuses on trying to connect public service ethics with an individual's private life through the following example:

When is it appropriate to take a loved one off life support systems? Is it ok to tell a 3 year-old that there is a Santa Claus or tooth fairy? How is this different than

withholding information from your parent or your six-year-old daughter that they have only six months to live? And how is this different still than withholding information from citizens? (SBB14)

In this section, the MPA graduate ethics syllabi are analyzed for methods used in to broaden or limit the diversity of voice and perspectives through the course design. The findings for this indicator are summarized in Table 15. This indicator is guided by feminist and feminist pedagogical recommendations for representation and participation by a broad spectrum of voices (Bamberg et al., 2002; Gilligan, 1993; Ronnau, 1994; White, 2004). This indicator is also influenced by the feminist pedagogical literature on learning as a joint or co-creation process (Gawelek et al., 1994; Ochoa & Pershing, 2011).

Table 15

Summary of Findings: Voices and Perspectives

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|--|---|--|
| 2a - How are feminist pedagogical recommendations incorporated and expressed in the course design of MPA graduate ethics course syllabi? | <p>Broad representation of voices, experiences and perspectives</p> <p>Changing from monocultural, Eurocentrist, male dominated perspectives</p> <p>Personal/lived experience</p> <p>Co-creation of knowledge</p> | <p>In some syllabi, course descriptions include statements implying limitations on accepted ethical perspectives.</p> <p>Other syllabi include statements emphasizing multiple, diverse, and equally valid perspectives.</p> <p>Course descriptions often pair discussion of dissent/competing values with statements on the benefits of discourse and debate.</p> <p>Approximately 10% of the course syllabi include statements urging students to view/apply the course material through their personal experiences or personal career settings.</p> |

Many syllabi include acknowledgement that there are multiple and diverse perspectives that are useful, and equally valid, as a lens to examine the course subject. Encouraging students to utilize their diverse voices and cultural values broadens the range of discourse and helps create a more open and inclusive classroom environment. This diversity of voice and perspective also helps change the power dynamic and move the learning process away from traditional monocultural, Eurocentrist, male-dominated perspectives, as suggested by the feminist literature (Burnier, 2003b; Friedman, 1995; Gilligan, 1993; O'Brien, 1998; Rice, 2010; Templin, 1994).

Course Environment. Based on the literature advocating for participation of a broad range of students and opinions, I examined the course syllabi for methods that could be used to create a welcoming classroom environment. Many of the syllabi that felt most inclusive, to women and other groups, contain specific statements attempting to foster an environment of openness and respect for diversity of opinions and diversity of students. These statements range from a simple request for civility and respect, to long statements about human dignity, equality, freedom of thought/speech, mutual respect, and safe environments.

Several of the syllabi discuss the classroom environment in terms of creating a safe and welcoming environment for all students. The discussions within these syllabi seek to connect statements on student behavior and conduct, to creation of an environment that would enhance the learning process. This is demonstrated through efforts to make students feel safe to engage in ethics discourse and classroom debate, discuss controversial or political subjects, or incorporate personal experience into ethical discussions and assignments. Efforts to create a learning-conducive environment include simple statements such as “generate a positive learning environment” (SBG05), or “encouraged to contribute to an ideal learning environment where everyone learns from everyone else” (SVB04).

Two of the syllabi present the best examples of attempts to create this type of course. The first syllabus has a number of statements throughout the document discussing the learning environment and respect for individuals. The syllabus also includes a long section discussing the professor’s teaching philosophy, along with a statement linking the course environment to the learning process:

Freedom of Thought, Speech and Mutual Respect. I believe the best atmosphere for learning to take place is one in which individuals [are] free to express their own views and respect the rights of others to share their perspectives. (SBG05)

The second inclusive example (SBG35) includes statements creating a “comfortable learning environment where you can feel free to ask questions” and the expectation for polite behavior and an openness to difference among classmates. This syllabus also mentions creating “a safe and productive learning environment” in three separate locations of the syllabus.

One of the key environment themes found in all the syllabi was *respect*. This theme is most commonly represented using the word respect, but other variations of the theme are expressed as collegial, thoughtful, civility, and human dignity (see Table 16). Many of these statements explicitly linked respect for classmates as a way to improve the learning environment.

Table 16

Statements Reflecting the Theme of Respect

| Statement | Syllabus Code |
|---|---------------|
| “appropriate academic conduct means maintaining a safe learning environment based on mutual respect and civility” | SBB25 |
| “The purpose of these principles is to create an educational climate of excellence and civility... to be concerned for each person...these principles are created to ensure the rights and privileges of all and to preserve the integrity of our learning” | SVB17 |
| “respecting human dignity...respect individuals, encourage participation, explore and resolve differences collaboratively” | SVB48 |
| “expected to act with civility and personal integrity, respecting other students’ dignity, rights, and property” | SBB11 |

Several syllabi seek to create an inclusive and respectful classroom atmosphere by emphasizing professionalism in student interaction. This is accomplished through language such as “professional decorum” (SBB11), “respectful and professional” (SBG16), and “cordial and professional demeanor” (SBG35). Some statements concerning behavior are obvious and blunt, such as “No form of wretched behavior or harassment will be tolerated” (SBB33). Other statements are more subtle; such as, “please be respectful of your classmates in class discussion” (SBG02) or “please be considerate of your classmates” (SBB29). A small sampling of syllabi attempt to create the standards of behavior through discussions of manners and etiquette (SBB29, SBG01), or rudeness and “egregious” behavior (SBB29).

Another course design theme focuses on creating an environment of tolerance. This is often stressed in terms of respecting classmates who may have values and opinions that differ from one’s own. One example of this type of statement encourages

students to keep an “open mind to diverse ideas from your readings and your colleagues” (SBG35). The themes of tolerance and respect in the classroom environment are more commonly represented in punitive or negative statements, as shown in Table 17.

Table 17

Punitive Statements Attempting to Encourage Tolerance

| Statement | Syllabus Code |
|--|---------------|
| “bad manners will not be tolerated...and will result in 0 points earned” | SBG01 |
| “Repeated misconduct may result in being blocked from online discussions, receiving a grade penalty, or being recommended for dismissal from the course” | SBB25 |

Another theme found within the environment statements centers on concern for privacy and confidentiality among the class discussions and assignments (SBG35, SBB08, SBB25, SBG21). This is consistent with feminist pedagogical recommendations for creating a climate where students can engage in discussions of controversial topics or incorporate personal life experiences without fear of personal attacks, repercussions, or violations of confidentiality (Fisher, 2001; Mattingly, 1994).

In this section, the MPA graduate ethics syllabi are analyzed for methods used to encourage participation from all students. A key method of encouraging the participation of a diverse student body is through the creation of a welcoming, respectful, and inclusive course environment (Bamberg et al., 2002; Ronnau, 1994). The findings for this indicator are summarized in Table 18. This indicator is guided by feminist and feminist pedagogical recommendations for representation and participation by a broad spectrum of voices (Bamberg et al., 2002; Gilligan, 1993; Ronnau, 1994; White, 2004).

Table 18

Summary of Findings: Course Environment

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|--|---|--|
| 1b – How do the MPA ethics syllabi reflect or reinforce gender inclusive course design and themes? | Freedom to question and engage Respect for diversity of opinion and identity | Many syllabi include statements or policies emphasizing respect, tolerance and professional conduct. These statements help to create a safe environment that encourages freedom of thought and participation. |
| 2a - How are feminist pedagogical recommendations incorporated and expressed in the course design of MPA graduate ethics course syllabi? | Participation | Most course environment policies or statements are phrased as encouragement for respectful (positive) behavior. Some syllabi address course environment and behavior through punitive policies affecting grades or participation. |

Family Responsibilities. Other syllabi address the course environment by including policies or statements concerning student’s personal/family responsibilities. Some syllabi acknowledge potential family responsibilities for the students, but also indicate that no special considerations would be provided for missed class sessions or assignments. These responsibilities are referred to variously as family emergencies (SBG02, SBG01, SBG13, SBB08, SBB12), personal circumstances or emergencies (SBG35, SBG15), and unavoidable circumstances (SVB17, SVB48, SBG24, SBB22, SBB23).

Most syllabi that acknowledge family responsibilities state that students should contact the instructor “as soon as possible” to discuss the situation, with the implication

being that some consideration in class attendance and/or late work might be considered. Others state that no consideration would be given except for extraordinary circumstances, such as hospitalization (SBG24, SBB22, SBB23) or medical reasons supported by doctor's notes (SBG15, SBB38). Two syllabi state that no exceptions would be considered "regardless of the reason" (SBB07, SBG43). Specific make-up policies for students with a valid absence, including those for family responsibilities, are included in two courses (SBG13, SBB08).

This section discusses family responsibility policies as an extension of the safe and welcoming course environment indicator in the previous section. The findings for this section are summarized in Table 19.

Table 19

Summary of Findings: Family Responsibilities

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|--|---|---|
| 1b – How do the MPA ethics syllabi reflect or reinforce gender inclusive course design and themes? | Participation | A number of syllabi include statements or course policies acknowledging family responsibilities. Only two syllabi have official make-up assignments for family emergencies. Two syllabi state that no exceptions in attendance or late assignments are accepted for any reason. |
| 2a - How are feminist pedagogical recommendations incorporated and expressed in the course design of MPA graduate ethics course syllabi? | | Most common statement that students should contact the professor as soon as possible to discuss. |

Feminist literature draws attention to the gender discourse in domestic responsibilities, whereby women still take on a disproportionate share of responsibility for childcare, elder care and household duties (Outshoorn, 2002; Stivers, 2002). Course policies that acknowledge potential family responsibilities for students help create a course environment where students feel welcome and encouraged to participate. Given that women traditionally have a larger family obligation, they could be positively impacted by the inclusion of family-friendly policies.

A number of syllabi include policies allowing for flexibility in attendance and make-up assignments for students with conflicting family responsibilities. While this helps open the door for participation by students of both genders who have family obligations, it may have a larger impact on women. Therefore, the inclusion of family-friendly policies helps create a gender inclusive environment in the classroom.

Lectures and Grading. Feminist pedagogical literature discusses moving away from traditional pedagogy where power and discussion is centralized with the professor (Maher & Thompson Tetreault, 2001). Therefore, the syllabi were examined to see how each professor structures lectures and class discussions, and whether students are encouraged to question and challenge the material. As graduate level ethics courses, it was expected that the majority of course syllabi would be classified as seminar-style. A dozen of the syllabi included course teaching style descriptions focusing on wording such as “seminar” or “discussion based.” No formal identification of teaching style is listed in 18 of the syllabi, although the vast majority of these syllabi include class discussion as part of the formal grading requirements.

Seven syllabi describe the courses as online and therefore predominantly focus around discussion board postings. A quarter of the syllabi contain descriptions of teaching styles that include lectures (lecture, lecturettes, mini lectures). One syllabus describes these lectures as “introduction to assigned topics” before the students break into discussion groups. A separate syllabus has no indication of teaching style, but a review of the grading requirements shows that none of the course grade was devoted to class participation or discussion.

Only 12 of the 48 syllabi include mention of lectures as part of the teaching style, and all but one (or possibly two) of those combined lectures with class discussions, case studies, and group presentations. Three quarters of the syllabi describe themselves as seminar and discussion based or have significant portions of the course grade focused on class participation and discussion based activities.

Group projects are also used as a method of broadening the power dynamics and voices involved in class lecturing in at least two syllabi. Group projects on two syllabi (SVB09, SBB23) are described as group presentations with the students leading the follow-up class discussion. Students are also encouraged to assign activities or responsibilities to the student audience members to make presentations and discussions more interactive. The group projects in these two syllabi could be interpreted as a way of including traditional lectures in the classroom while at the same time allowing for the presentation of course material from perspectives other than that of the professor. This could be an intentional decision to broaden the voices and perspectives in the classroom or simply a pedagogical preference by the professor.

Variation in course design and pedagogy was also seen in a few syllabi through grading policies. A few syllabi experiment with alternative [non]-assessment methods for assignments that required students to personalize the material. Two syllabi include required assignments that are listed as ungraded. Both of these ungraded assignments contain instructions that the students should personalize their writing, with one syllabus stating, “make this essay as personal as possible” (SVB09), and the other asking students to discuss their personal values and how they apply them to decision-making (SBB45).

Grading assignments, especially those emphasizing personal experience or examination of personal values, may signal the importance of those pedagogical choices. At the same time, grading these assignments may force students to comply with dominant themes and cultures, or subtly silence student voices or opinions. When viewed through a feminist lens, ungraded assignments allow more freedom for students to create their own meanings and interpretations of knowledge in relation to their personal experiences.

Other courses use grading to decentralize power and give students a stronger voice. This is accomplished through several syllabi using peer feedback as part as part of the grading for group projects (SVB48, SBG05 SBB26, SBB34). Two of these syllabi indicate that each group would receive an overall grade for group projects, but that the individual grades would vary based on feedback and evaluations from the group members. One of these syllabi also states that feedback from the entire class would impact grades for group presentations. The fourth syllabus incorporates peer feedback and grading via “home groups.” Each member of a home group writes evaluations of their individual group members, the overall group, as well as a self-evaluation. These

evaluations are then exchanged and discussed within the group, as well as provided to the professor for input on grading.

Grading is commonly used as an assessment measure of student learning and motivation (Ames, 1992). Grading has also been interpreted in the feminist literature as a mechanism of power and authority that stifles student creativity and freedom (Fisher, 2001; Maher & Thompson Tetreault, 2001). The use of ungraded assignments and peer influence in the grading process in these syllabi can be interpreted as a decentralized power dynamic in the course design. This may, in turn, encourage women [and other diversity groups] to be more actively involved in a collaborative learning experience (as discussed in the next section).

This section discusses gender inclusive course design through an analysis of pedagogy as seen through lecturing and grading. The findings for this section are summarized in Table 20.

Table 20

Summary of Findings: Lectures and Grading

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|--|---|---|
| 2a - How are feminist pedagogical recommendations incorporated and expressed in the course design of MPA graduate ethics course syllabi? | <p>Changing the traditional power dynamic</p> <p>Collaboration and participation</p> <p>Safety, freedom of expression</p> | <p>The majority of courses are seminar and discussion based. This encourages greater student participation than lectures and broadens the range of opinions and perspectives in the classroom.</p> <p>Several courses used group projects to encourage collaboration.</p> <p>Several courses include ungraded assignments that deal with personal experience and reflection. This helps create a non-judgmental and safe avenue for student expression.</p> |

This Lectures and Grading section, as well as the next section on Alternative Pedagogy, examines pedagogical choices as part of gender inclusive course design. Syllabi that include alternative pedagogy, lectures, and grading elements are all guided by the feminist literature advocating for changing power dynamics through increased collaboration, participation, and co-creation of knowledge (Fisher, 2001; Gawelek et al., 1994; Maher & Thompson Tetreault; 2001; Ochoa & Pershing, 2011).

Alternative Pedagogy. The course syllabi include a number of different pedagogies focused on collaborative or shared learning. Several syllabi include examples of alternative pedagogy via discussions of a joint learning or collaborative learning experience (SBG05, SBB25, SBB36, SBB14, SBB44). Other professors include statements in their syllabi indicating that they are there as *facilitators* in the learning

process (SBB31, SBG35). Two syllabi discuss this collaboration by stating: “Emphasis will be placed upon the joint contributions of students and instructor” (SBB44, SBB36). Another syllabus shifts the power dynamic away from the professor in the role of expert and towards a collaborative learning process by stating, “To enact my role in this course, which is NOT to provide lengthy presentations as a monologue, but rather to facilitate a process that allows us to bring our own interests, understanding, and expertise to the class” (SBG35).

One syllabus provides the clearest example of recommendations in the feminist pedagogical literature for a joint learning process. This syllabus (SBG05) includes statements in numerous locations discussing student and teacher responsibilities, participatory learning, working together, facilitating, negotiating, and collaborating. “Participatory Learning: People learn best when they take responsibility for their own learning process...;” this excerpt reinforces feminist pedagogical recommendations for learning through the inclusion of student choice, autonomy, and seeking to make the learning process relevant to their personal experience.

The excerpts in Table 21 demonstrate attempts in the SBG05 syllabus to create a collaborative environment with student involvement in determining the course structure, and where power rests in all members of the class rather than solely in the professor. The syllabus also discusses team collaborations in three locations (see Table 21).

Table 21

Statements Regarding a Collaborative Learning Environment

| Statement | Theme |
|--|-------|
| <p>“Community Building: I believe that learning happens best when individuals work together to help one another grow...”</p> <p>Instructor Responsibilities: ...to facilitate a positive learning climate...to provide support and encouragement for student learning and growth”</p> <p>“negotiating any changes to our learning contract that are mutually agreeable...” and “negotiate the course syllabus”</p> | SBG05 |

A second syllabus also demonstrates several of the feminist pedagogical recommendations. Rather than the traditional model with power centralized in the professor, SBG35 indicates in the syllabus that the professor views the appropriate classroom role as a “facilitator...here to serve your learning first.” The professor further indicates that the course will include students’ “interests...and expertise,” and requests feedback and suggestions from the students regarding the course. In addition, one of the course assignments discusses having the students “cooperatively selecting and inviting” guest speakers and determining the discussion topics for the guests. In this syllabus the professor states a pedagogical preference for a collaborative learning environment, but then also includes an activity so that the students would have an equal voice in determining the graded assignments section.

The preceding section discusses gender inclusive course design through an analysis of alternatives to traditional pedagogy. The findings for this section are summarized in Table 22.

Table 22

Summary of Findings: Alternative Pedagogy

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|--|---|--|
| 2a - How are feminist pedagogical recommendations incorporated and expressed in the course design of MPA graduate ethics course syllabi? | Dominant perspectives vs. joint creation of knowledge | Nearly 15% of the syllabi include statements and projects encouraging co-creation of knowledge or describe the professor as a “facilitator” in the classroom. Syllabi that encourage collaborative and participatory environments helps change the traditional classroom power dynamic. |

This section examined gender inclusion in MPA graduate ethics syllabi by analyzing alternative pedagogy in the course design. This section was guided by the feminist literature advocating for changing power dynamics through a collaborative or joint learning process (Fisher, 2001; Gawelek et al., 1994; Maher & Thompson Tetreault; 2001; Ochoa & Pershing, 2011).

Chapter Summary

This chapter has focused on examining Tier 2 of the Gender Inclusion Model (discussed in more detail in Chapter 9). Tier 2 consists of six indicators guided by feminist and feminist pedagogical literature. The indicators discussed in each section of this chapter are: Public Service Values; Voices and Perspectives; Course Environment; Family Responsibility Policies; Lectures and Grading; and Alternative Pedagogy.

Feminist theories and feminist pedagogical recommendations for representation and participation by a broad spectrum of voices, perspectives and experiences are found

in MPA ethics syllabi through examinations of five of the tier indicators. The Public Service Values indicator examined how reprints of public administration professional organization standards were used to emphasize diversity inclusion. Creating increased opportunities for participation by students of both genders (as well as other diversity categories) was also stressed through statements in course descriptions, objectives, and course policies. These participation opportunities were examined in the Course Environment, Family Responsibility, and Lectures and Grading indicators. Safety, respect, civility and freedom of expression were common themes found in the syllabi for these indicators.

Analysis of course syllabi revealed numerous examples of adoption of alternative teaching styles such as collaborative or joint learning, or statements indicating that the professors viewed their role as that of facilitator in the learning process. Other syllabi include examples of student autonomy and learning through peer interactions (also discussed in Chapter 6) whereby the students are involved in negotiating the course structure and selection of course discussions and reading materials. Most courses are described as seminars or discussion-based, with a small group that combines lectures and discussion, and only one that focuses solely on lectures. Still other syllabi include opportunities for peer interaction with group assignments, peer reviews of writing assignments, and students involved with input on grades for their peers. All of these examples of alternative pedagogy can be found within the feminist pedagogical literature.

CHAPTER VI. GENDER INCLUSION IN ASSIGNMENTS AND TOPICS (TIER 3)

In Tier 3 of the Gender Inclusion Model, I examine how women, gender, or diversity are included in MPA graduate ethics syllabi through course assignments and course topics. The course assignments and topics are closely linked to course design considerations (Tier 2) discussed in the previous chapter. While assignments and topics can be seen as extensions of course design, they are being examined separately as they occur during the presentation of the course. Indicators in Tier 2 are generally determined as the course is being developed, and thus are grouped under course design.

Indicators developed to capture assignments and topics address the first two dissertation research questions. They specifically examine how course assignments and course discussion topics incorporate and promote women, gender equity and diversity themes.

Literature Review

As part of the course design process, professors make decisions on what the students will be doing and accomplishing during the course. These activities are fulfilled through the various course assignments and classroom discussion topics. Fisher (2001) contended that professors make a value statement through their choices in course topics, selecting reading materials, and initiating discussions. Some professors may select traditional or non-controversial topics for discussion; others may choose to mirror the layout and structure of adopted textbooks (Beauchamp & D'Harlingue, 2012). At the other end of the spectrum, feminist theories and feminist pedagogy advocate for the

inclusion of personal or intimate topics, such as sex or reproductive rights, even if that may make some professors and students uncomfortable (Fisher, 2001). Ethics courses present a unique opportunity to include controversial or divisive discussion topics for the purpose of broadening student exposure to a diversity of perspectives.

Discussion topics focusing on feminist ethics and ethics of care philosophies also have great importance within the public administration field. Decisions on fairness, justice, and resource distribution may have significantly different outcomes when priorities are based on care and concern as opposed to efficiency or effectiveness (Johnson, 2012). These perspectives offer an interesting expansion or counter-point to traditional theories of ethics and justice. Traditional theories often focus on hierarchical governance and power structures that can be interpreted as dominant or oppressive, while feminist ethics and ethics of care focuses on empowerment and governance through networks or relationships (Machold, Ahmed, & Farquhar, 2008).

Feminist theories can also be used to evaluate whether ethics discussion topics are being presented through gender-equity or gender-blind perspectives. A key concern within the feminist ethics and social equity debate is whether equality is best advanced through gender/racial (or other) blindness and neutrality, or whether efforts to achieve equality must be explicitly and overtly biased towards recognition of differences in order to achieve equality (Diquinzio & Young, 1995). Course topics that are presented from a [diversity-] neutral perspective may serve as de facto support for existing inequalities and maintaining the status and power of the dominant group (Guy, 2010; Outshoorn, 2002; Stalker, 1996).

A consistent recommendation in the feminist theoretical literature is the importance of incorporating both a diversity of voices, as well as personal voice, into discourse (Brady, 1998; Giroux, 1989). One key method of accomplishing this recommendation is the inclusion of assignments and class activities that actively seek the inclusion of personal voice, reflection, and lived experience of students. These types of activities allow for personal introspection, for empowerment by having one's voice heard, and for interacting with opinions and views of those who are different than one's self (Burnier, 2005; Giroux, 1989; Templin, 1994). The inclusion of course assignments that incorporate students' personal histories and identities helps to expand multicultural voices in both individual and group learning opportunities (Bernotavicz, 1997; Brady, 1998; Giroux, 1989). Given the increasing presence of women in public administration classrooms (Gonzales et al., 2013), the incorporation of course assignments that both appeal to women and value their experiences, would by extension mean that diverse voices and perspectives were incorporated to some degree within graduate ethics courses.

Feminist pedagogical literature also stressed the inclusion of activities that use personal voices, individual "lived" experience, and reflection activities as a way to expand and diversify perspectives (Burnier, 2003b). Fisher (2001) advocated for a focus on personal matters in classroom discussions as a vehicle for "consciousness raising" by including students' perspectives rather than simply professors' perspectives and/or canonical materials. Giroux (1989) discussed the use of personal histories as essential in creating a feminist classroom. Students learn both from the opportunity for self-reflection, as well as learning through their classmates' beliefs and experiences. The learning experience is enhanced, rather than reduced, by being examined through the lens

of personal histories. Students may improve their self-awareness, understanding of personal beliefs, as well as bring to light biases, by examining course material through their personal experiences, as well as through the experiences of their classmates (Bernotavicz, 1997).

Bean (2011) discussed the use of personal experience by including written reflection assignments, sometimes called “personal reaction papers,” as a way of allowing students opportunities to apply the course subject to their own individual viewpoints, life experiences or career situations. Other methods of incorporating informal or reflection activities include journals, reading logs, discussion forums, or student blogs (p. 120).

Fisher (2001) cautioned that there is no single uniform women’s perspective and that students are individuals with their own unique perspectives. By sharing personal experiences, students can learn from both their similarities and differences, and examine how “context affects experience” (Fisher, 2001, p. 62). This type of reflective process allows students to learn and explore through contextualizing their experiences via a group feedback process (Adams, 1997; Bernotavicz, 1997). Adams (1997) encouraged the use of personal experience and beliefs within diversity and social justice discussions as a way to constructively address sensitive topics.

Tower and Gray (2005) discussed the multi-pronged impact of feminist pedagogy in the classroom. Activities and assignments that focus on women’s experiences create an inclusive pedagogy by combining what is taught with how it is taught. It increases the visibility of women’s accomplishment as well as creating a “hospitable” environment for women students.

Stivers (2002) discussed the use of personal experience from a different angle. She proposed that there is an academic and cultural emphasis towards objectivity, neutrality, and hard data, which are masculine expressions of expertise. In contrast, soft data research techniques that focus on personal or life experience, such as interviewing and participant observation, utilize such skills as intuition, relationships, people-skills, and caring, which are culturally associated as feminine. These techniques may also be interpreted as feminine due to their perception as more open and welcoming to the inclusion of a variety of voices. This inclusive emphasis in research techniques can be translated into creating a more inclusive course design through activities such as assignments that incorporate personal experience, group projects, and peer interaction.

Mattingly (1994) contended that emphasizing objectivity in assignments is a “patriarchal exclusion” by narrowing the range of voices and experiences within classroom discourse. This in turn, limits the use personal experience as a method of individualizing the learning process so that it is relevant to all students.

At the same time, Mattingly cautions that the use of personal experience in writing assignments may be inhibiting, particularly to female students, who may be uncomfortable relating sensitive personal information, or feel the need to assimilate their experience in classrooms where discussion is often dominated by their male classmates. This presents a challenge for educators who wish to utilize inclusive course assignments, such as those that focus on personal histories and experiences. As discussed in Chapter 5, grading is one method of indicating value and emphasis for a class assignment, but it may make students feel pressured to tailor their writing to the preferences of the instructor grading the assignment.

Feminist theory proposes that autonomy is a gendered concept within current society. Stivers (2002) described autonomy as gendered. Independence, self-determination, and freedom from authority are often used to describe societal expectations for men (p. 56). Others have described autonomy with culturally masculine definitions focusing on self-governing, dominance, and maturity (Gawelek et al., 1994). More recently, feminist literature has proposed a new gendered direction for autonomy by associating it with personal agency, voice, and self-determination (Charles, 2006). Feminist pedagogy advocated greater autonomy for students by giving them increased opportunities to “negotiate the curriculum” (Fisher, 2001, p. 27) through such methods as expanded freedom of choice of discussion topics or readings selections.

A variety of other assignments and techniques have been recommended for use in teaching feminist and multicultural/diversity topics in the classroom. Group projects and peer interactions are an example of what Fisher (2001) called “collective and cooperative activity” (p. 38), designed to allow students to both express themselves and learn from others through interaction and active listening. Maher and Thompson Tetreault (2001) suggested that personalization of course assignments not only allows for a wider variety of voices and perspectives to be heard, but also allows dominant group members (traditionally men) to deepen their understanding and learning by filtering their own personal experiences through those of their peers.

Opportunities for participation in classroom discussions may be limited by a variety of factors, such as pedagogical choices by professors, time constraints, or the number of students (Bean, 2011). Gender (or other diversity attributes) may also influence the likelihood of student participation in class discussions (Patterson, 2000).

Burnier (2003b) described the use of group discussion circles as another method of peer interaction that encourages participation from all students, even those who are reluctant to speak up in class. Groups and discussion circles are often used in combination with case study discussions or simulations. Bean (2011) proposed that small discussion groups are an effective way to increase opportunities for student involvement, particularly in large classes where time constraints would otherwise restrict participation.

Research on diversity initiatives in MPA programs found that collaborative group projects, guest speakers, case studies, and simulations were common methods used to integrate diversity within the classroom (Bernotavicz, 1997; Mills & Newman, 2002; White, 2004; Wyatt-Nichol & Antwi-Boasiako, 2008). Bernotavicz (1997) recommended including group assignments, and case studies in particular, that allow students to practice the application of course subject matter, while jointly learning how to navigate and accommodate group dynamics and diverse cultural perspectives. Carrizales (2010) cautioned against relying too heavily on self-reflection activities and advocated for assignments that build applied knowledge, communication, and skill based learning. He contended that activities that focus on application of knowledge (e.g., case studies and simulations) allow for students to understand how personal experience and discretionary power interact, especially as they apply to cultural competency.

Data Analysis of Assignments and Course Topics

This chapter includes discussion of indicators that form Tier 3 of the Gender Inclusion Model discussed in Chapter 8. The five indicators featured in this chapter are: Course Topics; Course Assignments; Personal Experience and Reflection; Student Autonomy; and Peer Interaction.

As previously discussed, the coding process began with an initial review of the course syllabi for gender inclusiveness followed by thematic coding using the NVivo software, supplemented by manual coding. The coding and initial review was guided by recommendations in the feminist pedagogical literature. Based on the literature, the first round of coding focused on course assignments and pedagogy that opened the door for the inclusion of students' personal voice and life experience, student autonomy, and opportunities for a collaborative learning experience. Each of these areas is discussed in greater detail in this chapter.

Once the syllabi were uploaded into the NVivo qualitative software they were coded for broad themes with the following coding nodes: PERSONAL [voice], LIVED EXPERIENCE, AUTONOMY, and PEER INTERACTION. Each of these coding nodes were then printed for closer evaluation and detailed coding by hand. Concurrently with the coding for these four nodes, additional coding notations were compiled using the protocol sheet for smaller emerging themes related to unique and innovative pedagogy preferences indicated in the syllabi. The course assignment and evaluations section of each syllabus was also coded and printed for closer attention and manual coding. The protocol form was continually revised throughout the coding process with several repetitions of the coding process to examine emerging themes.

The first subsection of this chapter focuses on discussion topics that might indicate the inclusion of women, gender, or diversity. The section of the syllabus that would provide the clearest indication of discussion topics would be the weekly schedule. However, a number of syllabi did not have a breakdown of weekly topics or listed an overly broad weekly subject (e.g., "leadership" or "selections from Cooper"). Therefore,

the examination of course topics was extended to the titles of assigned readings for those syllabi that did not include a detailed weekly schedule. The weekly discussion *Course Topics* were hand coded line-by-line for general themes. These themes were then uploaded into the NVivo software and recoded into topic clusters.

The next chapter subsection, *Personal Experience and Reflection*, focuses on the first two broad coding themes as well as the course assignment and evaluations section. Material used in this portion of the research discussion was most commonly found in the assignments and grading sections of the syllabi, but was also found, to a lesser extent, in the course descriptions and objectives sections. Findings discussed in the *Student Autonomy* subsection of this chapter, were also found most commonly in the assignments and grading sections of the ethics syllabi, but were also included in the course policies and teaching philosophy sections.

Material for the final chapter subsection, *Peer Interaction*, was largely pulled from the smaller, emerging themes identified and coded within the NVivo software, as well as the hand coding using the protocol form. This subsection is a compilation of coding nodes focusing on collaboration, cooperation, negotiation and shared learning, emotions, relationships, and communication.

Course Topics. The majority of the ethics syllabi include a course schedule and/or course reading listing that provide guidance on which topics were included for discussion. A few syllabi list only the required textbook(s) with no course schedule or breakdown of which chapters will be used for course discussion, but this was the exception. Weekly topics/readings vary from syllabus to syllabus depending on the overall focus of the course.

The weekly topics section of each syllabus was hand coded for general themes. Themes are listed only once for each course even if discussion of the topic was extended for more than one week. Figure 3 represents the number of course syllabi that include discussion of a general theme (rather than the length of time that was devoted to a subject). Consistently popular weekly topics include leadership, decision-making, professional responsibility/conduct, philosophical frameworks, codes of conduct, whistleblowing, accountability, corruption, lying, professionalism, integrity, and discretion. Many course syllabi featured discussion of a variety of ethical frameworks, such as Utilitarian, Libertarian, Kantian, and Rawlsian. These topics were compiled into one coding node to reflect that the course topics were focused on ethical philosophy.

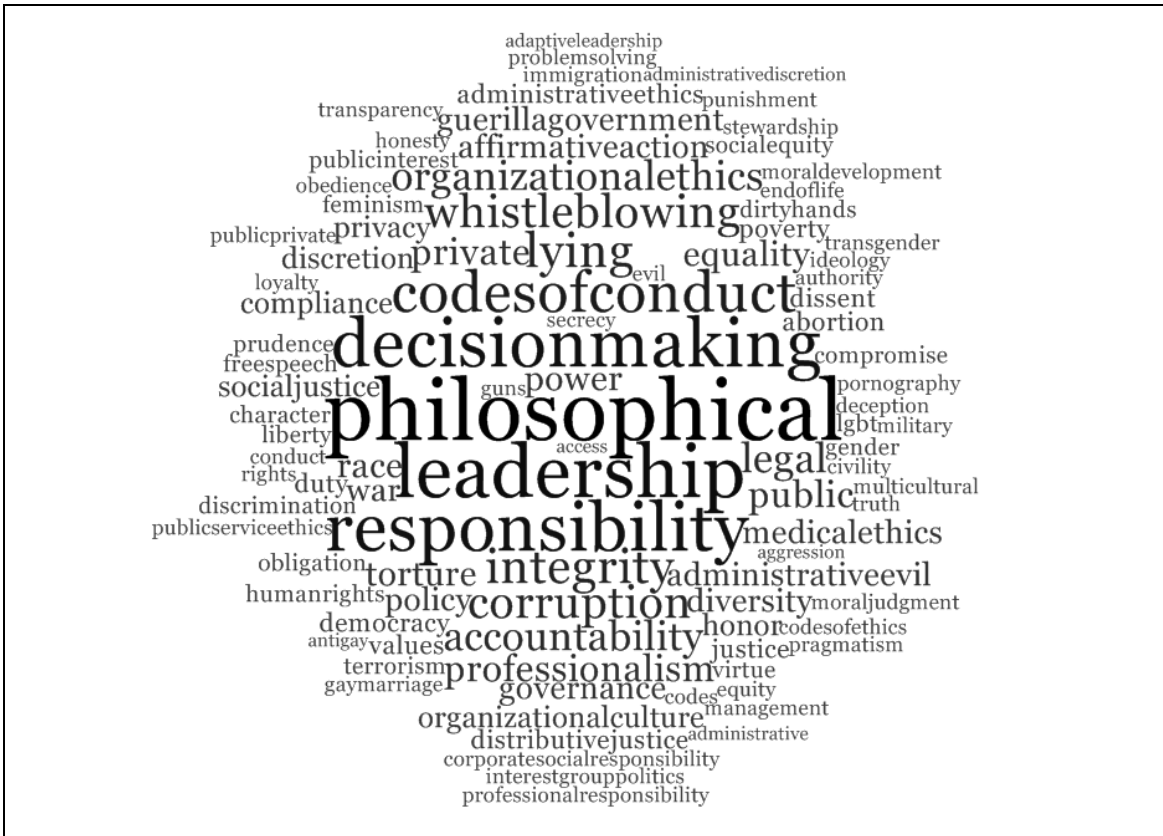


Figure 3. Weekly discussion topics among the syllabi analyzed in this study.

Also included within the weekly schedule are periodic discussions of topics coded as related to diversity, social equity, equality, family, and gender. These topics were selected for further attention based on their connection to gender-related topics and themes found in the feminist literature (see Table 4). These subjects from the weekly topics listing have been extracted and recoded into six broader themes coded as: diversity, justice, gendered/masculine, gendered/feminine, and gendered/other.

The theme coded as diversity is discussed most frequently, appearing in 22 of the 48 course syllabi (46%). Topics coded as gendered/masculine appeared in 17 of the 48 syllabi (35%), and included discussions mainly focused on war, torture/terrorism and military. I coded these topics as associated with men due to their male-dominated history (Hutchings, 2008), as well as their association with expressions of male expertise, such as strength, courage and heroism (Stivers, 2002). An example of how military and gender were expressed in the syllabi is demonstrated by one syllabus (SBB08) that discussed military organizational dynamics through readings focusing on baseball and Iraqi soldiers, which are made up almost exclusively of men. The expression of war and terror as masculine was further reinforced in one syllabus (SBB31), which included several readings focusing on war with no specific gender focus. In contrast, as part of the same discussion on war and terror, peace is presented as associated with women, though a reading titled “Maternal Thinking and Peace Politics.”

Subjects coded as gendered/feminine, such as reproductive rights, sexual harassment, feminism/feminist ethics, and body/consent issues, appear in 12 of the syllabi (25%). While topics such as sexual harassment, pornography, and sexual assault, can be discussed in connection to both genders, I coded them as gendered/feminine because they

are most commonly discussed in connection to women as victims (Lykke & Cohen, 2015; Osman, 2004), and oppression of women in the workplace (Jones, 2006).

There is also a grouping of topics that I coded as gendered/other for their connection to sex, gender, or family, but were listed in the syllabi without specific connection to either feminine or masculine gender. These topics, which appear in 10 of the syllabi (21%), include sexual identity/identity politics, gender differences, humanity/human family, and work-life balance.

The justice theme comprises topics focusing on distributive justice, equality, human rights, social equity, public service ethics, justice, fairness, juvenile justice, and social justice. These topics appear in 21 of the syllabi (44%). It should be noted that it is impossible to properly determine whether women or gender was a focus in the discussion of many of the justice themes as presented in the classroom (with exceptions discussed below). However, the justice theme is included in the findings due to the increased likelihood that topics such as equality, social justice, and social equity, would include discussions of diversity and gender.

There are a few syllabi where the discussion of justice clearly includes a focus on women. One syllabus that presents the clearest example (SBB31) includes a weekly topic focusing on justice, liberalism, and rights. A closer examination of that weekly topic shows five assigned readings (all written or co-authored by women), including one titled "Liberty for Women." This same syllabus also includes a separate weekly discussion topic focusing on gender. Of the four assigned readings for the discussion topic on gender, only one specifically addresses women, while a second focuses on the feminist ethics topic of care. The other two assigned readings focus on gender identity

through a discussion of the surgical construction of gender, while the last reading focuses on gender and feminism through an article titled, “Finding the Man in the State.” These readings support the feminist position that gender is a subject matter that should be focused on both women and men (Burnier, 2005).

As seen in Figure 4, the most common discussion topics coded with a gender, diversity, or justice association are diversity, affirmative action, discrimination, equality, war, and torture. Abortion, distributive justice, LGBT, social justice, human rights, and transgender are also featured topics. Of these topics, only affirmative action, diversity, war, and torture are included often enough to be clearly featured in the general weekly topics in Figure 3.

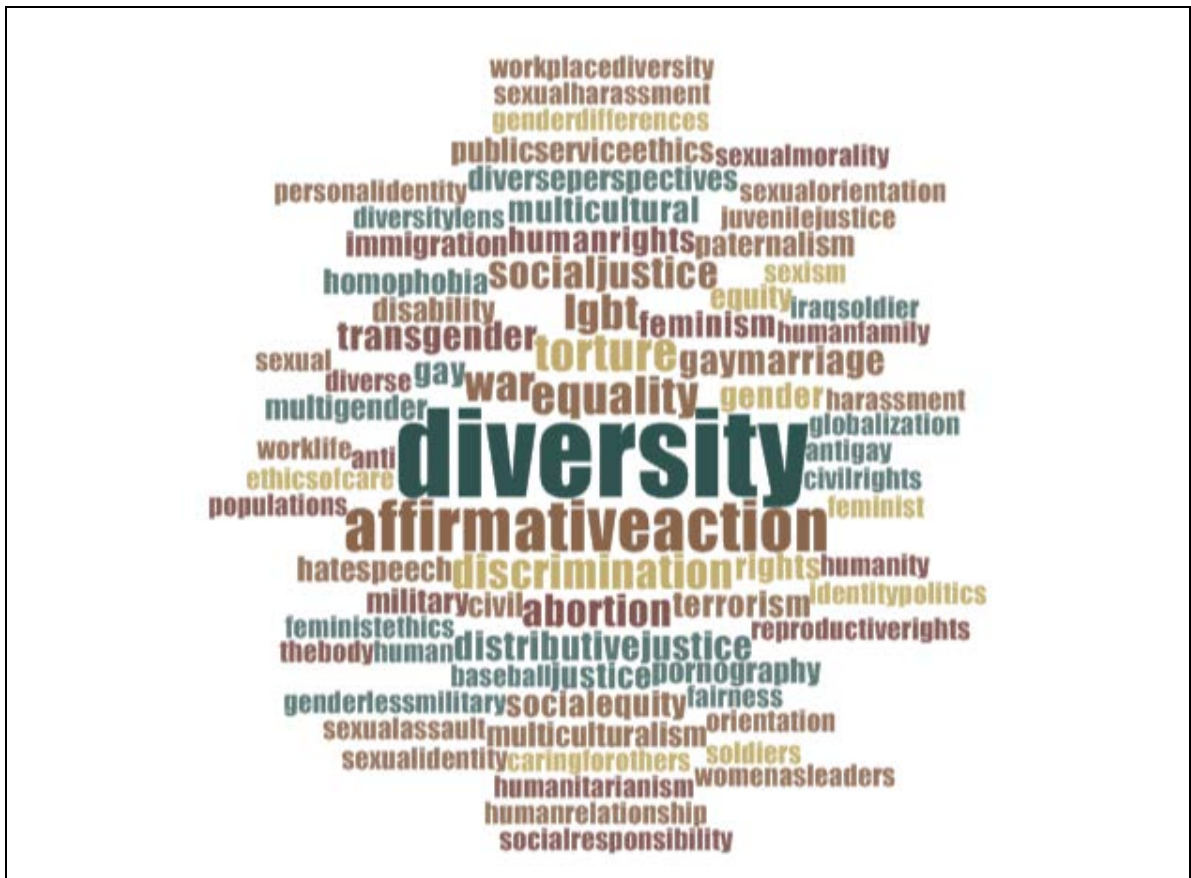


Figure 4. Gender/diversity-related subjects within the weekly discussion topics of syllabi in this study.

Other provocative subjects that could be presented with a focus on women or gender were often introduced in syllabi via suggested topics for research papers. These items were not included in the course topics discussion and statistics because they were optional selections for students, and therefore it was impossible to determine if the subjects had been addressed during the course. However, their presence among lists of suggested topics for papers suggests openness to gender, diversity, and inclusion discussions.

A grouping of other topics may be presented as gender related within the classroom, but this could not be determined based on an examination of the course syllabi. These topics include discussion of respect/dignity, virtue, nurturing, poverty/hunger, autonomy, prudence, bullying, humility, aggression, child labor, child welfare, and benevolence.

This section discusses gender inclusion in MPA course syllabi by examining weekly discussion topics. The findings for this section are summarized in Table 23. As mentioned, feminist literature emphasized the importance of including discussion of topics that some may feel are sensitive or uncomfortable (Fisher, 2001). Topics focusing on women, gender, diversity, sexual harassment, reproductive rights, and LGBT social issues, are often classified as sensitive, uncomfortable, or controversial. Therefore, the syllabi that include these types of topics may signal an openness to the inclusion of gender—and likely all diversity—in the classroom setting (Mills & Newman, 2002).

Table 23

Summary of Findings: Course Topics

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|---|--|---|
| 1a – How are women and gender included within MPA graduate ethics education? | Inclusion of personal, intimate, and controversial subjects | Diversity related discussion topics appear in 46% of the syllabi |
| 1b – How do the MPA ethics syllabi reflect or reinforce gender inclusive course design and themes? | Visibility and empowerment Diverse voices and experiences | Topics with a gender-related element are featured in more than half of the syllabi. Syllabi feature topics coded as gendered/feminine (25%) or gendered/masculine (35%). A third of the syllabi feature topics that were connected to family/humanity or as gender neutral. |
| 1c – How are the values of diversity and inclusion, as defined by public administration scholarship and professional organizations, addressed and incorporated within MPA graduate ethics course syllabi? | | Most common gender-related discussion topics are abortion, affirmative action, diversity, equality, torture, and war. |
| 2a - How are feminist pedagogical recommendations incorporated and expressed in the course design of MPA graduate ethics course syllabi? | | |

Course Assignments. Course assignments are also examined to see if, or how, gender was included. Many of the course syllabi include no specific mention of gender or gender pronouns (gender language is discussed in Chapter 7). However, gender was present in several syllabi, despite the fact that the syllabi did not specifically mention gender, or were presented neutrally, as if gender was not the focus. Whether intended or not, curricula that focus on neutrality or objectivity may ultimately serve to deemphasize

or ignore women and minorities, ultimately by “silencing their voices” (White, 2004, p. 112). This androcentric false neutrality can be demonstrated through two assignments.

One syllabus (SBB14) has the option for a student to write a long paper incorporating ideas from a list of notable individuals that the professor provides. The instructions for the assignment are geared towards having the students develop their own leadership models within a public service ethical framework. Based on that part of the instructions, this assignment would fall within the feminist pedagogical recommendations to allow students to personalize assignments and incorporate their own voices and experiences discussed in the next section. However, the students are also instructed to select two individuals from a list of 13 names and incorporate those authors’ ideas within the paper. *All* 13 of the names listed were of men. Therefore, even if the assignment is intended to be gender neutral, it resulted in false neutrality by forcing students to select from an androcentric listing of individuals.

A second assignment from the same SBB14 syllabus presents a more divergent example of what is intended to be a gender inclusive pedagogy. The students are directed to evaluate a public policy or program based upon the “principle of preferential treatment or a scheme of gender-based classification.” Once again the students are provided with a list of well-known scholars and public administration individuals that they must select from to incorporate within their papers. In this case the assignment is specifically focusing on gender, rather than being presented in a neutral or objective manner, and yet the listing of individuals that the students must select from consists of seven men and no women.

This particular syllabus includes several gender inclusive practices in respect to course assignments. For instance, the syllabi includes statements encouraging students to focus on public service values in respect to gender and race, discussion of family within the course description and objectives section, instructions that allow students to personalize assignments, several options for student autonomy, and weekly topics focusing on equality and gender impacts of public policy decisions. Given the apparent intentional emphasis on gender and diversity throughout the syllabus it was surprising to find the androcentric assignments.

In contrast, another syllabus (SBB11) includes a similar assignment where students select from a listing of individuals involved in ethical scandals to focus on for their papers. However this syllabus includes a listing of both men and women who could be selected, demonstrating that both genders are capable of unethical behavior.

The findings for the course assignments indicator are summarized in Table 24.

Table 24

Summary of Findings: Course Assignments

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|--|---|---|
| 1a – How are women and gender included within MPA graduate ethics education? | Visibility and empowerment | Gender is included in course assignments in intentional and unintentional ways. |
| 1b – How do the MPA ethics syllabi reflect or reinforce gender inclusive course design and themes? | Personal voice and experiences | Intentional: Instructions to evaluate course material through gender and diversity perspectives. Including both male and female individuals in options for student assignments. |
| 2a - How are feminist pedagogical recommendations incorporated and expressed in the course design of MPA graduate ethics course syllabi? | | Unintentional: Assignments that include male gendered options only. |
| 2b – How do course assignments address or incorporate women and diversity? | | |

Personal experience and reflection. An examination of the course syllabi in this study shows a number of assignments and activities that are designed to encourage students to personalize their work, which is in line with recommendations in the feminist pedagogical literature (Brady, 1998; Burnier, 2003b; Fisher, 2001; Giroux, 1989). Many written assignments include variations of the following instruction: “use a dilemma that you have experienced personally, or one confronted by someone whom you know who works in government” (SVB41). Other assignments ask students to choose topics for class discussion that are personal or “burning issues” (SVB48). This assignment would fall within feminist pedagogical recommendations for including personal voice and experience within assignments (Brady, 1998; Burnier, 2003b; Fisher, 2001; Giroux,

1989), as well as the recommendation for decentralizing power by allowing student input in “negotiating the curriculum” (Fisher, 2001).

One syllabus extends the personalization of the assignment by asking students to explain their motivations for selecting the topic. The importance of personalization of assignments is stressed in one syllabus (SBB14) through repetition. The syllabus includes instructions such as “draw from your personal or work experience” for discussion questions or writing assignments in eight out of 11 weekly modules. These types of statements may have been intended as a practitioner focus for the MPA programs, but they also fall within the feminist recommendations for the inclusion of personal voice and lived experience within the learning process (Bernotavicz, 1997; Burnier, 2003a, 2003b, 2003c; Fisher, 2001).

Fewer than half (22 of 48) of the syllabi in this study have personalized assignments or class activities. However, nine of those syllabi had multiple assignments and activities that include personal introspection or life experience. The creation of personal codes of ethics or ethical checklists are included in four of the syllabi. The clearest description of a personalized code of ethics stated:

The document should be a polished statement of personal values that integrates concepts and ideas you have learned during the semester, and that can guide your decision-making as you face moral dilemmas and personal challenges in your future organizational and even personal life....The document’s contents and form will be highly individualized....Create a document that is meaningful to you.

(SVB04)

Another common method of personalizing assignments is the use of reflection papers or ethical self-analysis papers. These assignments focus on evaluating ethical frameworks through students' personal views and experiences to determine their own philosophical beliefs (SVB41, SVB04). Several courses had variations of writing assignments having the students utilize journals to track their reflections and personal ethical evolution throughout the semester (SVB04, SBG16, SBG43). Personalized writing assignments are also used as a method of introducing the student to the professor (SVB41, SVB09, SBG19, SBB12).

One course includes a plea for students to take the subject matter "personally rather than simply as an intellectual exercise" (SVB09). Several courses include discussion of ethical self-analysis, such as "develop your own ethical reasoning...and help you refine your own thinking about how to be ethical" (SBG03). The development of personal codes of conduct and personal standards of behavior are mentioned in several syllabi. Other variations of personalization include descriptions of how the course material will allow students the opportunity to refine their leadership and job skills within the public service.

One syllabus provides an interesting example of personalization by stating that students should "examine your own value system and consider the *alignment* of your own values with the demands of a public service career" (SVB18). The emphasis on personalization in the course description and objectives section could be interpreted as gender inclusive through the utilization of personal and life experience, as promoted within feminist literature (Bernotavicz, 1997; Brady, 1998; Burnier, 2003a, 2003b, 2003c; Fisher, 2001; Giroux, 1989). The statement could also be interpreted as non-

inclusive by suggesting that students must *change* their own values in order to succeed in a public service career.

This Personal Experience and Reflection section focuses on gender inclusion in MPA course syllabi by examining how they are incorporated into course assignments. The findings for this indicator are summarized in Table 25. Feminist and diversity literature emphasized that course assignments that incorporate each student’s personal experience are useful methods to increase the diversity of perspectives in the classroom (Brady, 1998; Burnier, 2003a, 2003b, 2003c; Fisher, 2001; Giroux, 1989). This also serves to allow students to learn not just from reflecting on their own experiences and perspectives, but also by interpreting the course material through the lenses of their classmates’ experiences (Bernotavicz, 1997; Wyatt Nichol & Antwi-Boasiako, 2008).

Table 25

Summary of Findings: Personal Experience and Reflection

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|--|---|--|
| 2a - How are feminist pedagogical recommendations incorporated and expressed in the course design of MPA graduate ethics course syllabi? | Diverse voices and experiences Participation Empowerment Personal/lived experience | Many syllabi emphasized that students should “draw from your personal or work experience” for course assignments. Types of assignments include: creating a personal codes of ethics; reflection/self-analysis papers; journals to track personal ethical evolution. |
| 2b – How do course assignments address or incorporate women and diversity? | Expands multicultural learning opportunities | |

Student autonomy. Within public administration, autonomy has been promoted both as culturally masculine through emphasis on freedom and discretion open historically to men (Gawelek et al., 1994; Stivers, 2002), and concurrently as feminist through an emphasis on personal agency and developing “one’s own voice” (Charles, 2006, p. 17). Feminist pedagogical literature emphasized student autonomy as a way of moving away from traditional domination patterns by giving students a say in creating curriculum that is customized to their needs and interests (Maher & Thompson Tetreault, 2001). Based on these divergent interpretations, the course syllabi were examined to see how, or whether, opportunities for student autonomy were included and presented.

Autonomy was demonstrated in several ways, including students having the freedom to choose types of writing assignments, weekly discussion topics, and reading assignments. Autonomy is also evidenced by a syllabus that described the course as “self-paced although all assignments are due on the last day of class” (SBG19). Other courses give the students options to pick their assignment type, such as a choice between writing several short papers or one long paper (SBB14), or a choice between writing a research paper or a weekly blog (SBG24). Another common method of student autonomy is the choice of classmates for group projects. A variation of the autonomy in group selection is demonstrated by one syllabus allowing students options to deselect group members by stating, “if the group is not ‘working out’ as expected, disband, exit a group, or vote a member off the island” (SBG16).

A unique expression of student autonomy is included in one course that gave students the option to choose what activities they would participate in, in each class, in what was described as a “decentralized structure” (SBB31). The course is organized with

four weekly options; question and answer groups for students who wanted assistance understanding the weekly readings, application groups applying moral theory to a policy problem, writing groups focusing on peer assistance, and a group focusing on creation of a policy simulation project for the students. The professor gives students the following direction regarding their freedom and autonomy: “this means I will be trusting you to do actual work when you are off in your center [group]” (SBB31). The options for student autonomy in this course are clear examples of the feminist pedagogical recommendation for allowing students to be involved in a co-creation of course material that is customized for their needs (Maher & Thompson Tetreault, 2001).

In contrast, several syllabi include statements indicating a lack of student autonomy. These syllabi include statements reinforcing that control is vested in the professor. This control extends to professors requiring pre-approval for student papers (SBB22, SBB23, SBB25, SBB11, SBB32) with variations of instructions such as, “The instructor must approve your topic” (SBB22) and “Paper topics must have prior approval by the instructor” (SBB32).

A few professors were more subtle by requiring students to get approval for their paper topics but phrasing the request to give the impression of student autonomy, such as “students will choose a topic, subject to my approval” (SBG02). In contrast, several syllabi address student selection of paper topics or course discussions as a collaborative effort through statements such as: “You will choose a book (from a list I will provide later) and write a paper. You are certainly welcome to propose other books” (SVB04); “You will work with the instructor to identify a topic” (SBB25); “If your group has a

burning question that you want to address instead, just clear it with me—I am much more likely to ask you to refine/clarify it than to simply say ‘no’” (SBB31).

Other courses address autonomy by having the students select from a short list of suggested topics. This option could be interpreted as a variation on collaboration or negotiation by allowing student autonomy within a narrow setting. Collaboration and negotiation are both recommendations within the feminist pedagogical literature (Burnier, 2005; Maher & Thompson Tetreault, 2001). One syllabus (SBB14) utilizes this method to allow students to select topics for a writing assignment. At first glance this syllabus would appear to be following feminist pedagogical recommendations by allowing students to “negotiate the curriculum” (Fisher, 2001, p. 27), at least within a narrow selection. Upon closer examination though, students were given the option to select from a list comprising 19 men and zero women (SBB14).

A separate syllabus (SVB48) requires students to do a presentation on a well-known individual who has been involved in an ethical scandal. They are provided a list of 50 individuals to choose from consisting of 47 men and three women. These syllabi present a cautionary note whereby professors who wish to have a gender inclusive syllabus must go beyond simply utilizing feminist pedagogy, such as student input or influence in designing their course (Burnier, 2005; Fisher, 2001; Maher & Thompson Tetreault, 2001). Attention in this situation must also be given to examining the end result as well, to ensure a diversity of choice in subject matter.

Both of these syllabi give students limited autonomy in selecting a well-known individual as the subject for a course assignment. But the listing of possible choices gives an impression that ethical scandals are gender biased by listing only three of 50

scandals involved women. In addition, the options provided limited opportunities for students of both genders to see reflections of themselves in the assignment. While some research has suggested that women have exhibited improved ethical judgment in the workplace than men (Piquero, Vieraitis, Piquero, Tibbetts, & Blankenship, 2013; Steffensmeier, Schwartz, & Roche, 2013; Valentine, Godkin, Page, & Rittenburg, 2009), there are still numerous examples of misbehavior by women that could be included in ethics courses.

For the most part, the syllabi that include options for student autonomy have a more inclusive feel, demonstrating a collaboration or partnership in learning between the student and professor. In many ways the student autonomy options felt as if the professor was trusting the students and giving them room to grow and explore in the same way that a parent might give a child room to mature. On the other hand, syllabi that had a more authoritative tone (as demonstrated by statements such as “the instructor must approve your topic”) created a less inclusive, less trusting or collaborative impression during the coding process.

The findings for the Student Autonomy indicator are summarized in Table 26. This indicator discusses gender inclusion in MPA course syllabi by examining how professors create gender inclusive course assignments through student autonomy. By allowing students autonomy in their choice of assignments, topics for course projects, and course deadlines, as well as autonomy in classroom activities, professors promote an environment of collaboration and participation. This allows for a change in the traditional power dynamic by shifting away from centralized power vested in the professor and towards a shared power dynamic. Student autonomy also expands

opportunities for a diverse, multicultural learning process by allowing students to experience the course material through the input and perspectives of their diverse classmates.

Table 26

Summary of Findings: Student Autonomy

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|--|--|--|
| 2a - How are feminist pedagogical recommendations incorporated and expressed in the course design of MPA graduate ethics course syllabi? | Collaboration and participation Empowerment Changing the traditional power dynamic | Some syllabi gave students autonomy in choice of assignments and activities. Examples of student options include: self-paced assignments, choice in selecting (and deselecting) group members for projects, and decentralized course structure with student's choosing classroom activities each week. |
| 2b – How do course assignments address or incorporate women and diversity? | Expands multicultural learning opportunities | Some syllabi show a lack of autonomy as demonstrated by professors requiring pre-approval for research topics. Other syllabi allow student autonomy within limited range of research topics. |

Peer interaction. The last major focus within the course assignments revolves around themes coded as PEER INTERACTION, as well as smaller themes revolving around group projects, collaboration, communication, and shared learning. Nearly a quarter (23%) of the syllabi contained peer-involved assignments such as group papers and presentations, or group simulations. Group activities are one method of providing opportunities for students to interact with and learn from their diverse classmates, as well as the multitude of personal experiences of those classmates (Bean, 2011; Bernotavicz, 1997; Burnier, 2003b, Fisher, 2001). Peer interaction is variously described in the syllabi

as, “a way of getting acquainted with each other’s assumptions and perspectives” (SVB41) or “We are a learning community and as such sharing each other’s work with one another helps in enhanced learning opportunities” (SVB48).

Two syllabi use group projects as a way to combine peer interaction and traditional classroom lectures. The first syllabus (SVB09) requires the small groups to give a short presentation followed by a class discussion. The groups are encouraged to make the class discussions interactive by assigning activities to the remaining students in the class. The second syllabus requires the groups to give a presentation based on an assigned chapter in the textbook (SBB23). These group presentations are interpreted as ways to allow for collaborative peer interaction while concurrently allowing for the presentation of course material from perspectives other than the professor’s (Bernotavicz, 1997; Burnier, 2003b; Fisher, 2001). While it is possible that these assignments are a way of lessening the instructor workload, they also can represent a move away from the traditional classroom lecture where the material is presented through the filter of one individual.

Peer interaction through groups is also utilized in one syllabus (SBB31) as a way of bringing in sensitive or controversial subject matter. This course used “mosaic groups” to study potentially sensitive topics such as race, gender, sexual identity, reproductive rights, drugs, disability, and medical ethics. Feminist literature emphasizes the importance of including discussion of topics that some may feel are sensitive or uncomfortable (Fisher, 2001). Therefore, syllabi that include peer interaction and student autonomy opportunities, such as those seen in SBB31, satisfy several feminist pedagogical recommendations for inclusive syllabi by allowing for the inclusion of

sensitive material (Fisher, 2001) and allowing students to address the topics via multiple voices/perspectives (Burnier, 2003b; Fisher, 2001; Middleton, 1993). The downside of letting the students choose their own subject matter is that students may self-segregate on topics, such as those aligned to their own racial background, thereby lessening the diversity of perspectives involved in their discussions.

The incorporation of small group discussions, such as the mosaic groups, is also a method of increasing participation by a wider selection of students. Given that participation in class discussions may be impacted by time constraints related to the number of students in a class (Bean, 2011), or by differences in the likelihood of participation based on gender (Patterson, 2000), the use of small discussion groups increases opportunities for participation by a wider selection of students.

The more interesting component of peer interaction is found in syllabi that include opportunities for students to review each other's work. A number of the syllabi include class time for students to share their writing and provide feedback to each other. In some courses this is part of the weekly class activity while other courses utilize peer-review as part of each student's grade. For example, "...each memo will include a phase where you give and solicit peer feedback" (SBB31), and:

I expect you to engage in peer reviews regarding most of your papers as a means of providing collegial support for your learning and the development of your writing. I will deduct five points from your grade if you do not attach your assigned peer review of a colleague's paper. (SBG05)

This section discusses gender inclusion in MPA course syllabi by examining how peer interaction is used to create opportunities for a more gender inclusive learning

experience. The findings for this section are summarized in Table 27. Similar to the findings in the previous section, peer interaction allows for shifts in the traditional power dynamic. This changing dynamic is seen most clearly in syllabi that utilize peer review of projects and peer grading.

Table 27

Summary of Findings: Peer Interaction

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|--|---|--|
| 2a - How are feminist pedagogical recommendations incorporated and expressed in the course design of MPA graduate ethics course syllabi? | Changing the traditional power dynamic Expand multicultural learning opportunities | 23% of syllabi include a peer-involved assignment such as group papers, presentations and simulations. Peer interaction in groups was used to introduce sensitive topics in a safe environment by allow students to choose groups/topics. |
| 2b – How do course assignments address or incorporate women and diversity? | Inclusion of sensitive and uncomfortable subjects | Peer interaction opportunities allowed students to analyze topics through their own perspectives as well as their [diverse] classmates. |

Chapter Summary

This chapter explores gender inclusion in ethics syllabi through feminist theories and pedagogical recommendations for inclusive course assignments. Syllabi include many variations of course assignments that encourage the use of each student’s personal and work experiences, as well as personal beliefs and values. Students are asked to prepare ethical self-analysis and reflection papers, while other syllabi request that students build a personal code of conduct through various course assignments.

Feminist theoretical recommendations are also evidenced through student autonomy and peer interactions in course assignments. Various syllabi allow students the freedom to choose among limited types of course assignments, while others allow students input in selection of weekly discussion topics. Autonomy is also combined with peer interaction activities where groups of students are assigned to present mini class lectures. These assignments not only serve to decentralize authority in limited situations, but also increase opportunities for student input on class discussions and presentation of material from perspectives other than the professor. Through these types of assignments professors can create a collaborative environment where students work with each other, as well as with the professor, in a joint learning partnership.

Weekly course schedules are examined to see whether they contained discussion topics that could be interpreted as focusing, or potentially focusing on, women, gender or social equity topics. Feminist pedagogy encouraged the inclusion of personal, intimate, or controversial topics as part of the classroom discussion (Fisher, 2001). Many of the topics that would be considered personal or controversial are gendered topics such as abortion, reproductive rights, sexual assault, and war/terrorism. Therefore, the inclusion of these subjects, which Fisher (2001) would call uncomfortable topics, are one method of gender inclusion in courses.

An examination of the weekly course discussion topics show areas where these topics are, or may be represented within the course. Topics focusing on diversity (46%), justice/social equity (40%), gendered/masculine (35.4%), gendered/other (33.3%) and gendered/feminine (25%) are all featured in the weekly discussion schedule. There are numerous other topics within the weekly schedule that could also include women and

gender within the discussions, but this could not be determined through an examination of the course syllabi.

CHAPTER VII. GENDER INCLUSION IN IMAGES AND LANGUAGE (TIER 4)

In this chapter, I examine how gender is constructed and valued within the syllabi of MPA ethics courses. This chapter analyzes how women and gender are addressed through language, societal norms for gender roles, and the social construction of gender in the course syllabi. The components of this chapter ultimately form the basis for Tier 4 of the Gender Inclusion Model discussed in the next chapter. The findings in this chapter are linked to the research questions examining how MPA ethics education incorporates women and promotes gender equity, and what value is afforded to gender inclusion.

Literature Review

Gender social norms and cultural expectations have been a consistent topic of discussion within feminist pedagogical literature. Camilla Stivers' (2002) groundbreaking book, *Gender Images in Public Administration: Legitimacy and the Administrative State*, examined how cultural perceptions of men and women influence the expectations for success and legitimacy for public administration leaders. Stivers summarized cultural norms for leadership as focusing on two distinctly different, and gendered, set of images. Masculine images of leadership are focused on strength and authority, and include descriptions such as decisive, visionary, bold, assertive and task-oriented. Feminine images of leadership are focused on emotion and relationships, and include descriptions such as nurturing, participation, collaboration, coaching, caring, and people-oriented.

Stivers (2002) also proposed that public administration includes a gendered interpretation of expertise as focusing on scientific objectivity, authoritative hierarchy, autonomy, and brotherhood. Mattingly (1994) suggested that the emphasis on objectivity, rather than subjectivity, is predisposed towards the traditionally male dominated power structures at the expense of feminist—and diverse—perspectives.

In contrast, subordination, obedience, and responsiveness are more generally associated with femininity. Responsiveness has stereotypically been perceived as feminine through an emphasis on service and selflessness (Stivers, 2002).

Responsiveness has also been linked to femininity through intimacy, dependency, and maternal care of children (Burnier, 2003c; Gawełek et al., 1994; Walker, 2007). Roy & Schen (1993) categorized responsiveness within feminist pedagogy as maternal, nurturing, and creating a “familial classroom” (p. 143). Other variations of gender images for women focus on relational work and “caring” professions, nurturing, and consideration for emotions in self and in others (Guy & Newman, 2004; Hutchinson & Mann, 2006; Ramvi & Davies, 2010).

Koepke and Harkins (2008) discussed a variation on the responsiveness theme by examining cultural expectations for gender socialization in the classroom. Their research suggested that women often self-identify in terms of others while men self-identify as independent or autonomous. Alkadry and Tower (2014) looked at cultural gender roles with masculine roles focusing on strength, competitiveness, and confidence, and feminine roles being characterized as supportive, nurturing, and compassionate.

Pedagogy may also be interpreted as emulating gender social norms. Maher and Thompson Tetreault (2001) discussed pedagogy by suggesting that teachers should shift

away from the authoritative master role into the more nurturing role of facilitator. Tower and Gray (2005) characterized this nurturing style as that of a “midwife” whereby the teacher helps students learn and mature.

Judith Lorber (2011) described the construction of gender as a process that is under constant revision. Social construction includes the customs, practices, and often unwritten rules that guide our expectations of behavior, how we view individuals and groups in society (Schneider & Ingram, 1993). This extends to the benefits and burdens that are accrued based on those social constructions.

Lorber (2011) contended that there are gender norms and expectations within society, and that we reinforce existing norms even when we break out of the established behaviors. She provided the example of men undertaking a child-care provider role. Society’s approval and acceptance of men’s option to choose that role serves to reinforce the societal expectation of women in that role. Through this process, that Lorber (2011) called, “doing gender” (p. 121), we continually examine, evaluate, and reconstruct our gender roles and boundaries. Gender role restrictions are not the sole provenance of women (Stivers, 2002). While it may be more common to think of women breaking away from stereotypical social norms, men are also impacted by these restrictions.

Language as a method of women’s visibility or exploitation has also been a consistent theme in feminist research (Prasad, 2005). Giroux (1989) emphasized the need within the feminist classroom for attention to language, especially language that may include sexist or culturally embedded gender norms and assumptions. Feminist theories point out the predominance of an androcentric or male-centered society where male experiences and viewpoints are regarded as the default or neutral perspective, while

female experiences have been regarded as offering an outlier or deviant perspective (Hegarty & Buechel, 2006; Hough, 1988; Little, 1996; McGinn & Patterson, 2005; Ng, 1990; Shakeshaft & Hanson, 1986).

Androcentric learning can be demonstrated through the default language and phrases that permeate daily life (Little, 1996), academic research (Hegarty & Buechel, 2006; Hough, 1988; Ng, 1990; Shakeshaft & Hanson, 1986), and core concepts within MPA curricula (Burnier, 2003c). Public administration focuses academic attention on topics such as equality, diversity, and neutral objectivity while at the same time using androcentric phrases as “economic man” and “administrative man” (Burnier, 2003c; Simon, 1997). The perpetuation of androcentric language has a cumulative, circular impact that affects the discourse within our classrooms, ultimately reinforcing and diffusing social norms and practices.

Feminist literature also suggested that a focus on neutral, impersonal, and objective language reinforces traditional organizational and power dynamics benefitting the status quo (Fisher, 2001). On the other hand, language that focuses on personalization and bringing people together through dialogue demonstrates a feminist ethics concern and caring for others. Stivers (2002) argued, for example, that public administration’s professionalism has leaned towards a focus on objectivity and neutrality, while expressions of expertise more commonly associated with women—such as caring for others, emotions and feelings—are deemed “sentimental” and unprofessional.

Language may be the most important tool for gender inclusion in written documents such as course syllabi. Language serves many purposes, both intentional and unintentional. Feminist theories focus on the use of sexist or gendered language and the

impact on cultural norms and perceptions (Benson et al., 2013; Mucchi-Faina, 2005; Parks & Robertson, 1998). Further, feminist arguments are focused on two main perceptions of sexist/gendered language. The first perception is called masculine generic or pseudo generic language (Benson et al., 2013; Mucchi-Faina, 2005), which focuses on the use of words such as “mankind” or “chairman” to refer to individuals in general or of unknown gender. The second practice, called lexical asymmetry, examines the pairing of genders (such as male/female, he/she). This practice highlights both genders but generally is presented with the male gender first (Benson et al., 2013; Mucchi-Faina, 2005).

Parks and Robertson (1998) conducted research on sexist/non-sexist language and how it can be used to elevate, recognize, and reward, as well as on how it can also be used to diminish, exclude, punish, or trivialize. Their research showed that the majority of respondents in their study publicly supported the use of nonsexist language. At the same time, many individuals were also resistant to change, largely based on cultural socialization for gender norms. They suggested that educational interventions would be necessary to help overcome this obstacle.

Benson et al. (2013) used the research by Parks and Robertson (1998) as a starting basis to examine gendered language in university policies. They asserted that language that is entirely gender-neutral can be harmful by excluding the visibility of women and individuals of non-traditional gender identity. Instead, they proposed limiting “unnecessarily” gendered language rather than eliminating all recognition of gender. Their research found the common practice of using masculine language (e.g., chairman,

mankind, grandfathered in), which could easily be altered to create a more gender inclusive environment.

Efforts to promote non-sexist, gender inclusive language have been criticized as politically correct overreactions (Lalonde, Doan, & Patterson, 2000; Mucchi-Faina, 2005; Parks & Robertson, 1998). Yet research has shown that masculine generic language has an impact on gender images (Benson et al., 2013; Mucchi-Faina, 2005). The use of masculine generic language negatively influences the likelihood that women will apply for certain jobs, assessments of their capabilities, and their self-esteem (Mucchi-Faina, 2005). Given the assertion that language has an unequal impact on the gender images of men and women it is an obvious area for analysis in the ethics syllabi.

Analysis of Gender Images and Language

At the beginning of the coding process I made notations of some initial impressions for follow-up examination. These notations included the attention to language, indications of how open the professor was to student interaction, as well as the general tone and gendered social norms that the professor was establishing through teaching philosophy statements or language. Many of the notations on my initial impressions ultimately drove the creation of the indicators in Tier 4 of the Gender Inclusion Model (discussed in Chapter 8). The four indicators featured in this chapter are: Responsiveness, Tone, Gendered Language and Construction of Gender.

The process used for examination of the course syllabi included a combination of thematic coding using NVivo software and spreadsheet software, supplemented by manual coding. The coding and syllabi review process was guided by recommendations from feminist theoretical and feminist pedagogical literature. After the course syllabi

were uploaded into the NVivo qualitative software they were coded for broad themes with the coding nodes INTERACTION, TONE, GENDER, and LANGUAGE.

The nodes were then printed for closer evaluation and coded in detail by hand. A general protocol coding form was concurrently used during the NVivo and manual coding process with notations being made on areas for additional attention. Examples of emerging themes that received follow-up attention included welcoming statements, androcentric phrases, and specific language used to establish personal connections or distance the professor. The protocol form was continually revised throughout the coding process, with several repetitions of the coding process to examine emerging themes.

The first subsection of this chapter, *Responsiveness*, focuses on the broad coding theme of INTERACTION and EMOTIONS. Material for this subsection was pulled from throughout the course syllabi, most frequently from the contact information/office hours section, course policies and statements, teaching philosophy statements, and assignment and grading descriptions. Findings discussed in the *Tone* subsection were drawn from material found scattered throughout the course syllabi. This subsection is a compilation of manually coded subthemes focusing on items such as nurturance, compassion, discipline, authority, responsibility, and motivation.

Material for the *Gendered Language* section was largely pulled from the GENDER and LANGUAGE nodes. This material was supplemented with smaller, emerging themes identified and coded within the NVivo software, as well as hand coding using the protocol form. The final chapter subsection, *Construction of Gender*, was largely compiled from material in the GENDER node. Material for this section was

pulled primarily from the weekly topics section and, to a smaller extent, from the course descriptions section.

Responsiveness. An area of interest in the course syllabi that appeared during the coding process is what I coded as *responsiveness*, as demonstrated through communication and openness for interaction outside of the classroom. Most syllabi include at least a cursory listing of office hours and office location for each professor. The amount of information that professors provide on communication methods varied. Some professors include only their university email addresses while others provide personal email addresses as well. Some provide university office phone numbers, others provide personal cell phone and/or home phone numbers, and some provide no phone number. Overall male professors in this study are more open to providing a home or cell phone number (12 of 35 male professors, 34.3%), whereas less than a quarter of the female professors provide this option (3 of the 13 female professors, 23.1%). However, one of the female professors is more innovative with her communication methods, offering the option of contact via video communications.

Some professors have specific office hours that were fairly limited, while others indicated a willingness to meet at the student's convenience via appointments. Statements that indicate openness to student interaction include variations such as: "call anytime" and promises to return emails/phone calls within 24 to 48 hours or, "as quickly as I can." Several syllabi include statements that also indicate a particular openness to communicating and interacting with students outside of the classroom or office hour environment. This is often accomplished by providing home/cell phone numbers (SBB10, SBB12, SBB14, SBB23, SBB25, SBB29, SBB32, SBG28, SBV41), or by

offering to meet off-campus if that was more convenient (SBG02, SBG43). Other professors establish connections by requiring or suggesting that students meet with them one-on-one at least once during the semester (SBG28, SBB33). These types of statements are found in syllabi authored by both male and female professors.

Other methods used to give an impression of the professor trying to connect with the students include the use of partnership language such as *we* and *us*. One syllabus included the use of *we*, *you*, and *your* within the course description (SVB04). This served not only to personalize the section but gave a strong feeling of welcoming and partnership from the professor at the start of the syllabus. The use of language as a method of gender inclusion is discussed in more detail later in this chapter.

This section discusses gender inclusion in MPA course syllabi by examining whether, or how, professors communicate responsiveness, largely through a willingness to interact with students outside of the classroom setting. The findings for this section are summarized in Table 28.

Table 28

Summary of Findings: Responsiveness

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|--|--|--|
| 2a - How are feminist pedagogical recommendations incorporated and expressed in the course design of MPA graduate ethics course syllabi? | Gendered social norms: service, nurturing, caring Participation | Male professors more willing to communicate with students via home or cell phone (34%) than female professors (23%). Nearly 15% of the syllabi include welcome statements that help set a feminist tone of responsiveness to student interaction and welfare. |

Feminist and diversity literature has emphasized the importance of getting the broadest range of voices and experiences involved in classroom discourse (Burnier, 2005; Fisher, 2001; Hutchinson & Mann, 2006; Patterson, 2000). Yet research has shown that women are often less likely to speak up in the classroom setting than male students (Patterson, 2000). Syllabi that include welcoming statements and avenues of communication outside of the classroom may encourage student-professor interaction. Participation by students of all genders may be increased through the creation of a comfortable and welcoming classroom environment and student-professor relationship.

A small portion of the syllabi include statements interpreted as responsive and concerned with student welfare. While these statements were included in syllabi from both male and female professors, responsiveness, caring and nurturing are more commonly associated with social norms for women (Alkadry & Tower, 2014; Burnier, 2003c; Gawelek et al., 1994; Roy & Schen, 1993). Therefore, syllabi were interpreted as exhibiting feminine social norms if they incorporate responsiveness.

Tone. In addition to the syllabi that attempt to set a responsive tone, other syllabi could be described as giving a parental feel that often mirror social expectations for gender roles. These syllabi include statements and descriptions that range from nurturing and concerned, to authoritarian or disciplinarian. Some syllabi gave the impression that the professors were dealing with mature individuals, while other syllabi treated the students as if they were children. Several syllabi included language reminiscent of a parent schooling their children on correct behavior. These syllabi include discussions of proper manners, decorum and etiquette, or entreaties against rudeness and bad behavior (SBG01, SBB29, SBB11).

Of the syllabi that had a parental feel, many of them include language designed to motivate students the way a parent might try to motivate a child, such as “everyone can be successful” (SBG16) or “just do the best you are able to do and do not panic” (SVB41). These syllabi include inspirational words and phrases such as creativity, discovery, encourage/encouragement, explore/exploration, imagination, [personal] growth, develop their talent, or stimulate your curiosity. An example of this nurturing tone is: “Each of us has the potential to envision imaginative ways of approaching problems; encouragement, openness, playfulness, and spontaneity are necessary ingredients to inspire creativity and to build an innovative learning culture” (SBG05).

Other syllabi use more of a strident or punitive parental motivation tone, such as “...only hurting yourself if you don’t read it...make your own decisions” (SBB31), or “to help motivate...each typo will cost you...” (SBG03).

Concern for the emotional well-being of the student is also an emphasis in several syllabi. One professor shows concern that students might feel they were in a “remedial group” if they struggled to understand the assigned readings (SBB31). Other syllabi include references to stress or emotional concerns, and/or links for counseling or medical services (SBB10, SBB08, SVB18).

There is also a large grouping of syllabi that gave the direct opposite feel. These syllabi give off a very authoritative or commanding tone from the professor. Syllabi in this grouping include demands that cell phones and laptops be turned off, (SBG02, SBG16, SBB38), or that laptops could only be used for note taking (SBG02, SVB17). Other authoritative tones are demonstrated through specific instructions on how to submit assignments, specifications on font and margin sizes, and specific word processing

programs. Three syllabi had specific instructions to staple papers as demonstrated by, “Please turn in your paper stapled in the upper left hand corner. Do not put your paper in a plastic folder or binder!” (SBB37).

Other syllabi attempt to set an authoritative tone through statements designed to establish the credentials of the professor biographies. This was accomplished through the inclusion of professor biographies (SBG24, SBB22, SBB23, SBB08) or through statements that the professor would be attending or presenting at conferences (SBB29, SBG03, SBB36). Other syllabi establish professor credentials by including assigned or recommended books and articles written by the professor (SBB46, SBG43, SBB44, SBB39, SBB14, SBB12, SBB34, SBB11, SVB09, SVB41). Another authoritative tone found in a number of syllabi focuses on students needing permission or pre-approval by the professor on discussion and paper topics (SBB32, SBB11, SBB25, SBB23, SBB22). In contrast to the authoritative tone, other syllabi discuss selection of topics through a negotiating tone with phrases like “subject to approval” or “mutually agreed upon” (SBG28, SBG02, SVB17, SBB37, SBB08).

There are also a number of syllabi that have sections that set a tone of parents setting the rules for their children. These rules include the previously mentioned cell phone and laptop restrictions, instructions on formatting of papers, as well as discussions of food and noise in class. While most syllabi include attendance and participation within the grading structure, a number of the syllabi included specific attendance policies. Some syllabi discuss attendance as an expectation or recommendation, while others stated that it was mandatory. Syllabi that discuss attendance as recommended and encouraged—or as essential for success in the course—gave the feel of a parent

providing guidance. In contrast, the attendance discussion on other syllabi gives the impression of talking to children with statements such as “I will take attendance during every class” (SBG02) and, “Attendance *will* be taken at the *beginning* of each class” (SBG15). Attendance policies are commonly found in course syllabi, and their presence in the ethics syllabi does not automatically indicate any gender connection. They are addressed in this section in terms of the style and tone of the policy. Some attendance statements are phrased in a nurturing tone to help students succeed in the course, while other policies are phrased in a punitive or authoritative tone.

There are also several syllabi that address the parental tone more directly and obviously. Two syllabi specifically refer to students as *adults* (SVB41, SBB31). In contrast, other syllabi use language more commonly associated with *children*. Five syllabi referred to student *homework* (SBG05, SBB47, SBG15, SBB39, SBG21), while another discussed *field trips* (SBB42). One syllabus demonstrates a parental feel by having the students get “permission to be late” (SBB42).

Nurturing and authoritative tones are discussed in this dissertation as expressions of stereotypical social norms. Men can be nurturing and women can be authoritative, or they can exhibit either, or both, behaviors depending on the situation. The interpretation of this indicator is likely to change as societal norms for parental responsibility continues to evolve.

This section discusses gender inclusion in MPA course syllabi by examining how they incorporate cultural expectations for gender roles of parents. The findings for this section are summarized in Table 29.

Table 29

Summary of Findings: Tone

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|--|---|---|
| 2a - How are feminist pedagogical recommendations incorporated and expressed in the course design of MPA graduate ethics course syllabi? | Gender images and social norms | Many syllabi include gender by exhibiting social norms often associated with parental roles such as: Maternal – nurturing, concern, protective, teaching manners Paternal – authoritative, disciplinarian |

Many of the syllabi include statements and descriptions that exhibit maternal or paternal tones. These syllabi are interpreted as including gender by mirroring societal expectations for gender roles (Alkadry & Tower, 2014; Guy & Newman, 2004; Ramvi & Davies, 2010; Tower & Gray, 2005). The maternal and paternal tones in syllabi do not directly correlate to the gender of the professor. Some syllabi from female professors demonstrate a maternal tone while others demonstrate a paternal tone. Likewise, male professors created syllabi that include maternal and paternal tones. This is an example of how existing gender norms and expectations are reinforced by examples that contradict expected gender behaviors (Lorber, 2011).

Gendered Language. Gender is also included in MPA ethics syllabi in several ways via language. The most obvious method of gender presence is through the use of gender and gender pronouns. These syllabi use various connotations of gender pronouns including he, she, his, her, or man/men/male and woman/women/female as seen in Table 30.

Table 30

Frequency of Gender Pronouns in Course Syllabi Included in This Study

| Male Pronouns | Female Pronouns | Human | Both Gender - Male First | Both Gender - Female First |
|---------------|-----------------|-------|--------------------------|----------------------------|
| 57 | 42 | 12 | 42 | 7 |

Ten out of the 48 syllabi (21%) have no gender pronouns included in any variation in the course syllabi. Another 22 syllabi (46%) include one or two instances of gender pronouns, with five of those instances seen only in the titles of an assigned reading. At the other end of the usage spectrum, 15 syllabi (31%) include gender pronouns three to nine times throughout the syllabus. Three syllabi stood out amongst the crowd for the use of gender pronouns: SBG21, 10 times; SBB31, 26 times; and SBG16, 40 times. On syllabi where single gender pronouns appear, 16 include only male gender pronouns and two include only a single female pronoun. Three syllabi use the word “human” instead of a gender pronoun. Overall, syllabi using single gender pronouns include male pronouns more often (57) than female pronouns (42).

The gender pronouns used most commonly are combinations such as “he/she,” “he or she,” “his/her,” “his or her,” “him or her,” or “men and women,” which appear in 19 of the 48 syllabi. In each of these 19 syllabi, the male pronoun appears first. Five other syllabi include combination gender pronouns. The notable feature of these five syllabi is that they feature the female pronoun first. Two of these five syllabi varied the combination gender pronouns so that in some cases the male pronoun appears first and in other cases the female pronoun appears first.

Table 31

Breakdown of Gender Pronouns in Syllabi by Gender of Professor

| Gender of Professor | Male Pronouns | Female Pronouns | Human | Both Gender Male First | Both Gender Female First | No Gender Pronouns |
|---------------------|---------------|-----------------|-------|------------------------|--------------------------|--------------------|
| F | 13 | 23 | 6 | 24 | 5 | 1 |
| M | 44 | 19 | 6 | 18 | 2 | 9 |

As Table 31 shows, male pronouns are used 44 times in syllabi created by men professors, while female pronouns are used only 19 times. However, these numbers increase to 64 male pronouns and 39 female pronouns when the combined pronouns male/female, he/she, her/his are included. When both pronouns are used, both men and women professors used the male pronoun first in all but seven instances. All but one of the female professors used gender pronouns, while 9 of the syllabi with male professors had no gender pronouns. However, one syllabus (SBB31) created by a male professor was one of the most frequent locations for gender pronouns, with female pronouns used more frequently (16 female, 10 male). In addition, two out of the seven combined gender pronouns that feature the female pronoun first are found in syllabi created by male professors.

Most syllabi that use single gender pronouns use them within weekly discussions that often focused on a particular individual. For instance, SBB26 includes a weekly discussion topic focusing on Venezuelan President Hugo Chavez that included the gender pronouns *he* and *his*. In these types of instances the gender pronouns do not signify any special inclusivity. However, another syllabus uses the female pronoun *she* on several occasions in assignment descriptions as seen in Table 32.

Table 32

Female Pronoun Usage in SBB31

| Statement | Syllabus Code |
|---|---------------|
| <p>“The overall point of this memo is to explain why you disagree with the author on some point that she makes. As you write it, keep in mind that <i>that</i> you disagree is just human nature, <i>why</i> you disagree is the important part.”</p> | <p>SBB31</p> |
| <p>“The author you are reading has probably heard that one before. <i>Why</i> doesn't she accept your very limited scope of legitimate coercion? What can you say in response?”</p> | |
| <p>“Use white space, headings, and bullets judiciously to break up the text and help your reader find what she is looking for.”</p> | |

In the examples in Table 32, the single gender pronoun is not referring to a specific person (such as a featured individual in a weekly discussion topic). The examples in Table 44 are particularly interesting given that the course professor is a man. Therefore the pronoun in the sentence would be expected to say “he” given that the likely “reader” (professor) that is referenced in the statement is male. This syllabus (SBB31) also includes single gender male pronouns in other locations in the syllabus, but in each of these instances the male pronoun was required based on the particular example used in the weekly discussion topic. Combination gender pronouns were not used in this particular syllabus. In addition, this syllabus includes weekly topics focusing on race/gender/identity, and “body” issues such as reproduction and abortion. Given emphasis on gender and diversity within the course topics, it is possible that the single gender pronouns are used intentionally, and therefore may be evidence of efforts to create a gender inclusive syllabus.

The most common location for the use of gendered pronouns is within policy statements. One notable example was the discussion of gender, and particularly focusing on women, within a statement entitled “respectful environment” (SVB04). The statement includes two mentions of gender, the first focusing on “demeaning comments made about the career or major choices of women or men.” The second appearance focuses solely on women: “hear reports that our female faculty feel disrespected, especially by students...” This syllabus is notable not only for the use of the female pronoun before the male pronoun, but also for the attention and acknowledgement of the negative treatment of female faculty.

Gender is also seen in the syllabi through the use of language in other ways. All but eight of the syllabi include at least one—and often several dozen—instances where the professor uses words such as *I*, *me*, *we* or *us*. This language is a method of including gender in the syllabi by referring to the professor, and thereby gender indirectly by means of the gender of the professor. However, syllabi use neutral language such as “the student” or “the professor” far more often. Neutral language such as “the professor” could be the result of shared syllabi or standard template language used by university departments. Neutral language could also be used as an attempt to depersonalize the syllabus. This effort at neutral language could be argued to be gendered in that it emphasizes styles and approaches associated as masculine, rather than as using language that personalizes the relationship between the professor and student or attempts to connect on an emotional level, more commonly interpreted as feminine. Neutrality and impartiality in language comes at the expense of feelings and emotions that that perpetuate gender stereotypes associated with women (Stivers, 2002).

This section discusses gender inclusion in MPA course syllabi through the use of language. The findings for this section are summarized in Table 33. Professors directly acknowledge and include gender through the use of gender pronouns. Non-gendered languages such as *I, me, we* may be interpreted as gender inclusive by attempting to create a personal connection with students. In contrast, syllabi that use neutral statements such as “the student” or “the professor” may also be interpreted as gendered through feminist theory that suggests that neutrality is associated with masculinity while relationships and emotions are stereotypes associated with femininity (Stivers, 2002).

Table 33

Summary of Findings: Gendered Language

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|---|---|---|
| 1a – How are women and gender included within MPA graduate ethics education? | Visibility and recognition | 21% of syllabi do not use gender pronouns. Gender pronouns used 1-2 times in 46% of syllabi. Nearly a third of syllabi include frequent gender pronouns (3-9 times). |
| 3 – What value is accorded to gender inclusion and social equity in MPA graduate ethics course syllabi? | | Gender pronoun combinations (i.e. he/she) are commonly used. Male pronoun appears first in all but five syllabi. Gender pronouns are used in 92% of syllabi created by female professors and 74% created by male professors. |

Construction of Gender. In addition to the gender roles and language in the syllabi, gender is also constructed via images and statements throughout the course

syllabi. In some cases, this social construction of gender also serves to assign value to the gender perspective. These value constructions are often located in course environment statements, official university conduct policies, weekly discussions and reading material, as well as suggested paper topics and descriptions of assignments.

One syllabus provides an obvious example of an attempt to redefine the value afforded to the construction of gender on campus. A policy statement discusses creating a respectful environment in the class and specifically addresses gender norms by stating:

I worry particularly about demeaning comments made about the career or major choices of women or men... We must remember that personal agency is a fundamental principle and that none of us has the right or option to criticize the lawful choices of another... Occasionally, we hear reports that our female faculty feel disrespected, especially by students, for choosing to work at [the university]... these things ought not to be.

(SVB04)

Much like Lorber's (2011) "doing gender" example at the beginning of this chapter, the efforts made via the policy in this syllabus to promote an environment that respects the choices of all, and female faculty in particular, serve to also illuminate the societal gender expectations from at least a portion of the population connected to that university. This statement is gender inclusive in three ways that have been discussed throughout this dissertation. First, the policy statement is clearly attempting to create a classroom environment that respected faculty of both genders. Secondly, the policy statement uses specific gender language (women, men, female). The language specifically focuses on women by discussing respect in reference to female faculty, as

well as placing the female gender first (“women or men”). Lastly, this statement focuses on implied gender norms by suggesting that female faculty are being disrespected based on their occupational choice.

Social constructions can also be used as categorizations. In the case of one syllabus (SBB14), gender and sexual identity are used as categorizations impacting equality and the distribution of rights and benefits in society. The inclusion of gender and sexual identity within the discussion of distributive justice is a prime example of gender inclusion in public service education. At the same time, by pairing discussions of gender and sexual identity solely with inequality, gender is constructed with a negative connotation.

Another syllabus (SBB26) provides an example where gender could be negatively construed in relation to women. The first eight weeks of the course are focused on leadership. Five out of the eight weeks of topics are focused on cases and discussion of male leaders while two weeks focus on female leadership examples. The first weekly discussion featuring a woman includes a case description discussing how the [woman] leader had to “overcome the suspicion with which she is held by long-time employees” because she was viewed as a creative, innovative, and adaptive leader. The second weekly discussion topic that includes a woman leader is entitled “leadership without authority & women as leaders.” The description of the weekly topic begins with a gender-neutral description of leadership without authority and sources of power but then follows with a case description focusing on “how gender differences still hamper the ability of women to be effective leaders while maintaining balanced lives.” On one hand the inclusion of two cases focusing on women leaders is promising for the visibility and

recognition of women (as discussed in Chapter 4). On the other hand, focusing on women's gender in these cases could be interpreted as having a negative value when paired with language such as suspicion and hampering the need to maintain balanced lives.

Another syllabus (SBB25) constructs gender via quotations and pictures throughout the syllabus. The pictures feature cars, spaceships, and a drawing of Mark Twain. While two of the quotations include gendered language such as mother and sister, all but one of the eight quotes are by men. The quotes by men include a focus on diligence, exploration, leadership, accomplishment, and courage. The quotation by a woman that appears in the syllabus is focusing on individual choice in determining personal success. This quote at first glance might appear to be non-gendered or neutral. However, it is notably constructed based on the how the woman is identified—as the founder of Weight Watchers. In the quotes used in this syllabus men are constructed with what Stivers (2002) would characterize as positive masculine images of expertise. The sole quote by a woman is characterized by focusing on a negatively construed feminine stereotype focusing on weight and body issues. Young (2000) contended that the reliance on images and expressions associated with any particular group is, by extension, exclusionary to all other groups.

This section discusses the value afforded to gender and gender inclusion via the construction of gender in the MPA ethics syllabi. The findings for this section are summarized in Table 34.

Table 34

Summary of Findings: Construction of Gender

| Research Question(s) | Feminist or Feminist Pedagogical Theory | Findings |
|---|---|---|
| 1a – How are women and gender included within MPA graduate ethics education? | Gender social norms Visibility and recognition | Statements and assignments that use gender as a lens are generally focused on negative aspects such as harassment and inequality. |
| 3 – What value is accorded to gender inclusion and social equity in MPA graduate ethics course syllabi? | | Gender images in syllabi are sometimes used to reinforce gender social norms and stereotypes. |

Chapter Summary

Stivers (2002) called for public administration scholars to examine our standard operating practices for messages and images that perpetuate underlying social norms of masculine and feminine images and expressions of leadership. In this chapter, I have sought to fulfill this directive by examining MPA graduate ethics syllabi for underlying messages and images related to women and gender inclusion, as commonly expressed through existing social norms for women and men.

Gender is constructed and included within the MPA ethics course syllabi in a number of different ways. Gender is positively communicated through the inclusion of gender and gender pronouns in course policies and assignment descriptions, as well as within the titles of assigned readings and discussion topics.

Gender social norms are presented through the general tone and personalities established in many of the syllabi. Some syllabi attempt to connect with the students

through open avenues of communication, willingness to work around students' schedules or meet off campus, and the inclusion of cell phone or home phone numbers. Behaviors traditionally associated with maternal social norms are also presented in the course syllabi through parental tones focusing on nurturing and concern for the emotional well-being of students. Other syllabi include parental tones traditionally associated with paternal social norms, such as that of a disciplinarian or authoritarian parent. Still other syllabi treat students like small children with discussion of homework and fieldtrips. Overall, gender is utilized as a lens to categorize and assign value in ethics within the discussion of distribution of societal benefits and evolution of equality/inequality, justice, and freedom.

CHAPTER VIII. FINDINGS AND DISCUSSION

The goal of this research is to examine if, or how, women and gender are included in graduate MPA ethics syllabi. The analysis includes a focus on how course design elements detailed in the syllabi are utilized to promote gender inclusion. This dissertation has sought to build upon the work of feminist scholars by examining the ethics syllabi using existing feminist theories and pedagogical recommendations. Ethnographic content analysis is used to examine 48 graduate ethics syllabi from courses offered by NASPAA accredited MPA programs throughout the United States.

The three main research questions focus on how women, gender, and gender inclusion are constructed and addressed, and how they are valued. This research ultimately focuses on three key concepts for examining the syllabi. The concepts are visibility/representation (Chapter 4), course design/pedagogy (Chapter 5 and 6), and gender images/language (Chapter 7). The findings for Chapters 4 through 7 are discussed as they relate to each of the three research questions and related sub-questions. This is followed by a discussion of the implications of the research for gender and diversity inclusion within public administration curricula.

Research Question #1

The first research question focuses on how women, gender and, by extension, social equity and inclusion, are addressed and incorporated within MPA ethics education. Research question #1 and related sub-questions are:

1. How does MPA ethics education incorporate women and promote gender equity?
 - a. How are women and gender included within MPA graduate ethics education?
 - b. How do the MPA ethics syllabi reflect or reinforce gender inclusive course design and themes?
 - c. How are the values of diversity and inclusion, as defined by public administration scholarship and professional organizations, addressed and incorporated within MPA graduate ethics course syllabi?

When this dissertation project began, I envisioned that the first research question would be answered through a simple counting exercise to determine how many males and females were listed as professors and authors in the course syllabi. As the project developed it became obvious that understanding how women and gender are addressed in course syllabi is not that simple. The representation of males and females (as discussed in Chapter 4) was the starting point for the analysis in this section. However, the findings and indicators that are discussed are also pulled from course design components, in-class indicators, as well as the social construction of gender.

One of the main recurring themes within feminist literature was the importance of recognizing that there is more than one gender (Bearfield, 2009; Beauchamp & D'Harlingue, 2012; hooks, 2011; Hutchinson & Mann, 2006; McGinn & Patterson, 2005; Outshoorn, 2002; Stivers, 2002; 2005). Feminist pedagogical literature further stressed the importance of structuring pedagogy so that students encounter scholarship by women, as well as men, in the classroom (Burnier, 1992, 2003c, 2005; Mills & Newman, 2002; White, 2004; Wyatt Nichol & Antwi-Boasiako, 2008).

Based on this emphasis in the literature, the syllabi were examined for inclusion of professors and authors (of assigned materials) of both male and female gender. Out of the 48 course syllabi included in this study, 13 MPA ethics courses were taught by women (27%) while the remaining 35 courses were taught by men (73%). Both genders are included as course instructors listed in the ethics syllabi for public universities, but only men are listed as instructors at private universities. Overall, there are fewer women teaching ethics courses in MPA programs in this study as compared to the percentage (34%) of women professors in public administration (Primo, 2013) and the 41.6% of women professors across all academia (Gee & Norton, 2009).

The gender representation figures show a similar disparity in the number of women authors. Although an examination of assigned reading materials shows that both genders are represented as authors or co-authors, nearly 27% of assigned authors/co-authors listed in the ethics syllabi are women, while over 73% of the authors/co-authors are men.

The passive/active representative bureaucracy argument posits that as passively representative numbers increase there should be an increase in active representation (Alkadry & Tower, 2014; Mosher, 1968; Selden & Selden, 2002; Sowa & Selden, 2003). Given this position, a passive representation may result in a higher number of reading materials by women authors assigned in courses taught by women instructors. Nearly a third of reading materials assigned by female professors were authored/co-authored by women. Female authors accounted for 25.3% of assigned reading materials by male professors. Female professors assigned female authors approximately eight percentage points more than male professors, but assigned male-authored materials a majority of the

time. This suggests that gender of the professor may have some influence in gender representation among assigned reading materials.

Women and gender are also seen in the MPA graduate ethics syllabi through the use of gender language. Nearly 80% of the syllabi feature at least one instance of gender pronouns. Pronouns are generally used in combination (i.e., he/she), most commonly with the male pronoun listed first. Only five of the 48 syllabi include pronoun combinations that featured the female first (i.e., she/he). Gender pronouns are used in 92% of syllabi created by female professors and in 74% of those created by male professors.

The last area of attention within the visibility theme focuses on how women and gender are incorporated within the course discussion topics. Discussion topics focusing on the broader diversity category appeared in nearly half of the syllabi. Topics more narrowly focused on gender were also featured. Gender topics coded as traditionally associated with men appeared most frequently in syllabi (35%). Gender topics commonly discussed in connection with women were also featured, but less frequently (25%). Topics coded as associated with sex or gender, but presented without connection to a specific gender, also appeared in 21% of the syllabi. The most common discussion topics within the three gender coding groups were affirmative action, equality, discrimination, and war. Course discussion topics also fall within the next research sub-question as they are an aspect of course design.

Research question 1b focuses on examining gender inclusive course designs and themes in MPA graduate ethics courses. Course design is discussed in more detail within the feminist pedagogical discussion in research question 2a; however, several aspects of

course design are discussed in this section in regards to how they are used to incorporate women and gender in the course syllabi. In addition to the course topics discussed above, course design was examined for subtle methods of gender inclusion. Two areas that emerged during the course design analysis focus on course policies. Women and gender were indirectly included through course policies designed to increase accessibility and participation options.

A number of syllabi include statements acknowledging family responsibilities. These acknowledgements are generally combined with instructions that the students should contact the professor as soon as possible. Two syllabi gave no exceptions for late assignments or attendance regardless of the circumstance. Two other syllabi had special make-up assignments for instances of family emergencies. Family responsibility policies are interpreted as an indirect method of gender inclusion for their consideration of parental responsibility. While this responsibility includes both males and females, societal norms still assign a larger responsibility for child/family care responsibilities to women (Outshoorn, 2002; Stivers, 2002). Therefore, family responsibility policies are interpreted as women-friendly policies, as well as the broader themes of visibility and inclusion for both genders.

Student conduct policies are also used to help create a course environment that could promote participation by female and male students. Research has shown that men are more dominant during classroom discussion (Patterson, 2000). Therefore, course policies are interpreted as gender inclusive when they work to create an environment that is welcoming and conducive to participation by women, as well as by men. Many syllabi include examples of gender inclusive course environment policies that emphasize respect,

tolerance, courtesy, and professional conduct. Other policies discuss acceptance for diversity of opinions, freedom of thought, and creating a safe environment.

Research question 1c examines how diversity and inclusion values are incorporated within MPA graduate ethics syllabi. Leading public administration professional organizations include diversity of personnel within their ethics statements (ASPA, 2013a), core competencies and accreditation policies (NASPAA, 2014a), and their core values statements (NAPA, 2014b). Gender diversity of personnel is addressed through the previously discussed Gender of Professors. Both genders are represented as course instructors, but men account for the majority of listed instructors.

This research question is also addressed through the Public Service Values discussion. Diversity and inclusion values are found in course syllabi through reprints of public service and social equity standards of leading public administration professional organizations. These values are most commonly included in the syllabi through variations of the NASPAA Core Competency policy statement discussing the importance of a “diverse and changing workforce and citizenry” (NASPAA, 2014a p. 7). Various syllabi also include discussions or definitions of public service values within the course objectives and course descriptions sections. Public service and diversity values are also included within the weekly discussion topics in a third of the syllabi.

Research Question #2

The second research question focuses on how feminist theories and pedagogy are addressed and incorporated within MPA ethics education. Research question 2 and related sub-questions are:

2. How are feminist theories and pedagogical recommendations addressed within MPA graduate ethics course syllabi?
 - a. How are feminist pedagogical recommendations incorporated and expressed in the course design of MPA graduate ethics course syllabi?
 - b. How do course assignments address or incorporate women and diversity?

Chapters 5 and 6 examine how feminist pedagogical recommendations are incorporated into course design, assignments and discussion topics to create opportunities for gender inclusion within MPA ethics courses. Also included in the discussion for this research question are sections from Chapter 7 that are influenced by recommendations from the literature of feminist pedagogy.

A review of the literature on feminist theories and feminist pedagogy resulted in several key themes that were used as the major guiding force for this research question. As mentioned in the discussion of the research question #1, visibility and recognition of women and women's scholarship was a recurring theme (Burnier, 1992, 2003b, 2003c, 2005; Day & Glick, 2000; Guy, 2010; McGinn & Patterson, 2005; Mills & Newman, 2002; Reinhartz, 1992; Stivers, 2005; White, 2004; Wyatt Nichol & Antwi-Boasiako, 2008). The other most consistent theme in the literature was a call for a broader representation of voices and perspectives (Burnier, 2003b; Hewins-Maroney & Williams, 2007; Hutchinson & Mann, 2006; Middleton, 1993; Mills & Newman, 2002; White Perry, 2005).

Many of the course syllabi in this study include statements emphasizing the existence of a broad spectrum of ethical perspectives and theories. This is often paired with discussion of how these ethical theories could be examined and interpreted from

multiple, and equally valid, perspectives. Other syllabi include acknowledgement of competing values, often pairing those discussions with an emphasis on the benefits of discourse and debate in society. Several syllabi also include acknowledgement that interpretation of the ethical theories could be influenced by each individual student's personal and cultural experiences.

A few syllabi indicate an emphasis on students learning “correct” perspectives and behavior. These syllabi give the feel of trying to regulate students' future professional behavior, rather than giving the students freedom to incorporate their personal opinions and values—but this was the exception rather than the norm. An additional small grouping of syllabi includes discussion of a very limited range of ethical perspectives. These syllabi give no other indication of trying to limit the student's opinions or behaviors; therefore, these syllabi were not interpreted as intentionally limiting the voices or perspectives in the classroom. However, the absence of language acknowledging or promoting a broad spectrum of perspectives may contribute to a course environment that discourages student participation or diversity of opinions.

A major element in course design and pedagogy revolves around the selection of discussion topics and reading materials. The latitude that most professors have in their choices allows them significant influence in creating a gender inclusive classroom. Feminist pedagogy advocated for the inclusion of course topics focusing on gender and diversity across the curriculum (Burnier, 1992, 2003b, 2005; Wyatt-Nichol & Antwi-Boasiako, 2008). Suggestions for topics that could have a gender/diversity focus include equality, justice and representation (Norman-Major, 2011; Svara & Brunet, 2004), affirmative action (Burnier, 2003c; Day & Glick, 2000; Mills & Newman, 2002),

personal/intimate topics (Fisher, 2001), changing social norms and gender roles (Mills & Newman, 2002; Outshoorn, 2002), and gender differences in leadership and communication (McGinn & Patterson, 2005).

Nearly half of the ethics syllabi included discussion topics focusing on diversity. Topics within the diversity theme ranged from affirmative action, multiculturalism, disability, LGBT, race/civil rights, and discrimination. Discussion topics focusing on justice and equality appeared in 40%. Controversial or intimate topics often associated with women appeared in nearly 25% of the syllabi. These topics include discussion on reproductive rights, sexual assault/harassment, and consent issues. Topics with a traditionally male focus, such as war and the military, were featured in 35% of the syllabi. Topics with a gender or family connection were also featured in nearly 33% of the syllabi, but the topics were presented without any reference to specific gender, or were identified as “genderless.” These gender-neutral topics include descriptions such as human family, “genderless military,” sexual identity, and adoption.

Many of the course topics mentioned above focus specifically on women and gender issues. Others focused on the broader diversity/multiculturalism discussion and are often paired with discussion of discrimination. Equality, justice, and fairness are also frequently included in the syllabi. Each of these topics could be gender inclusive through their manner of presentation. In most cases it was impossible to determine how these topics are addressed within the classroom. However, their presence in the syllabi indicates the possibility that women and gender are incorporated within class discussions. At the very least, these types of subject matter indicate an openness to diversity within the classroom.

Feminist pedagogy emphasizes the use of personal experience and self-reflection in course assignments and discussions as one method of increasing the diversity of voices in the classroom (Adams, 1997; Bernotavicz, 1997; Brady, 1998; Burnier, 2003b; Fisher 2001; Giroux, 1989; Middleton, 1993; Tower & Gray, 2005). The literature linked the discussion on personalizing course material and assignments with suggestions for creating a safe and welcoming classroom environment (Brown, 2005; Disch & Thompson, 1990; Fisher, 2001; Mattingly, 1994; Stake & Hoffman, 2000).

Approximately 10% of the course syllabi include statements encouraging students to view or apply the course material through their personal belief system or career experience. Other syllabi encourage the use of life experience and self-reflection in course assignments. Several syllabi had students create a personal code of ethics, while others had students create a journal to track their ethical evolution during the course. These activities are examples of recommendations from the literature of feminist pedagogy for personalization of course material, and incorporating a diversity of voice and experience in the classroom.

Pedagogy that encourages students to personalize the course material, by incorporating their own life experience, personal opinions, and cultural values into discussions, is one way of broadening the voices in the classroom (Stake & Hoffman, 2000). In order to accomplish this, students need to be reassured that they can participate and contribute without fear of harassment or ridicule from fellow classmates, or negative impacts on their course grades (Bamberg et al., 2002; Carrizales, 2010; Day & Glick, 2000; Patterson, 2000; Ronnau, 1994).

As discussed in research question 1, many courses include statements or policies designed to create a classroom environment to promote student participation and the free exchange of ideas. This is accomplished in many syllabi through an emphasis on respect, tolerance, and professional conduct among the students. Some syllabi address the classroom environment through punitive policies linking student behavior and their participation grades. Most syllabi that address student behavior did so in a positive manner, by emphasizing respect and courtesy.

Syllabi that address student behavior incorporate recommendations from the literature of feminist pedagogy for a classroom environment where students feel free to participate, express their opinions, and share personal experiences. Therefore, course environment policies are interpreted as gender inclusive by encouraging participation from all students in an effort to increase the number of voices and personal perspectives as part of the learning process. The creation of this type of course environment may increase the opportunities for women (and other minorities) to incorporate their personal experiences, question dominant theories, and encourage nonconformist creation of knowledge.

Changing traditional power dynamics was also a consistent theme in feminist theories and feminist pedagogical literature (Fisher, 2001; Maher & Thompson Tetreault, 2001; Stivers, 2002). Discussion in the literature has centered on methods for decentralizing power dynamics and creating a collaborative learning process (Fisher, 2001; Fornaciari & Dean, 2014; Gawelek et al., 1994; Ochoa & Pershing, 2011).

The findings in Chapter 5 show numerous examples of course syllabi that utilize alternative teaching styles, such as collaborative or joint learning, whereby students are

involved in creating their own learning process. Several syllabi discuss alternative learning environments by describing the role of the professor as that of facilitator, rather than as dominant authority figure. The majority of the syllabi indicate that they are seminar/discussion based courses. This format helps to decentralize the traditional power structure by increasing opportunities for students to incorporate their personal perspectives in class discussions.

Several syllabi use course assignments to decentralize the power structure, by requiring student groups to give classroom lectures. Other syllabi include examples of student autonomy and learning through peer interactions. Several syllabi include opportunities for student autonomy through their choice in types of assignments or self-paced assignments. Other syllabi include opportunities for students to negotiate the course structure, discussion topics, and reading materials. In contrast, a few syllabi restrict student autonomy by requiring professor approval for assignment and research paper topics.

A few syllabi experiment with alternative pedagogy through the use of ungraded assignments, most commonly for assignments that include aspects of self-analysis and reflection. When viewed through a feminist lens, ungraded assignments allow more freedom for students to create their own meanings and interpretations of knowledge in relation to their personal experiences.

Feminist pedagogical recommendations on changing the traditional power dynamic can also be seen within the dissertation sections on responsiveness and parental professors. Many syllabi are interpreted as exhibiting gender social norms often associated with parental roles. Some syllabi demonstrate traditional power dynamics

through a paternal, disciplinarian tone. This is often demonstrated through strict policies that included punishment for misbehavior in the classroom and in course assignments. Maternal social norms in syllabi include nurturing and protective tones, concern for student well-being, and an emphasis on proper manners. In contrast to the disciplinarian/paternal tone, these syllabi often had positively constructed messages explaining how the students could succeed in the class. The maternal/paternal tones were one way that syllabi exhibited gender, but these tones did not necessarily correspond to the gender of the professor.

Course assignments are also used as a vehicle to encourage students to voice their opinions, as well as share personal experiences, as part of the learning environment. Many courses include assignments designed to help students apply the course material to their own work or life experience. Examples of assignments that encourage students to incorporate their personal voices and experiences include ethical reflection papers and personal codes of conduct. Many syllabi that include these types of assignments also include references to multiple perspectives and personal experiences in the course description and objectives sections—which sent a strong message about their importance.

Research Question #3

The third and final research question examined how women and gender are valued and constructed within the syllabi. Research question 3 is expressed as:

3. What value is accorded to gender inclusion and social equity in MPA graduate ethics course syllabi?

This section includes discussion of the construction of women and gender in MPA ethics syllabi through language and gender images. Course topics are also used to demonstrate value connotations associated with topics focusing on women and gender.

As mentioned in the discussion of research question 1, women and gender are included in ethics syllabi through the use of language. Feminist literature has debated the use of gender-neutral language such as, “they” instead of “he/she,” as promoting a culture of neutrality that deemphasizes or ignores women (Benson et al., 2013; Mucchi-Faina, 2005; Parks & Robertson, 1998; White, 2004). Gender pronouns usage in course syllabi is an example of public acknowledgement within Young’s (2000) interpretation of inclusive “greeting” in a political context (p. 53-57). Therefore, the use of gender pronouns is a vehicle for including women and gender in the syllabi. At the same time the gender pronouns could be viewed as gender biased by consistently presenting the male pronoun before the female pronoun.

Gender is also constructed through images and gender social norms. One syllabus demonstrates social gender roles through a policy statement to respect occupational choices of female faculty. Another syllabus uses pictures and quotations to reinforce social norms through gender biased images of expertise (Stivers, 2002). The images attributed to men focus on courage, leadership and exploration, while the quotation from a female is linked to weight and body image.

Gender is constructed and valued within MPA ethics course syllabi in a number or different ways (RQ3). On one hand, gender is positively communicated through the inclusion of gender and gender pronouns in course policies and assignment descriptions, as well as within the titles of assigned readings and discussion topics. On the other hand,

gender pronouns are used to devalue women by consistently placing the male gender first.

Gender is also evidenced through tone and personality often associated with societal gender norms, such as those characterized as responsive versus those exhibiting strict authoritarian tones. Other syllabi attempt to connect with the students through open avenues of communication, willingness to work around students' schedules or meet off campus, or the inclusion of cell phone or home phone numbers. Gender is also presented in the course syllabi through parental tones focusing on nurturing and concern for the emotional well-being of students. Still other syllabi include parental tones such as that of a disciplinarian or authoritarian parent, while other syllabi treat students like small children with discussion of homework and fieldtrips.

Gender is utilized as a lens to categorize and assign value in ethical discussions on distribution of societal benefits and evolution of equality/inequality, justice, and freedom. The value assigned to these topics could be interpreted as negative through their method of presentation. Overtly gender-related topics are often presented through discussions negative behavior such as sexual assault and harassment. The inclusion of such topics is positive, while at the same time is being discussed via negative association. These same topics are more commonly discussed in relation to assault and harassment focusing on women, racial minorities, and LGBT individuals. There were no indications in the course schedules or assigned readings that such topics were discussed in relation to assault or harassment of men.

The inclusion of women and gender through course topics, language and gender images is a positive reflection of many of the recommendations in feminist theories and

feminist pedagogical literature. They are steps towards the themes of visibility, representation and participation, which may also lead towards changing existing narratives for power dynamics. At the same time, they are often presented in an androcentric or gender neutral fashion that perpetuates the traditional power dynamic.

Discussion and Implications

Feminist literature argues that democracy, social equity, and power dynamics are interwoven (Cornwall & Goetz, 2005; Harris, 2002; Hayward, 1993; McAfee & Snyder, 2007). True democracy and equality cannot exist when power dynamics result in oppression of groups (Reilly, 2007; Watson, 2007). These concepts are cornerstones of ethics and justice discussions focusing on philosophers such as Kant and Rawls (Sandel, 2009) that are commonly featured in the ethics syllabi.

Feminist literature focuses on gender as one example of the categories of difference that need to be recognized within pedagogy. Education and pedagogy are essential in the struggle to change the traditional power dynamics in society, particularly as it relates to the possibility to “eliminate sexist and patriarchal social practices” (Giroux, 1989, p. 6). This dissertation focuses mainly on how women and gender are addressed in graduate MPA ethics courses syllabi. Diversity, and the intersectionality of diversity, is infinitely broader than simply the biology of women and men. Syllabi that are inclusive of one category of diversity may be more likely to be inclusive of diversity of any category. The recognition and incorporation of gender and diversity within our educational practices is a valuable tool in long-range and systemic efforts towards gender equity and inclusion.

This type of examination of women and gender has been characterized as trivial as a method of achieving gender equity and inclusion, particularly in regards to language and political correctness (Brennan, 2009; Parks & Robertson, 1998; Mucchi-Faina, 2005). However even trivial items, or “smaller harms distributed across large numbers of people,” (Adam Morton as cited in Brennan, 2009, p. 147) may serve as indicators of a larger problem. When combined, these small efforts can form a thin but underlying base upon which one can build toward a goal. Through the simple acts of acknowledgement and recognition of gender and diversity, we begin the inclusion process (Darling-Hammond, French, & Garcia-Lopez, 2002). Visibility and symbolism matter. It may not seem important to the majority, for they rarely have the isolation of feeling ignored or out of place, but for those who do not have the luxury of seeing reflections of themselves in the classroom—or in society at large—symbolism is vitally important.

Research has suggested that academic departments perceived as maintaining a culture of neutrality have an end result where faculty tend not to support or include diversity topics within their courses (Hewins-Maroney & Williams, 2007). In other words, cultures of neutrality undercut diversity efforts in the classroom. Unless gender and diversity issues are more fully incorporated into the current graduate level public administration curriculum, then the faculty and practitioners of tomorrow will never feel comfortable and knowledgeable enough about these issues to expand their scholarly efforts. More than 70% of the ethics syllabi in this study included discussion topics associated with gender or diversity. While it is impossible to determine how these topics were addressed within the classroom, their inclusion in the course syllabi is an encouraging sign.

One reason for the scarcity of diversity subjects within scholarly research and teaching is due to a feeling by faculty members that they may not be adequately prepared or comfortable discussing diversity issues (Hewins-Maroney & Williams, 2007; Rice, 2004). While this is reminiscent of the “which came first, the chicken or the egg?” scenario, academia must take the initiative and include dialogues related to diversity issues into the classroom.

Diversity and inclusion are admirable goals advocated for by public administration scholars and practitioners (Alkadry & Tower, 2014; ASPA, 2013b; Gooden & Myers, 2004; Krislov & Rosenbloom, 1981, Mosher, 1968; NAPA, 2014b; NASPAA, 2014a; Norman-Major, 2011; Rice, 2004; Sowa & Selden, 2003; Stivers, 2002; Svava & Brunet, 2004). Advocating to include them in our MPA curriculum, or within professional standards, are symbolic measures unless we continually evaluate and assess whether, and how, we are integrating these messages. This dissertation is presented as one interpretation of how women and gender are included in MPA ethics syllabi, and how cultural images and messages about gender are expressed.

Limitations

A key limitation with this, or any study examining diversity, is the recognition that groups are never a one-size-fits-all, homogenous sample (Bearfield, 2009; Brennan, 2009; Friedman, 1995; hooks, 2011; Stivers, 2002; Zinn & Dill, 1996). There is no single women’s perspective or men’s perspective. This limitation is confounded and amplified when considering the intermingling of two or more diversity categories (i.e., race + gender + sexual orientation + social class, etc.).

Focusing on course syllabi as the main unit of analysis is an improvement over past studies that focused mainly on course titles and descriptions (Hewins-Maroney & Williams, 2007; Pitts & Recascino Wise, 2004). At the same time, the use of course syllabi is a limitation because they represent how the subject is intended to be taught, rather than what is actually addressed within the classroom. There are also numerous ways that professors may be incorporating gender and diversity aspects into their courses that would not be apparent simply through an analysis of the course syllabi, assignments, or required reading materials. The materials listed in the syllabus dictate the intended focus in a course, but may not accurately reflect what is taught, how well it is taught, or whether students are actively involved with the topic. Variations in the detail and descriptions present in the syllabi also present limitations, particularly in relation to listings of course materials and discussion topics. Some syllabi include references to assigned materials and course discussions being listed on eLearning platforms that were unavailable for this research project.

Additionally, it should be noted that this project presents a snapshot in time. Attempts to recreate this research would likely be impacted by changes in faculty and university policies, updated ethics scholarship, evolving social norms, and countless other factors.

This dissertation uses qualitative ethnographic content analysis (ECA) to explore how gender is included in MPA ethics syllabi. ECA has a built in limitation in that interpretations are filtered through the personal history, perspectives, and biases of the researcher. Therefore, this project is influenced and limited by the fact that I am the sole

researcher. The content analysis is influenced by existing feminist literature, but ultimately the coding and interpretations were my own.

Given that this research is interpretive, it is not offered as generalizable or exhaustive. This does not mean that the analysis has not been rigorous, but that the interpretations are influenced through the lenses of my personal perspectives and experiences. The interpretations, findings, and recommendations in this dissertation are not provided as absolute or irrefutable. My interpretations continually evolved throughout this project and, undoubtedly, will continue to evolve as my research skills develop.

I recognize and freely acknowledge that I am not an unbiased observer. My interpretations are influenced by who am I and by my life experiences. I concede that this influences my research, but I do not feel that this is a limitation. The model discussed in the next chapter represents my interpretation of how gender and diversity are, or can be, incorporated into course syllabi. The Gender Inclusion Model is provided as a tool that can be utilized by professors wishing to evaluate their syllabi in order to create a more gender inclusive classroom.

Looking Forward: Opportunities for Future Research

The narrowed focus of this study of MPA ethics course syllabi and materials is both a limitation and a starting point for future avenues of research. Previous literature on gender and diversity in public administration curricula has largely focused on examinations of course titles and course descriptions (Hewins-Maroney & Williams, 2007) or course descriptions supplemented with syllabi (Pitts & Recascino Wise, 2004; Sabharwal et al., 2014; White, 2004). Other research has focused on incorporating

gender and social equity/diversity topics within specific courses such as introductory public administration (Burnier, 1992), organizational theory (Burnier, 2003b), human resources and business (Day & Glick, 2000; Gooden & Wooldridge, 2007), and leadership and management (Bilimoria, O'Neil, Hopkins, & Murphy, 2010; Burnier, 2005; Machold et al., 2008; McAuley, Teaster, & Safewright, 1999).

This dissertation can be viewed as the next step by expanding the research into new subject matter and more in-depth examination utilizing the course syllabi and secondary materials. Future avenues of research might expand the scope of this project through the lenses of multiple and combined diversity categories or what has been called the “intersectionality” or blending of diversity categories (Crenshaw, 1991; Weeden, 2010). Other research might extend the investigation into a more detailed examination of how gender and diversity topics are being taught in the classroom through surveys, interviews, or classroom observations. Additional research could also expand the examination into the broader MPA curriculum or ethics classes across the academic spectrum.

This dissertation has focused on how gender was incorporated into MPA ethics course syllabi which lead to the creation of a Gender Inclusion Model (discussed in the next chapter). The logical next step for a future research project is to reexamine the syllabi in this study, focusing more closely on an overall assessment of gender inclusiveness as determined through applying the Gender Inclusion Model.

CHAPTER IX. INCLUSION MODEL AND BEST PRACTICES

This dissertation examines the many ways that women and gender were incorporated into MPA ethics syllabi. Chapter 8 summarizes and discusses the various ways that gender is incorporated within MPA ethics syllabi in relation to the three research questions. Gender is incorporated through inclusion of male and female professors, authors, as well as through gender images and language. Gender is also demonstrated through underlying expressions of social norms for gender roles. Course design and pedagogy are also examined for indirect efforts to create opportunities for gender inclusion in the learning process.

This chapter discusses the development of a Gender Inclusion Model that simultaneously guided the research in this dissertation, and was modified based on the findings and analysis of this dissertation. The model is clustered into four tiers focusing on: Gender Representation, Course Design, Assignment and Topics, and Images and Language. Each tier represents a cluster of indicators that were examined in respect to the inclusion of women and gender, or for creating increased opportunities for participation by women and men.

This chapter also focuses on recommendations for gender inclusive course design and assignments that may be useful for professors to consider when creating course syllabi. The last section includes a mock syllabus that represents recommendations from feminist theories and pedagogical literature combined with best practices found within the course syllabi.

This study uses ethnographic content analysis (ECA) to examine gender inclusion in MPA ethics syllabi. The qualitative research was guided by Altheide’s (1999) 12-step document analysis process, which includes multiple rounds of document analysis and coding protocol revisions. The last stage of Altheide’s 12-step process is the creation of a final report that includes recommendations, key concepts and examples. The remainder of this chapter will discuss the Gender Inclusion Model and Mock Syllabus recommendations, which are representative of Altheide’s 12th step, final report.

Gender Inclusion Model

As a result of the analysis conducted in this study, and guided by the research questions, a Gender Inclusion Model was created based on the various indicators discussed in Chapters 4 through 7 (see Figure 5).

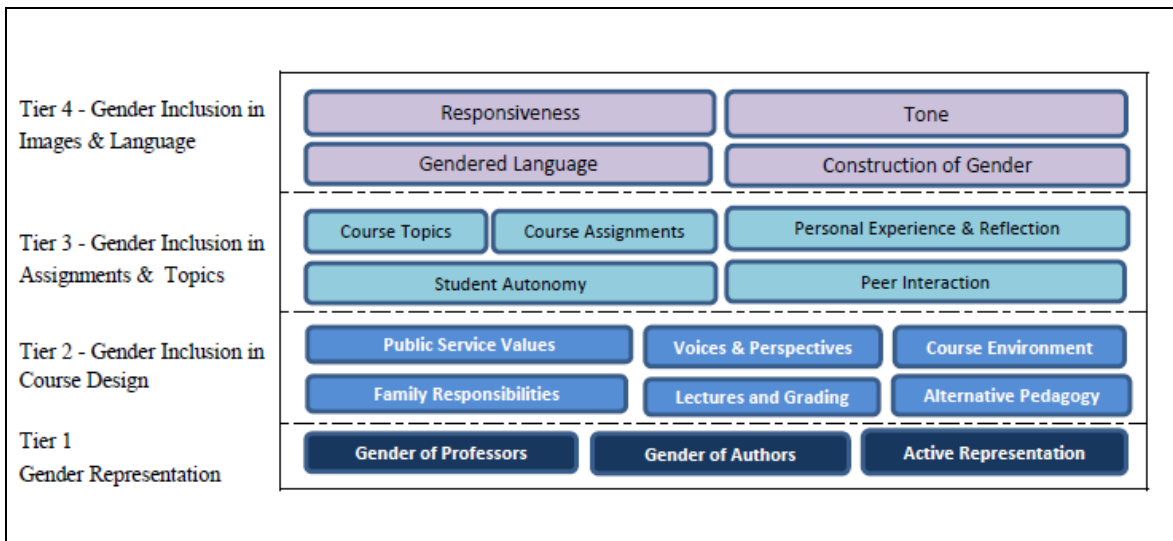


Figure 5. Revised Gender Inclusion Model

The model is constructed from gender inclusive themes that emerged from the interpretive examination of graduate MPA ethics syllabi in this study. The components in this model were initially developed based on upon themes and recommendations in feminist theories and feminist pedagogical literature, but were modified and refined as

new themes emerged during the examination of the ethics syllabi. The themes were combined into clusters to form the four tiers of the Gender Inclusion Model. Chapters 4 through 7 were arranged based on the final structure of the model. Chapter 8 discusses findings from the model components as they relate to each of the three research questions.

This model can be used as a tool to examine gender inclusion in the classroom. It represents a combination of recommendations on how to create an inclusive course design that opens the door for increased participation by students of both genders. The model can also be used to examine how gender is expressed through sub-textual tones and messages. Some of the indicators provide clear and concrete methods for gender inclusion. Other indicators are more subtle, or indirect, whereby they are creating opportunities for increased participation by students of both genders (and other diversity).

The indicators in this model are not presented as required, nor are they presented as the only methods of gender inclusion. Professors using the Gender Inclusion Model, or the mock syllabus, to examine their course syllabi and pedagogical choices may opt to incorporate some recommendations and elect not to utilize other recommendations. Contradictory elements of some indicators could also be incorporated in different sections of a syllabus – such as an authoritarian paternal tone in assignment directions while at the same time including a nurturing, maternal tone in course objectives or student behavior policies. Ultimately, the indicators in the Gender Inclusion Model are presented as elements of a course syllabus that can be examined for how gender is included, expressed and valued.

The next sections discuss each of the tiers in the Gender Inclusion Model.

Tier 1. Gender Representation. Feminist theories and feminist pedagogy stress the importance of visibility and recognition of gender. Tier 1 began with an examination of the gender representation of professors listed in the MPA graduate ethics syllabi. Attention was also given to the gender representation of authors of assigned course reading materials listed in the syllabi. This tier also examined whether there were any patterns in assigned reading materials by men or women authors based on the gender of the professor.

The first two indicators in this tier (Gender of Professors and Gender of Authors) were selected for their clear representation of gender in the syllabi. Female and male professors and authors are one obvious method of gender visibility. At the same time, these basic numbers may also be viewed as surface level methods of gender inclusion. Their presence may not be a sign of gender inclusion, but their absence may send a strong message.

Feminist literature emphasized the importance of including scholarship by women (Burnier, 1992, 2003c; White, 2004) or exposure to women role models (Mills & Newman, 2002). Students are empowered when they see reflections of themselves (Burnier, 2005). Given that courses usually only have one professor, there is limited room for changes in the gender of professors. The assignment of professors for each course is influenced by many factors unrelated to gender, as well as being outside the control of the assigned professor. The area where professors would have flexibility for gender inclusion is in their selection of assigned reading materials authored by both women and men.

Tier 2. Gender Inclusive Course Design. Tier 2 takes a more subtle approach to examining how gender and gender inclusion are expressed through course design. Many of the indicators in this tier do not directly address incorporation of gender and diversity into the classroom. In this tier, many indicators, such as course statements, policies and pedagogical choices, are examined in terms of setting the stage to allow for gender and diversity inclusion in the classroom.

Learning does not begin or end simply with the selection of study materials. Course instructors have significant impact on how students learn and interpret materials, and how they gain knowledge and learn critical thinking skills (Friedman, 1995). While a full examination of pedagogy would require examination and understanding of how the material is presented in the classrooms, the focus within this tier was limited to the elements of course design that could be interpreted via an examination of the course syllabi.

While Tier 1 concentrated on the visibility of gender and inclusion, this tier includes several indicators guided by literature recommendations for representation and participation by a broad spectrum of voices (Bamberg et al., 2002; Gilligan, 1993; Ronnau, 1994; White, 2004). The Public Service Values indicator focuses on how syllabi incorporate the principles of diversity and social equity that are recommended by public administration professional organizations. These professional standards help to promote a better understanding on the importance of diversity of representation, and the related impacts on equity, access, and justice.

The second indicator, Voices and Perspectives, concentrates on efforts in the syllabi that emphasize inclusion of diverse voices and multiple perspectives throughout

the overall course design. This indicator was guided by feminist and feminist pedagogy emphasis on representation, participation and access for all students (Burnier, 2003b; Hutchinson & Mann, 2006; Middleton, 1993; Patterson, 2000). Incorporating and encouraging multiple perspectives can help to change mono-cultural and status quo perspectives.

An essential component in efforts to broaden the range of voices and opinions is through creating a classroom environment where students feel their opinions are valued, will be respected by the instructor and classmates, and where they have opportunities to be heard (Bamberg et al., 2002; Ronnau, 1994; Roy & Schen, 1993). The creation of this type of Course Environment may increase the opportunities for women (and other minorities) to incorporate their personal experiences, question dominant theories, and encourage nonconformist creation of knowledge.

Course policies promoting a free and respectful exchange of ideas help create an environment where students of both genders are actively involved in classroom activities. Another variation of gender inclusive course policies are those policies that increase participation by creating flexibility for students with family responsibilities. Syllabi may create greater opportunities for gender inclusion by adopting flexibility in attendance or late assignment policies that accommodate family responsibilities.

Pedagogical choices about lecturing, grading, and alternatives, are also potential considerations to create a more gender inclusive classroom. Feminist pedagogical literature advocated for pedagogical choices that serve to change the traditional classroom power dynamic (Fisher, 2001; Gawelek et al., 1994; Maher & Thompson Tetreault; 2001; Ochoa & Pershing, 2011).

One method of alternative pedagogy focuses shifting away from the professor as the sole authority in the classroom and moving towards collaboration and joint creation of knowledge between student and professor. This may include student involvement in negotiating aspects of the syllabus or involvement in course lectures. Alternative pedagogy may also include the use of ungraded assignments or student input in peer grading. These alternatives may allow professors to shift some of the power dynamic away from themselves and allow for a broader diversity of perspectives through student involvement in the learning process.

These pedagogical suggestions from feminist literature do not, in and of themselves, ensure that gender or diversity are included in course design. However, courses that are designed with some or all of these elements help establish a classroom environment where diversity is valued and welcomed—whether that diversity comes in the surface level diversity of the classroom participants or a deep level diversity of thoughts, opinions, and experiences. Sabharwal (2014) contended that inclusion in the workplace entails identifying and removing barriers that inhibit employee performance. In line with this definition of inclusion, the indicators in Tier 2 focus on ways that professors can remove barriers and increase opportunities for participation for students, regardless of gender or diversity.

Tier 3. Gender Inclusive Assignments and Topics. Tier 2 is focused on decisions made in the course design stage that influence opportunities for gender inclusive participation in the classroom. Tier 3 focuses on course assignments and discussion topics as elements of course design that occur during class sessions. Three

additional indicators are included in this tier as they are by-products of course assignments and in-class interaction.

Course Topics is one indicator that presents a clear method of including women and gender in the classroom discourse. Feminist pedagogical literature emphasized the importance of discussing uncomfortable or intimate topics in the classroom (Fisher, 2001; Stivers, 2005). Others advocate for examining course topics through from various difference perspectives, including a gender lens (Machold et al., 2008; Middleton, 1993) Professors generally have latitude in designing courses and selecting discussion topics. Ethics courses, by their very subject matter, present unique opportunities to include controversial or sensitive discussion topics.

Course assignments are another major vehicle for creating opportunities for gender inclusion. This can be accomplished through subject matter, assignment instructions, or presentation method. The next three indicators in this tier discuss how recommendations from feminist pedagogical literature can be incorporated into the development of course assignments.

A major theme in feminist theories and feminist pedagogical literature emphasized the inclusion of personal experience within course discussions and assignments (Bernotavicz, 1997; Mills & Newman, 2002) in order to broaden the range of voices, experiences, and perspectives within the classroom (Brady, 1998; Hutchinson & Mann, 2006, Nelson Laird, 2011). Incorporating diverse voices and personal experiences can be accomplished by encouraging students to personalize the course material in their critical thinking, as well as in course assignments. Incorporation of personal voice and self-reflection within course assignments, combined with statements

acknowledging the validity of diverse perspectives, sends a strong message about gender and diversity inclusion.

Personalizing the course material can be an indicator of inclusiveness by allowing students to incorporate their own gender or cultural experiences. Every man and woman is distinctive, with unique perspectives, viewpoints, and life experiences. Syllabi that encourage students to personalize the course material through these unique viewpoints help create a situation where students are more actively involved in the learning process. This form of joint exploration of knowledge is a consistent theme in the feminist pedagogical literature (Gawelek et al., 1994; Maher & Thompson Tetreault, 2001; Ochoa & Pershing, 2011).

The last two indicators, Student Autonomy and Peer Interaction, are linked to the feminist pedagogy discussion on changing the classroom power dynamic through a shared learning process (Gawelek et al., 1994; Maher & Thompson Tetreault, 2001; Ochoa & Pershing, 2011). Autonomy has been presented as gendered through both masculine and feminine representations. Autonomy is described as masculine gendered through its focus on dominance and independence (Gawelek et al., 1994; Stivers, 2002). At the same time it is discussed within the feminist pedagogical literature for its connection to personal voice and self-determination (Charles, 2006). Autonomy is included in this tier in connection to feminist pedagogical recommendations for giving students' increased voice through opportunities to negotiate their learning experience (Fisher, 2001; Roy & Schen, 1993). Student autonomy and collaboration may also be presented through course assignments where students select the discussion topics and present course lectures. This collaborative learning process helps change power

dynamics within the classroom, and provides opportunities for a broader representation of voices and perspectives in the classroom.

Peer Interaction is also related to the feminist recommendations for collaboration, autonomy, and diverse voices in the classroom. Peer interactions can be an extension of the changing power dynamics recommendation. This indicator allows students increased opportunities to learn from each other, thereby exposing them to a wider representation of experiences and opinions. Working in smaller groups of peers may help increase participation from students who are hesitant to speak in larger settings.

For the most part, the indicators in this tier are indirect methods of including women and gender in the syllabi. Course topics are the most likely indicator where women and gender would be directly found in a syllabus. These indicators are most useful in examining course syllabi for opportunities to increase participation by, or attention to, women and gender.

Tier 4. Gender Inclusive Images and Language. Tier 4 examines how women and gender are incorporated into ethics course syllabi through direct methods by the usage of gender language. It also examines how syllabi demonstrate gender through more underlying presentations of societal gender roles and norms.

Much like the indicators in Tier 1, language is an obvious method of including women and gender in course syllabi. Gender pronouns are the most common expression in syllabi. Their inclusion, however, can also turn a seemingly benign decision into a debate on the value of women and gender. Gender pronouns in syllabi are frequently seen in policy statements where they are presented in pairs (he/she). This type of presentation includes gender in the syllabi, and at the same time, recognizes that there are

(at least) two genders. But this common practice also serves to perpetuate the traditional power dynamic where males are presented first (Benson et al., 2013; Mucchi-Faina, 2005). Other examples of commonplace language that can be interpreted as gender biased are androcentric phrases such as “administrative man,” or pseudo-generic language such as “mankind” (Benson et al., 2013; Burnier, 2003c; Mucchi-Faina, 2005). On the other hand, feminist literature argues that the use of gender neutral language can also reinforce traditional power dynamics that benefit the status quo (Fisher, 2001; Stivers, 2002).

The last three indicators emerged during the research process. While they are influenced by feminist literature, they were not elements that I specifically looked for at the beginning of the research, but instead developed as underlying expressions of gender through social norms of gender roles. Responsiveness serves as an expression of cultural norms associated with women, such as nurturing and empathy (Alkadry & Tower, 2014; Guy & Newman, 2004; Hutchinson & Mann, 2006; Koepke & Harkins, 2008; Ramvi & Davies, 2010; Stivers, 2002). Responsiveness is also linked with feminist pedagogical recommendations for collaboration (Roy & Schen, 1993).

The Tone indicator is also linked to the expression of cultural norms for gender roles. The responsiveness indicator was often represented in the syllabi through efforts by the professor to communicate and interact with students outside of the class. The parental indicator is often presented as more of a sub-textual tone of maternal nurturing or paternal authority.

The Construction of Gender indicator is used to evaluate how gender images and gender social norms are used to express the value afforded to women and gender in the

course syllabi. This indicator can be used to examine how gender norms are reinforced through by discussions focusing on the evolution of cultural norms. Gender is also constructed through discussions using gender as a lens in discussions of topics such as equality and the distribution of rights. Gender, whether discussed in relation to males or females, can be positively or negatively valued based on how it is paired in discussions. This indicator encompasses the difficult dilemma in trying to include women and gender in syllabi. On one hand, including gender through discussion topics, policies, language or gender images can be interpreted as a positive expression of visibility, as recommended by feminist literature. On the other hand, the context in which gender is presented may be an indirectly negative expression of visibility. An additional challenge is the difficulty of discussing gender topics, or topics viewed through a gender lens, without perpetuating gender stereotypes.

The next section discusses recommendations on how use the tier indicators to create a more gender inclusive course syllabi.

Gender Inclusive Course Design Recommendations

The Gender Inclusion Model was created based upon existing feminist theories and pedagogical literature, as well as guided by themes that emerged during the examination of MPA graduate ethics syllabi. The following is a checklist of recommendations based upon indicators in each of the tiers. Professors wishing to design courses and syllabi with increased opportunities for gender inclusion may choose to include some of the following best practice recommendations. A mock syllabus that incorporates many of the recommendations has been included. The syllabus contains examples of policies and language modified from the MPA graduate ethics syllabi. Also

included is listing of recommended readings from the syllabi that focus on women or gender, or are authored by women.

Diversity of perspectives. It is important to acknowledge that there are a multitude of ethics perspectives and diversity of opinions, even if the course will focus on a more narrowed selection due to time constraints. This can be accomplished with a statement or policy, or through language incorporated in the course description and/or objectives.

Course environment. Course policies designed to create a safe and welcoming environment that encourages freedom of opinion and discussion, as well as respect for fellow students, may encourage participation by a broader range of students. This type of policy is especially important for syllabi that encourage students to incorporate their personal experiences into classroom debate or course assignments.

Family-friendly policies. Consider incorporating flexibility in course policies to accommodate personal/family responsibilities and emergencies. For instance, family-friendly attendance policies might allow one or two excused absences with prior approval by the professor. Another family-friendly option might be the inclusion of extra credit or make-up assignments for excused absences. These types of accommodations would prevent student grades being adversely affected due to family responsibilities, which often impact women more than men. Even in situations where professors do not offer special flexibility for family emergencies, a statement acknowledging these difficulties could still help create a welcoming environment that encourages participation by students with family obligations.

Personalization/assignments. Include statements within the course description or objectives that implore the students to personalize the material in connection to their own personal experiences or workplace. This may include instructions for students to develop or examine their own morals and develop a personal ethics code over the duration of the course. Include assignments that incorporate personal/lived experiences, such as ethical self-analysis papers, or case studies or research projects that use examples (dilemmas) from each student's personal experience or workplace.

Authorship of reading materials. Professors should make attempts to include both men and women as authors of required reading materials, regardless of the course topics. Ideally the reading materials should address the course topics through the lenses of gender and diversity, but the inclusion of both men and women authors discussing the course topics from non-gendered perspectives still sends a subtle indication that both genders are included.

Another option is to enlist students to find appropriate course reading materials written by women or using gender as a lens. This could be done as a graded assignment, or as an option for student autonomy or collaboration in the learning process.

Course topics. Include specific topics and readings focusing on women, diversity, discrimination, and topics frequently associated with men, women and gender, such as abortion, reproductive rights, sexual harassment, changing gender dynamics in the military/war. General courses topics could also discuss how gender and sexual identity influence decisions and outcomes, especially when combined with administrative discretion.

Controversial or sensitive types of topics may be used as suggested topics for papers in situations where the instructor or students are not comfortable, or when time does not permit them to be addressed. Even if students choose not to focus on such topics, their inclusion as possible topics sends an underlying message about respect and openness. This inclusion also serves as an extension of the visibility of women, as discussed in the previous recommendation.

Gendered language. Professors can use gendered pronouns rather than neutral language such as “the professor” and “the student.” For the most inclusive representation, professors can vary the ordering of gender pronouns (e.g., he/she and then she/he) so that both genders are occasionally featured first. Language can also be used to personalize the connection with students. This can be accomplished through language such as I/we or through encouraging personal interactions, such as one-on-one meetings between students and instructors.

Grading. Professors who desire to create an environment where students feel comfortable utilizing personal experiences, or expressing views that may differ from the professor or other students, may wish to grade these assignments as pass/fail. The pass/fail status reinforces that the type of assignment is valued, while still reducing the likelihood that students may feel pressured to alter their work in order to attain a higher grade.

Peer interactions. Opportunities for peer interactions through assignments such as group projects, case studies, and simulations, or through peer review of work allows for students to learn through group dynamics and increase their opportunities for interaction with culturally and gender diverse classmates. On the other hand, peer

interaction and peer review may also set the stage for possible bullying or domination by some students. As suggested by Patterson (2000), women may be more hesitant to speak up in classroom and group situations in comparison to their fellow male students.

Professors utilizing peer opportunities need to also take steps to ensure that all peers are able to freely and openly participate without interruption, fear of intimidation or domination. One recommendation may be to include some anonymous peer review options.

Mock Syllabus

I end this dissertation by pulling together recommendations and discussion from Tiers 1 through 4 of the Gender Inclusion Model and compiles a mock syllabus that is gender inclusive. The mock syllabus provides a sample plan for an ethics course that better captures the public administration diversity and social equity values discussed in Chapter 2. This is similar to one of Altheide and Schneider's (2013) methodological recommendations to include both typical and extreme examples in case summaries and final reports.

Some of the language in the mock syllabus is based on excerpts pulled from syllabi included in this study. These excerpts represent the best examples from existing syllabi as interpreted in this study. Other sections represent original material created as a result of the interpretive analysis of the syllabi in this study, and influenced by recommendations in the feminist theoretical and pedagogical literature.

Gender Inclusive Mock Syllabus Components

Course Description

In this course we will discuss major classical and contemporary literature on ethical philosophy in order to discern their relevance to the conduct of public servants. At the same time, you should consider the material in regards to your own conduct and personal struggles to act ethically and responsibly. It is a given that there are conflicts over values in any society. This course does not presume to declare a single moral truth or preferred point of view about what constitutes ethical and responsible conduct. In a democracy, understanding and tolerance for different value systems is a necessity. Public administrators must learn to balance these conflicting values while serving the public interest in an equitable and honest manner. (Modified from SVB09 and SVB18)

Sample Learning Objectives

- To evaluate diverse moral perspectives and ethical frameworks and their applications to public administration.
- To identify major streams of moral and ethical reasoning in public discourse and how diversity, dissent, and deliberation are key factors in public moral reasoning (SBG43).
- To create a setting in which students may reflect upon their own ethical and moral beliefs, and critically analyze them in light of the literature and class discussion (SVB09).
- To think critically about the public interest and commit to the pursuit of public values, while remaining open to diverse views of the public interest.
- To gain a clearer sense of your ethical world view and how that fits into normative theories of ethical philosophy and public service.
- To cultivate a deep sense of moral obligation and personal responsibility in pursuing a career in public service (SBG05).

Course Environment

I am here to help guide you through this course and hopefully stimulate your curiosity for learning. Think of this course as a partnership. I will be responsible for providing ongoing feedback throughout the course and individualize the feedback whenever possible. You will be responsible for completing your assignments with honesty, integrity, and respect for your fellow classmates (and instructor). We will work together to create a safe and comfortable learning environment where you should feel free to participate and ask questions. In order to create this environment, remember the following:

Freedom of thought, speech, and mutual respect. Always demonstrate respect for your classmates, instructor, and guests. This includes respecting the opinions and contributions of all course participants. Our learning process is best served by an

atmosphere where everyone feels free to express their views while respecting the views of others.

There must be a clear respect for diversity of participants including respect for gender, race/ethnicity, religion, disability, age, sexual orientation, socio-economic status, as well as culture, beliefs and personal values.

Family/Work/Personal Emergency or Illness Policy

In case of emergency such as serious illness, injury, death/illness in the family, court attendance, or religious observation, please notify me as soon as possible. You are responsible for all work missed and for any assignment announced on the day you were absent. Make-up assignments will be allowed at the discretion of the instructor for students with a valid absence.

Approved Make-up Assignment

Make-up assignments will be allowed at the discretion of the instructor for students with a valid absence. Students may prepare a 2 page paper that summarizes and critiques the readings for the missed class session. This paper will not be graded, but failure to submit the paper will result in the loss of participation credit for the missed class.

Sample Description for Personalization of Assignments

For this assignment you are encouraged to use a dilemma that you have experienced personally, one confronted by someone you know who works in government, or an ethical issue of personal interest to you. Names and personal information may be adjusted to protect privacy as necessary.

Recommended Assignments

Ethical Self-Analysis Paper - In this paper you are asked to examine and discuss which of the various ethical perspectives from the course readings come closest to your personal perspective. For instance, are your views more teleological (oriented to purposes) or deontological (oriented to duty)? You should use examples from your personal or professional experience to help support your discussion. Once you have determined which of these broad perspectives is most similar to your own, you should examine and discuss each of the more specific ethical frameworks that fall within the broad perspective. This paper is not intended to be a polished philosophical statement. There are no right or wrong answers to the questions raised above. Rather this paper is for the purpose of establishing an initial point of contact between yourself and abstract theory. (Modified from SVB41)

Personal Code of Ethics - This document may be brief, but should represent an extremely high degree of introspection and refinement over the course of the semester. In its final draft, the document should be a polished statement of personal and professional ethics that integrates concepts and ideas you have learned during the semester, and that can guide your decision-making, as you face moral dilemmas and personal challenges, in your future organizational and personal life. Create a document that is meaningful to you. (SVB04)

Introduction Reflection Paper - As a way of introduction, please discuss your current career as a public administrator or your future career aspirations in the public sector. You do not need to identify your agency or employer if there are any privacy concerns.

Follow your introduction with 1-2 paragraphs describing each of the following:

- How you view yourself as an ethical administrator versus a responsible administrator (including a description of what it is to be ethical).
- How do you approach ethical actions in terms of orientation: are your views more deontological, teleological or both.
- Discuss your personal ethos and what values, principles and ethical standards are most important to you. (Modified from SVB09, SBG05, SBG19, and SBB12)

Recommended Readings

Below is a sample listing of books and journal articles that were pulled from the MPA ethics syllabi in this study. The listing includes readings focusing on gender, social equity/diversity topics, as well as topics that could be addressed through a gender lens. Also included are suggested, general readings by women authors that were featured in the MPA ethics syllabi. (Note: The first names have been included to highlight the female and male authorship.)

Gender, Social Equity and Diversity Readings

- Alexander, Jennifer K., & Stivers, Camilla. (2010). An ethic of race for public administration. *Administrative Theory and Praxis*, 32(4), 578–597.
- Ben-Porath, Sigal. (2012). Citizenship as shared fate: Education for membership in a diverse democracy. *Educational Theory*, 62(4), 381–395.
- Brown, Wendy. (1992). Finding the man in the state. *Feminist Studies*, 18(1), 7–34.
- Buettner-Schmidt, Kelly, & Lobo, Marie L. (2012). Social justice: A concept analysis. *Journal of Advanced Nursing*, 68(4), 948–958.
- Gilligan, Carol. (1990). *Mapping the moral domain: A contribution of women's thinking to psychological theory and education*. Cambridge, MA: Harvard University Press.
- Gunkel, Henriette. (2010). "I myself had a sweetie...": Re-thinking female same-sex intimacy beyond the institution of marriage and identity politics. *Social Dynamics*, 36(3), 531–546.
- Guy, Mary Ellen, & McCandless, Sean A. (2012). Social equity: Its legacy, its promise. *Public Administration Review*, 72(S1), S5–S13.

- hooks, bell (2000). *Where we stand: Class matters*. New York, NY: Routledge.
- hooks, bell (2014). *Talking back: Thinking feminist, thinking Black*. New York, NY: Routledge.
- Hutchinson, Janet R., & Mann, Hollie S. (2004). Feminist praxis: Administering for a multicultural, multigendered public. *Administrative Theory and Praxis*, 26(1), 79–95.
- McElroy, Wendy. (2002). *Liberty for women: Freedom and feminism in the twenty-first century*. Chicago, IL: Ivan R. Dee.
- McKibben, Carol Lynn. (2008). Seaside is embracing diversity, creating opportunity. *Public Management*, 90(7), 24–28.
- Nussbaum, Martha C. (2006). *Frontiers of justice: Disability, nationality, species membership*. Cambridge, MA: The Belknap Press.
- Okin, Susan M., Nussbaum, Martha C., Howard, M., & Cohen, J. (1999). *Is multiculturalism bad for women?* Princeton, NJ: Princeton University Press.
- Riccucci, Norma. (2002). *Managing diversity in public sector workforces*. Boulder, CO: Westview Press.
- Smith, Earl, & Hattery, Angela J. (2010). African American men and the prison industrial complex. *The Western Journal of Black Studies*, 34(4), 387–398.
- Stivers, Camilla. (2002). *Gender images in public administration: Legitimacy and the administrative state*. Thousand Oaks, CA: Sage Publications.
- Weisberg, D. Kelly. (1996). *Applications of feminist legal theory to women's lives: Sex, violence, work, and reproduction*. Philadelphia, PA: Temple University Press.
- Wyatt-Nichol, Heather, & Antwi-Boasiako, Kwame B. (2012). Diversity management: Development, practices, and perceptions among state and local government agencies. *Public Personnel Management*, 41(4), 749–772.

Special Topics That Can be Addressed Through a Gender Lens

- Alcoff, Linda Martin. (2010). Sotomayor's reasoning. *The Journal of Philosophy*, 48(1), 122–138.
- Brown, Wendy. (1989). Guns, cowboys, Philadelphia mayors, and civil republicanism: On Sanford Levinson's the embarrassing second amendment. *The Yale Law Journal*, 99(3), 661–667.
- Brown, Wendy. (2000). Suffering rights as paradoxes. *Constellations*, 7(2), 208–229.
- Card, Claudia. (2007). Gay divorce: Thoughts on the legal regulation of marriage. *Hypatia*, 22(1), 24–38.
- Edin, Kathryn, & Reed, Joanna M. (2005). Why don't they just get married? Barriers to marriage among the disadvantaged. *The Future of Children*, 15(2), 117–137.
- Foster, Serrin M. (2015). *The feminist case against abortion: Recovering the pro-life roots of the women's movement*. *America: The National Catholic Review*, 212(2). Retrieved from <http://americamagazine.org/issue/feminist-case-against-abortion>

- Garber, Marjorie. (1993). Spare parts: The surgical construction of gender. In D. M. Halperin, M. A. Barale, & H. Abelove (Eds.), *The lesbian and gay studies reader* (pp. 321–338). New York, NY: Routledge.
- Harmon, Michael M., & McSwite, O. C. (2011). *Whenever two or more are gathered: Relationship as the heart of ethical discourse*. Tuscaloosa, AL: University of Alabama Press.
- Held, Virginia. (2005). *The ethics of care: Personal, political, and global*. New York, NY: Oxford University Press.
- Lambert, Susan J. (2000). Added benefits: The link between work-life benefits and organizational citizenship behavior. *The Academy of Management Journal*, 43(5), 801–815.
- MacKinnon, Catherine A. (1987). *Feminism unmodified: Discourses on life and law*. Cambridge, MA: Harvard University Press.
- Ruddick, Sara (1995). *Maternal thinking: Toward a politics of peace*. Boston, MA: Beacon Press.

Women-Authored/Co-authored Readings for General Discussion in Ethics Courses

- Anderson, Elizabeth S. (1999). What is the point of equality? *Ethics*, 109(2), 287–337.
- Arendt, Hannah. (1994). *Eichmann in Jerusalem: A report on the banality of evil*. New York, NY: Penguin Books.
- Bok, Sissela. (1978). *Lying: Moral choice in public and private life*. New York, NY: Pantheon Books.
- Denhardt, Kathryn G. (1988). *The ethics of public service: Resolving moral dilemmas in public organizations*. New York, NY: Greenwood Press.
- Denhardt, Kathryn G. (1997). The management of ideals: A political perspective on ethics. *Public Administration Review*, 20(4), 1,091–1,115.
- Held, Virginia. (2004). Terrorism and war. *The Journal of Ethics*, 8(1), 59–75.
- Lewis, Carol W. (2006). In pursuit of the public interest. *Public Administration Review*, 66(5), 694–701.
- Lewis, Carol W., & Gilman, Stuart. (2012). *The ethics challenge in public service: A problem-solving guide*. San Francisco, CA: Jossey-Bass.
- McGovern, Kate. (2011). The promise of administrative conservatorship vs. the threat of administrative evil in the mission of public service. *Public Integrity*, 14(1), 51–66.
- Miceli, Marcia P., & Near, Janet P. (2002). What makes whistle-blowers effective? Three field studies. *Human Relations*, 55(4), 455–479.
- O’Leary, Rosemary. (2006). *The ethics of dissent: Managing guerrilla government*. Washington, DC: CQ Press.
- O’Leary, Rosemary. (2009). When a career public servant sues the agency he loves: Claude Ferguson, the forest service, and off-road vehicles in the Hoosier National Forest. *Public Administration Review*, 69(6), 1,068–1,076.
- O’Leary, Rosemary. (2010). Guerrilla employees: Should managers nurture, tolerate, or terminate them? *Public Administration Review*, 70(1), 8–19.

- Rhode, Deborah L., & Packel, Amanda K. (2009). Ethics and nonprofits. *Stanford Social Innovation Review*, Stanford University.
- Romzek, Barbara S., & Dubnick, Melvin J. (1987). Accountability in the public sector: Lessons from the Challenger tragedy. *Public Administration Review*, 47(3), 227–238.
- Stewart, Deborah. (1985). Ethics and the profession of public administration: The moral responsibility of individuals in public sector organizations. *Southern Review of Public Administration (Pre-1986)*, 8(4), 487–496.
- Stivers, Camilla. (2007). “So poor and so black”: Hurricane Katrina, public administration, and the issue of race. *Public Administration Review*, 67(Supplement S1), 48–56.
- Teo, Hayden, & Caspersz, Donella. (2011). Dissenting discourse: Exploring alternatives to the whistleblowing/silence dichotomy. *Journal of Business Ethics*, 104(2), 237–249.
- Wolfendale, Jessica. (2009). The myth of “torture lite.” *Ethics and International Affairs*, 23(1), 47–61.
- Young, Iris Marion. (2000). *Inclusion and democracy*. Oxford, England: Oxford University Press.

APPENDICES

Appendix A. Cover Letter to Professors Requesting Course Syllabi

(sent directly to professors)

DATE

Dear Professor:

My name is Michelle Evans and I am a doctoral candidate at the School of Public Administration at Florida Atlantic University. I am in the process of examining MPA ethics classes as part of my dissertation project. Specifically, I am examining the ethics course syllabi and materials to see how they incorporate diversity perspectives. I am hoping to obtain some information and documents from your university that will assist me in this project.

My sample consists of graduate ethics courses offered as part of MPA programs at NASPAA accredited universities. I am writing to request a copy of all course syllabi for graduate MPA ethics courses offered between Summer 2012 and Summer 2014.

In appreciation for your time and effort, a \$5 donation will be made to one of the charities below for each university that responds and provides copies of course syllabi. Please indicate your choice in your email or on the attached request form. The total contribution will be made to each respective charity after all universities have responded (estimated May-June 2014).

ASPCA

Breast Cancer Research Foundation

Special Olympics

Alternatively, could you provide me with the name and email of an appropriate contact at your university that might be able to assist me with the requested documents?

You may return the syllabi in any of the following ways:

- Email as an attachment to mevans32@fau.edu
- Fax: 561-297-4172
- Hardcopies to: Michelle Evans, 6507 Bay Club Dr #3, Fort Lauderdale, FL 33308

If you have any questions please feel free to contact me at MEvans32@fau.edu or 954-684-1965 or my dissertation chair, Dr. Patricia Patterson at patterso@fau.edu. Thank you in advance for your time and consideration.

Sincerely,

Michelle Evans
Doctoral Candidate
School of Public Administration
Florida Atlantic University

Appendix B. Email Request for Graduate Ethics Course Syllabi

(Sent to PA Department contact)

Hello, my name is Michelle Evans and I am a doctoral candidate at Florida Atlantic University. I am currently working on my dissertation project examining graduate MPA ethics classes to see how they incorporate diversity perspectives. I am hoping to obtain some information and documents that will assist me in this project.

Name of educational institution: _____

Person to be contact if further information is needed: _____

Email: _____ Telephone: _____

Are ethics courses required or electives in the MPA program? _____

How frequently is the course(s) offered? _____

Are copies of course syllabi for ethics classes taught within the MPA program in the past two years available for review as part of this doctoral dissertation project?
Yes – syllabi attached **Please contact professors directly**

Please provide information on each stand-alone ethics course taught within the MPA program within the past two years.

| Course Name | Professor Name | Professor email |
|--------------------|-----------------------|------------------------|
|--------------------|-----------------------|------------------------|

Please return completed documents to Michelle Evans at MEvans32@fau.edu.

If you have any questions about this project please feel free to contact me at MEvans32@fau.edu or 954-684-1965 or my dissertation chair, Dr. Patricia Patterson at patterso@fau.edu.

In appreciation for your time, a \$5 donation will be made to one of the charities below for each university that responds and provides copies of course syllabi. Please check one:

_____ ASPCA _____ Breast Cancer Research Foundation _____ Special Olympics

Appendix C. Syllabus Response Report

| | | # of syllabi | Public/Private university |
|----------------|---------------------------------------|-----------------|---------------------------|
| Alabama | Troy University | 3 | Public |
| Arizona | Arizona State University | 1 | Public |
| Arkansas | Arkansas State University | 1 | Public |
| California | University of California - Stanislaus | 1 | Public |
| California | University of Southern California | 1 | Private |
| Colorado | University of Colorado-Denver | 4 | Public |
| DC | George Washington University | 1 | Private |
| Florida | Florida International University | 1 | Public |
| Georgia | University of Georgia | 1 | Public |
| Idaho | Boise State University | 1 | Public |
| Illinois | University of Illinois-Chicago | 1 | Public |
| Kansas | Wichita State University | 1 | Public |
| Kentucky | Louisville University | 1 | Public |
| Louisiana | Southern University and A&M | 1 | Public |
| Maryland | University of Maryland | 2 | Public |
| Massachusetts | Suffolk University | 1 | Private |
| Michigan | Oakland University | 1 | Public |
| Minnesota | University of Minnesota | 1 | Public |
| Missouri | St. Louis University | 1 | Private |
| Missouri | University of Missouri | 1 | Public |
| Nebraska | University of Nebraska | 1 | Public |
| New Jersey | Rutgers University-Camden | 1 | Public |
| New Mexico | University of New Mexico | 1 | Public |
| New York | CUNY Brockport | 1 | Public |
| New York | Syracuse University | 1 | Private |
| North Carolina | North Carolina State University | 1 | Public |
| North Dakota | University of North Dakota | 1 | Public |
| Ohio | Kent State University | 1 | Public |
| Oregon | Portland State University | 1 | Public |
| Oregon | Willamette University | 1 | Private |
| Pennsylvania | Carnegie Mellon University | 1 | Private |
| Pennsylvania | University of Pittsburgh | 1 | Public |
| South Carolina | University of South Carolina | 1 | Public |
| South Dakota | University of South Dakota | 1 | Public |
| Tennessee | Tennessee State University | 1 | Public |
| Texas | University of Texas - Dallas | 1 | Public |
| Utah | Brigham Young University | 1 | Private |
| Utah | University of Utah | 2 | Public |
| Virginia | George Mason University | 1 | Public |
| Washington | University of Washington | 2 | Public |

Syllabi included in the study N=48

Appendix D - Draft Protocol Coding Sheet 1/28/2015

I. Syllabus ID#: _____

Religious institution Y N

Initial feminist/non-feminist impression (on a scale of 1-5 with 5 being strongest):
 Comments/Impression:

| | | | | | |
|-----------------------|--|---|---|--|---------------------------------------|
| Teaching Style: | <input type="checkbox"/> Lecture | <input type="checkbox"/> Seminar | <input type="checkbox"/> Both | <input type="checkbox"/> Unknown | <input type="checkbox"/> Other: |
| Establish credentials | <input type="checkbox"/> None | <input type="checkbox"/> Bio | <input type="checkbox"/> Assigns their own book | <input type="checkbox"/> Additional readings written by prof | <input type="checkbox"/> <u>Other</u> |
| Structure | <input type="checkbox"/> Office hours/contact info | <input type="checkbox"/> Description/objectives | <input type="checkbox"/> Expectations Statement | <input type="checkbox"/> Assignment Types/Descriptions | |
| | <input type="checkbox"/> Book List | <input type="checkbox"/> Grading % | <input type="checkbox"/> Weekly Schedule | <input type="checkbox"/> Attendance Policy | <input type="checkbox"/> Cell/Laptop |
| | <input type="checkbox"/> Other: | | | | |

Environment:

| | | | | |
|---|--|---|--|---|
| University statement | <input type="checkbox"/> Disability | <input type="checkbox"/> Academic Integrity | <input type="checkbox"/> Student Conduct (general) | <input type="checkbox"/> Respect/civility |
| | <input type="checkbox"/> <u>Other:</u> | | | |
| Professor policy statement on conduct/environment | <input type="checkbox"/> Yes | <input type="checkbox"/> No | <input type="checkbox"/> Somewhat | |
| | <input type="checkbox"/> Disability | <input type="checkbox"/> Academic Integrity | <input type="checkbox"/> Student Conduct (general) | <input type="checkbox"/> Respect/civility |
| | | | <input type="checkbox"/> Manners/Rudeness | <input type="checkbox"/> Other: |
| Addition reinforcement of environment throughout syllabus, if so how: | | | | |

| | | | |
|------------------|--|--|--|
| Focus of Course: | <input type="checkbox"/> Legal/Constitutional/Obedience/Duty | <input type="checkbox"/> Distributive/procedural justice | <input type="checkbox"/> Philosophical |
| | <input type="checkbox"/> Service/public interest/altruism | <input type="checkbox"/> Change/Social Change | <input type="checkbox"/> Leadership |
| | <input type="checkbox"/> Other: | | |

Acknowledgement of family/domestic respon/illness/work-life Yes No

Appendix D - Draft Protocol Coding Sheet 1/28/2015

| | | | | | | |
|---|---|--|--|---|---|--|
| Topics: | <input type="checkbox"/> Abortion | <input type="checkbox"/> <u>Affir</u> Action | <input type="checkbox"/> Discrimination | <input type="checkbox"/> <u>Distrib</u> justice | <input type="checkbox"/> Equality/Social Equity | <input type="checkbox"/> Gender |
| | <input type="checkbox"/> Immigration | <input type="checkbox"/> Justice | <input type="checkbox"/> LGBT | <input type="checkbox"/> Race | <input type="checkbox"/> Public/Private | <input type="checkbox"/> Respect/Dignity |
| | <input type="checkbox"/> Religion | <input type="checkbox"/> Sex/Sexuality | <input type="checkbox"/> Sex Assault/Harass | <input type="checkbox"/> Virtue | <input type="checkbox"/> "Women's" Issues | <input type="checkbox"/> Paternalism |
| | <input type="checkbox"/> Diversity | <input type="checkbox"/> Work-Life | <input type="checkbox"/> <u>Philos</u> Framework | <input type="checkbox"/> Other: _____ | <input type="checkbox"/> _____ | |
| Comments/Impressions | <input type="checkbox"/> Other: _____ <input type="checkbox"/> _____ | | | | | |
| Gender/Language | <input type="checkbox"/> Personal Connection <input type="checkbox"/> Neutral Feel <input type="checkbox"/> Other (describe below) <input type="checkbox"/> I <input type="checkbox"/> Me <input type="checkbox"/> We <input type="checkbox"/> Us <input type="checkbox"/> <u>You/Your</u> <input type="checkbox"/> Our <input type="checkbox"/> Student <input type="checkbox"/> Professor/Instructor/Faculty | | | | | |
| Does it mention: | <input type="checkbox"/> Gender <input type="checkbox"/> Man/Men/Male <input type="checkbox"/> Woman/Women/Female <input type="checkbox"/> Human/humankind <input type="checkbox"/> He <input type="checkbox"/> She <input type="checkbox"/> "He/She" <input type="checkbox"/> "He or She" <input type="checkbox"/> "His/Her" <input type="checkbox"/> His or Her <input type="checkbox"/> Him or Her <input type="checkbox"/> _____ | | | | | |
| Parental Notes | <input type="checkbox"/> Collaboration/Joint Learn <input type="checkbox"/> Negotiating <input type="checkbox"/> Nurturing <input type="checkbox"/> Disciplinarian Use words: <input type="checkbox"/> Creative <input type="checkbox"/> Encourage <input type="checkbox"/> Communicate <input type="checkbox"/> Enjoy/Fun <input type="checkbox"/> Manners <input type="checkbox"/> Rudeness <input type="checkbox"/> Respect | | | | | |
| Any impression of overall Tone: (i.e. Basic, Authoritarian, <u>Caring</u>) | | | | | | |
| Personalization | <input type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Somewhat <input type="checkbox"/> Use of personal/lived experience in assignments Describe examples: | | | | | |

General Notes:

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