Women in Philosophy in the UK

A report by the British Philosophical Association and the Society for Women in Philosophy UK

September 2011

Members of the Joint BPA/SWIP

Maria Alvarez, Helen Beebee, Alexande
Howie, MM McCabe, Adrian Moore, Jer

1.1. What we would like

First, we would, of course, like as many [...] report. Please disseminate it as widely [...] are a Head of Department, you might d[...] (<http://www.bpa.ac.uk/policies>) to yo[...] and postgraduate students.

Second, we would like the report to pr[...] only recently begun the task of trying t[...] en in philosophy, and even so this repo[...] the topic. We urge philosophers to rea[...] the references to the literature in §3— [...] wisdom to trying to rectify the situatio[...]

Third, we would like Heads of Departm[...] Studies, etc.) to discuss the report, and [...] mental meetings and staff-student liaiso[...] and members of editorial boards to co[...]

Fourth, we would like everyone reading[...] to solve the problem. Some of the pro[...] and so on. In addition, the case studies [...] of their own ways of tackling the issue. [...] are other ways in which the problem o[...] highlighted and addressed on a local lev[...]

Finally, the Joint BPA/SWIP Committee [...] about this report, and in particular, abo[...] they have had. Some quite small propos[...] ones might make little difference. It is c[...] a better understanding of the nature of[...]

Please direct your comments and expe[...] (m.alvarez@kcl.ac.uk) and Jenny Saul (j[...]

1 The "What people are doing" quotes are tak[...] whatitslike.wordpress.com/>.

history. If you visit the website of almost any UK department of English, history or psychology, you are overwhelmingly likely to find a considerably higher proportion of female members of staff than in the philosophy department. The proportion of permanent post-holders in UK philosophy departments who are women stands at roughly 24%, despite the fact that roughly 46% of single and joint Honours undergraduates are women.

Things look different, of course, if we compare philosophy not with English, history and psychology, but with mathematics, physics and computer science. For example, the proportion of PhD students in mathematics the UK who are women is 28%. One important difference between the sciences on the one hand and philosophy on the other, however, is that the lack of women at all levels in the sciences has long been regarded, nationally, as a serious problem, and various organizations and initiatives exist to try to combat it.

There is, for example, Project Juno, an initiative set up by the Institute of Physics in 2007 to 'recognise and reward departments that can demonstrate they have taken action to address the underrepresentation of women in university physics and to encourage better practice for both women and men' (<http://www.iop.org/policy/diversity/initiatives/juno>). There is the Athena SWAN charter, which 'recognises and celebrates good employment practice for women working in science, engineering and technology (SET) in higher education and research' (<http://www.athenaswan.org.uk/html/athena-swan>). Athena SWAN was started by the Royal Society in 2005, and is now run by the Equality Challenge Unit. And the Resource Centre for Women in SET, UKRC (<http://www.theukrc.org.uk>), funded by the Department for Business, Innovation and Skills, provides a range of training opportunities and resources, again aimed exclusively at SET subjects.

The UK also lags behind other countries when it comes to addressing the issue of the underrepresentation of women in philosophy. In particular, the American Philosophical Association has a long-standing Committee on the Status of Women (currently producing a report on best practices for anonymous refereeing for journal editors). In addition, the recently established Women in Philosophy Task Force (unconnected with the APA but largely US-based) has undertaken a range of activities, including setting up the 'What is it like to be a woman in philosophy' blog (<http://beingawoman-inphilosophy.wordpress.com>) and running a mentoring project (<http://www.philosophy.ku.edu/mentoring-project>). The Australasian Association of Philosophy produced a report, *Improving the Participation of Women in the Philosophy Profession*, in 2008, and since then has had a Standing Committee for Women in the Profession (see <http://aap.org.au/women>).

We believe it is now time for the UK philosophy community similarly to regard the underrepresentation of women in philosophy as a problem, and to work together to find and implement solutions to it. The BPA and SWIP are launching a national mentoring scheme for women in philosophy (see §5), but we do not have the resources of, say, the Institute of Physics, or even the AAP, and our ability to launch and sustain national initiatives is therefore limited.

What we can do, however, is attempt to persuade the philosophical community that there is a problem to be solved, to provide concrete, practical recommendations for individuals, departments and journal editors, and to ask you to implement as many of them as you can, in consultation with your colleagues, your students, and your institutions. These are the aims of this report.

The HESA data comes from the Higher Education Statistics Agency; we chose as our comparator subject areas English, history and mathematics.

## 2.1. BPA questionnaire data

Table 1: Summary figures

Level	% Women	Sample Size
UG single Honours	44	1397
UG joint Honours	47	2368
Women as % of UG students = 46%		
Taught Masters (Philosophy)	33	533
Taught Masters: Interdisciplinary with significant philosophy input	55	114
Research Masters	38	124
Women as % of Masters students = 37%		
PhD intake	31	198
PhD completions	29	89
Women as % of PhD students = 31%		
Casual teaching	28	359
Temporary lecturer/teaching fellow	30	79
Temporary research staff	25	59
Women as % of temporary staff = 28%		
Lecturer	26	179
Senior Lecturer	28	111
Reader	22	49
Professor	19	134
Women as % of permanent staff = 24%		

Commentary

The figures show a fairly steady decline in the proportion of women from over 45% at undergraduate level to under 20% at professorial level, with the largest drops occurring between undergraduate and Masters level (9 percentage points), and between Masters and PhD (6 percentage points).

It is worth noting that the figures for joint Honours (or rough equivalent) undergraduates are

2   The departments that provided data are: Aberdeen, Birkbeck, Birmingham, BCU, Brighton, Cambridge, Cardiff, Dundee, Durham, Edinburgh, Essex, Glasgow, Greenwich, Heythrop, Institute of Education, KCL, Lancaster, Leeds, Liverpool, LSE, Manchester, Newcastle, Nottingham, OU, Oxford, Oxford Brookes, QUB, Reading, Roehampton, Sheffield, Southampton, St. Andrews, Stirling, Sussex, UCL, UEA, Warwick and York.

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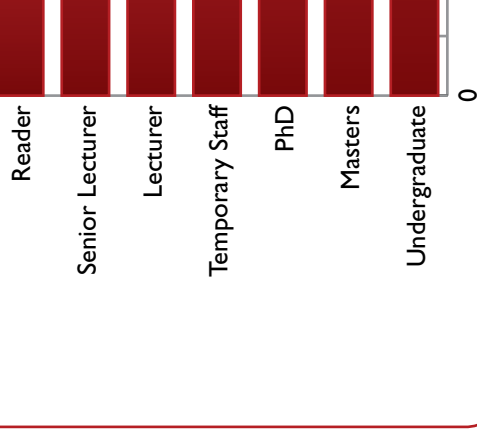
skewed by two very large programmes Women thus make up over 50% of join two programmes, and students on inter phy element.

The fact that the staff level where wom ing; this may indicate a 'glass ceiling' eff

Table 2: Admin roles in UK philo

Role	% Female
HoD	26
UG	28
PG	18
Research	22
UG Admissions	30
PG Admissions	21
Welfare	30

Commentary

The absolute numbers are small here (conclusions. Nonetheless, it does appe % of staff who are women) in the roles Admissions Officer and Welfare Officer the roles of Director of Postgraduate A

history.

2.3. Summary

There is a steady decline in the represen-
tion of women from undergraduate lev
according to the BPA questionnaire dat
professorial level (19%) in philosophy, v
largest drops occurring at Master's leve
to 37%) and then PhD level (down to 3

The HESA data suggests that the declin
undergraduate to PhD levels is not uni
philosophy (though the decline is steep
philosophy than in English and history)
one might reasonably assume that the
from PhD through the different employ
categories to professorial level is not u
philosophy either.

Nonetheless, the fact that the decline i
unique to philosophy does not imply th
is no problem to be addressed. As we
in §1, the sciences have long regarded t
representation of women, at all levels, a
lem. That the arts and humanities have
ently been less concerned may due to
that, since women are not underrepres
indeed are overrepresented—at underg
level, and since the decline from underg
to PhD level is less steep, they are still
well represented at higher levels too. P
do most humanities disciplines. Indeed,
philosophy for percentage of PhDs awa
ing and physics do worse (Healey 2011
to address the problem.

Mathematics	40	60
English Studies	73	27
History	58	42
Philosophy	45	55
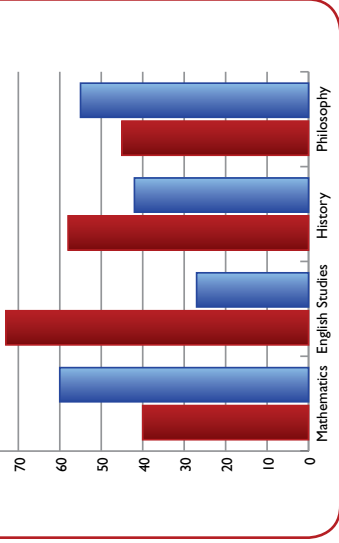
Table 4: Masters students in various subject areas, academic year 2008/09

Subject Area	% Female Students	% Male Students
Mathematics	30	70
English Studies	71	29
History	52	48
Philosophy	38	62

Table 5: Doctoral Students in Various Subject Areas, Academic Year 2008/09

Subject Area	% Female Students	% Male Students
Mathematics	28	72
English Studies	61	47
History	53	47
Philosophy	35	65

Table 6: All trends by subject area from first degree to doctoral level

Female Students In…	First Degree	Masters (% Change from First Degree)	PhD (% Change from Masters)
Mathematics	40%	-10%	-2%
English	73%	-2%	-10%
History	58%	-6%	+1%
Philosophy	45%	-7%	-3%

situation, blacks perform worse than w...
perform worse than boys in maths; whi...
black people at sports (Steele 2010). B...
performance from the stigmatised grou...

the point of equality. Stereotype threat...
is from a group that is negatively stigma...
in that context, and one's group memb...
for philosophers, being one of only a fe...
sufficient to make one's group member...
stereotyped as male, as seems likely, wo...
suffer from stereotype threat quite fre...
underperform at all career stages, inclu...
like job interviews.

It is worth noting, however, that the iss...
performance. Being subject to stereoty...
elevated heart rate and blood pressure...
a daily basis will find their job (or their...
not, and is therefore less likely to want...
2010, 111).

This is important because women philo...
can be made manifest routinely in the o...
losophers are routinely the only female...
member on an appointments panel. In o...
will often find themselves the only wom...

Moreover, stereotypically male behavio...
serve to make women's status as wom...
behaviour is an aggressive style of argu...
displaying hostility—by words, tone of...
a class discussion) member whom one...
objection, or pursuing a point well past...
equate response (Beebee, forthcoming)...
on in the seminar room are those of c...
lose arguments, shoot down points, go...
their punches, and so on. This all falls s...

The point here is not that women are a...
aimed at them, and so should be treate...
iour, whoever it is aimed at, can height...
masculine nature of the environment w...

will see, both unjust and bad for philosophy, there is good reason for us to strive to remove them.

3.1. Implicit bias

Recent psychological research has shown that most people—even those who explicitly and sincerely avow egalitarian views—hold 'implicit biases' against such groups as blacks, women, gay people, and so on, based on unconscious stereotypes of these groups. Even of members of the 'targeted' group are susceptible to implicit bias (see e.g. Steinpreis et al. 1999, Vedantam 2005). Here is one striking manifestation of this:

Women's CVs

It is well established that the presence of a male or female name on a CV has a strong effect on how that CV is evaluated. This is true both inside and outside academia. Philosophers have not specifically been studied, but we do know that those academics most likely to be aware of the existence of unconscious psychological processes—psychologists—exhibit just this bias. In Steinpreis et al.'s US study, 238 academic psychologists (118 male, 120 female) evaluated a curriculum vitae randomly assigned a male or a female name. Both male and female participants gave the male applicant better evaluations for teaching, research, and service experience and were more likely to hire the male than the female applicant.

There has been no direct empirical research on stereotypes about gender and philosophy (though some is in progress at the University of Sheffield), but there is good reason to believe that philosophy is stereotyped as male. Sally Haslanger (2008: 213) writes:

As feminist philosophers have been arguing for decades, the familiar dichotomies with which Anglophone philosophy defines itself map neatly onto gender dichotomies—rational/emotional, objective/subjective, mind/body; ideals of philosophy—penetrating, seminal, and rigorous; and what we do—attack, target, and demolish an opponent, all of which frame philosophy as masculine and in opposition to the feminine.

In addition, analytic philosophy makes heavy use of logic. And there is an abundance of research showing that mathematics is stereotyped as male (e.g. Nosek et al. 2002).

If this is right, then philosophers will display both the biases against women that are standardly held in their culture and, additionally, biases against women in philosophy; and they will do so even if they do not consciously believe the stereotype. The result of this is that, whatever their own gender, philosophers are likely to unfairly downgrade the work of, wrongly ignore or mistakenly fail to encourage, women in philosophy at all career stages.[4]

3.2. Stereotype threat

Rather than affecting the way that members of a stigmatised group are perceived or evaluated, stereotype threat affects the way that members of that group actually perform. Victims of stereotype threat underperform on the relevant tasks because they are unconsciously preoccupied by fears of

3   Parts of this section are reproduced or paraphrased from Saul (forthcoming).
4   For more on these claims, including responses to objections, see Saul (forthcoming).

losophy: <http://beingawomaninphilosophy.wordpress.com/>. Although there is considerable variation in how sexual harassment complaints are dealt with from institution to institution, it is clear that at least some institutions are brushing aside complaints of sexual harassment. It should not be difficult to see how both harassment, and a failure to deal adequately with it, may discourage women from continuing in philosophy. But the following testimonial (<http://beingawomaninphilosophy.wordpress.com/why-stay/>) helps to make it vivid:

I am about to start my PhD at an excellent Leiter ranked program. I have a BA and and MA from excellent schools. I have worked closely with ground breaking philosophers in my field. I have published, I have an excellent teaching resume, phenomenal letters of recommendation, and moreover I love my job. I am a good philosopher, and I am thinking about leaving philosophy.

I have been a secretary and a chauffeur. I have been disingenuously promised research assistantships and letters of recommendation, in return for dinner dates and car rides. I have been asked if I was married while my colleagues have been asked what they think. I have been told that I'm both cute and idiotic. I have passed on professional opportunities because I am a woman, and no one would believe that I deserved those opportunities—accepting would make me seem like a slut, since men make it on merit, and women make it in bed. So, ironically, I have been praised as professional for having passed on professional opportunities. I have been the lone woman presenting at the conference, and I have been the woman called a bitch for declining sexual relations with one of the institution's hosts. I think I have just about covered the gamut of truly egregiously atrocious sexist behaviour. So I just have this one question that I think I need answered: Is the choice between doing philosophy, and living under these conditions, or saving yourself, and leaving the discipline?

This is an open call for reasons to stay.

3.4. Why these barriers are unfair, and why their effects are bad for philosophy

We will assume here that there is no need to explain why sexual harassment is a bad thing, and we will focus instead on implicit bias and stereotype threat.

The effect of implicit bias is that work is not getting the mark it deserves, the best candidates are not being hired, and submitted papers are not being judged on their merits. The effect of stereotype threat is that people are performing less well than they are capable of solely because they are members of a group that is stigmatized, and are prone to experience unnecessarily high levels of stress. These effects are clearly unfair (though for argument on this topic see Saul, forthcoming).

They are also bad for philosophy. If implicit bias and stereotype threat are having the sorts of effects in philosophy that they have elsewhere, then:

• Women's work is being wrongly judged to be of lower quality than it actually is. This will lead to talented philosophers not being encouraged to continue, not getting grants, not getting jobs, not getting promoted, and not getting their work read.

Emily Thomas, Amber North, and Emily McIernan

The Cambridge 'Women in Philosophy' society began in 2010, when we (three female graduate students) decided to confront the gender imbalance in our departments, and explore together the best means for remedying its problematic effects. With the help of both female and male faculty members, we established a network and safe space to discuss the issues we face as women in philosophy, through talks and workshops. The society has been very successful, as we have heard from a number of female academics (from inside and outside of our departments) and other female graduate students. We hope these meetings will continue to bring illuminating insights, and opportunities for response, through our three explicit purposes.

Firstly, we aim to discuss and celebrate the work that women are doing in philosophy. Historically speaking, women have not been working in philosophy for very long. For example, Emily Jones became the first woman to present at the Cambridge Moral Sciences Club in 1896. But this absence is not only reflected in the Philosophy Tripos' historical courses, it is also reflected in its contemporary philosophy courses, where reading lists feature very few female philosophers. This is an issue because female students benefit from inspirational figures. Our group aims to address this need by highlighting the significant contributions female philosophers have made, and are making, through a speaker series that in turn provides a platform for discussion.

Secondly, we provide networking opportunities for female philosophers working in diverse areas. Female graduates are often conscious of being the only woman in the room during talks, lectures and reading groups. This is especially a problem at Cambridge as philosophy is spread across a number of faculties—including Philosophy, History and Philosophy of Science, Classics and Divinity—resulting in smaller group sizes with few women in each group. This can lead to an 'outsider syndrome': you feel as though you do not belong, and as a result can become shy with participation. The Women in Philosophy society aims to deal with this by connecting female philosophers. Talking to other female graduate students and realising how many of us have felt this way from time to time—in different rooms, at different talks—helps to alleviate this isolation.

Lastly, we discuss the various issues facing women in philosophy, and aim to find strategies to deal with them. These issues range from the difficulty of balancing children with an academic career to supervising a group of exclusively male students. However, the issue that our group returns to most frequently is the culture around professional philosophy, and whether it can at times deter a kind of individual who is often (though not always) female. Anecdotal evidence shows that argument style in the 'seminar room' can take aggressive tones with negative objectives, such as the purely destructive critique of a speaker or paper. This can lead to problems that fall along gender lines. For example, some members of our group have described the experience of arguing in a calm tone only to be talked over, or interrupted, by a louder and more aggressive argument style. One female PhD cited this atmosphere as part of the reason for her leaving academia altogether. Several undergraduates described how they were advised to improve their essays by 'writing more like a man.'

Of course, any analysis of the issues facing women in philosophy must be careful to avoid quick and dangerous stereotypes. Some of our female members have expressed feeling no dissatisfaction with, and even having a taste for, aggressive and rigorous critique. And this leads us to the larger question of how different methods and interpersonal styles do or do not advance the content of philosophy.

Ana Barandalla, Clare Mac Cumhaill, N...

The EWPG was formed in early 2010, ...
phy as an institution is not good to wo...
phy is not good to women is manifest i...
profession, and by the sexist prejudices...
sion. It is also aggravated by the needle...
lists, edited volumes and, frequently, as...

We think that these phenomena are co...
structural factors. Culturally, one of the...
cording to which women are less good...
varied, but they often cluster around ch...

The purpose of the group is to address...
retical and in practical ways. On the th...
ing of discriminatory factors. On the p...
of minimising the detrimental effects of...

On the theoretical side, we have organ...
sophical issues surrounding the lack of...
art, and pornography.

On the practical side we have pursued...

- We have encouraged faculty to incre...
ferences and as speakers at departm...
to women philosophers in their lect...
We have also informed them of the...
students seriously and that they valu...
tant to do this repeatedly and throu...
members of the philosophy departm...
informal discussion with several mem...

- We nominated a member of our gro...
instances of sexist behaviour they ha...

- As part of the department Professio...
a session led by members of the aca...
an academic career with raising a fa...

We have also organised other events w...
organised a roundtable discussion featu...
the presence of women in professional...
of the difficulties which women face in...
dressed at different levels.

environment;

- encourage more women to continue
- provide women opportunities to dis
- offer women informed advice about
- raise the profile of women in philoso

Further information about the scheme
to participate, will appear on the BPA a
websites in due course.

been invited to set the topic for another Professional Development Seminar.

UCL: Committee for Widening Participation

Sarah Richmond

The UCL Department of Philosophy set up a Committee for Widening Participation (WP) late in 2010 after Sarah Richmond, inspired by what she had heard at the November conference in Cardiff on Underrepresented Groups in Philosophy, proposed it at a staff meeting. There are six of us on the committee, plus an external advisor in the form of Helen Beebee. We chose the 'WP' title in order to associate ourselves with the advertised commitment of UCL as a whole to WP issues, and to make it clear that we take our remit to include the position not only of women, but also of the other groups whose participation in the Department is at present disproportionately low: in particular, members of ethnic minorities, and people from disadvantaged socio-economic backgrounds.

We meet termly. Our two meetings to date have shown that there are numerous issues in relation to which the WP perspective is relevant and where, we hope, it will influence policy. We have begun monitoring student admissions and performance (at u/g and p/g levels), and the placement in jobs of our graduate students, according to gender and (where we have the data) ethnic and socio-economic categories. Members of staff have agreed to check teaching materials to make sure that, where relevant, work by women philosophers is included and to encourage a wide range of students to participate actively in seminars. Anonymity will be increased in relation to the Graduate admissions process, and visits to local state sixth forms are planned, possibly with the assistance of undergraduate 'ambassadors'. The Department has discussed the matter of images, especially in relation to stereotype threat. The Pyke photos on our seminar room walls will stay in place for now, but photos are being added to the website and other publicity materials to increase the range of people depicted. We are drafting policy recommendations for future staff appointments. The enthusiasm shown by a large number of colleagues has been gratifying and we are hopeful that signs of WP progress will soon be apparent. It is however clear that it will take time for the Department to become significantly more inclusive, and patience is required.

- Double-check the women's applications for postgraduate study to make sure that they haven't been downgraded due to implicit bias. (Obviously this is only either possible or appropriate where anonymous procedures haven't been used.)

- Be aware that most people (whatever their sex, and whatever their political commitments) are more likely to notice men attempting to contribute to discussion than women. (This is probably partly due to expectations/implicit bias, and partly due to women participating more hesitantly.) Make an effort to notice and to call on women. (See Bartky 1990: 91, Sadker and Sadker 1995.)

- Communicate the phenomenon of stereotype threat, and the fact that it may be a cause of any anxiety they experience, to women students. In addition, make sure they are aware that you have high expectations for them, but that you think they are perfectly capable of meeting these expectations (Steele 2010: 159-164). This helps with stereotype threat. Finally, encourage them to try some of the further methods described in 'For those who may be suffering from stereotype threat' below.

- Encourage women to consider postgraduate study. In fact, encouraging all promising final year students to consider postgraduate study has the effect of increasing the percentage of women continuing (Saul forthcoming).

- Ensure that women staff are involved in postgraduate recruitment. Remember, the single biggest drop in the representation of women in the UK occurs between undergraduate and Masters levels.

- Make sure that you have women, both staff and students, at your Open Days.

- Encourage women PhD students to take advantage of the SWIP/BPA mentoring scheme (see §5).

- Have women as lecturers, put women on reading lists, do anything you can to make students aware that there are women philosophers. To get more women as lecturers and as postgraduate students, follow the suggestions under 'Staffing', below. When you discuss women philosophers in lectures, try using photographs as part of a PowerPoint presentation. Images are especially effective in combating implicit bias and stereotype threat, and they also help to make it clear that a woman is being discussed.

Why?

- Because doing this will help to break down the stereotype that philosophy is male, thus reducing both stereotype and implicit bias (Blair 2002, Kang and Banaji 2006).

- Because their exclusion may be due to implicit bias—studies have shown that women's names leap to mind less easily, and that women have to accomplish more than men to be seen as equally accomplished (see for example the CV case mentinoed in §3). Good women are very likely being overlooked where they shouldn't be.

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going through bibliographies and lo...
AAP has a searchable database of pa...
Women's Works (<http://women.aap.c...
sive.

6.2 For staffing

- Make sure that women in your depa... tionate share of the pastoral care in... administrative work isn't disproport... sorts of jobs are stereotyped as fem... than, say, PG or Research Director; t... progress (Misra et al. 2011).

- Encourage women below the rank o... BPA mentoring scheme (see §5).

- Provide funding, if possible, for wom... turer to attend the SWIP/BPA ment... in the next year.

- Investigate resources that may be o... women in other fields. Universities t... thereby fail to notice that philosoph... help with re-starting research after... to philosophy once they become aw...

- Try to increase the number of wom...

Why?

- Because doing this will help to break... both stereotype and implicit bias (B...

- Because their exclusion may well be... to accomplish more than men to be... women are very likely being overloo...

How?

Preferring women, except in tie-breake... things one can do[5]:

- Encourage women to apply for your...

- Don't wait till the last minute to invi... popular reason that women declined... Philosophers: <http://feministphiloso... prevents-women-from-accepting-con...

- If there really are not that many wo...

- Offer childcare at your conference. (philosophers.wordpress.com/catego

- Learned societies that fund confere... funding applicants to ensure that wo... the list of proposed speakers.

6.4. For journal editors

- As far as possible, practise both ano... editing. Anonymous editing is import... 65% of papers without making use o... Saul forthcoming).

Why?

The effect of implicit bias on journal pu...

- A recent study was done of the jour... switching to anonymous review, the... increased by 30% (Budden et al.).

- In study of 'prestige bias', researcher... papers to top psychology journals th... review, but with non-prestigious inst... these papers was rejected—not for... flaws' (Lee and Schunn 2010).

6.5. For those who may

- All of the following techniques have

- Remind yourself that stereotype thr... (Johns et al. 2005).

- Spend some time reflecting on coun... in—a threat-provoking situation (Ste...

- Double-check the women's applications to make sure that they haven't been downgraded due to implicit bias.

- Bear in mind that letters of reference are likely to contain elements of gender stereotyping. Studies have shown that women's references tend to emphasise stereotypically female traits that are not so impressive (niceness, attention to detail) over more impressive stereotypically male traits, such as originality and ambitiousness (Madera et. al. 2009, Ruth 2010).

- Don't allow decisions to be made just on the basis of an overall feel—all too easily affected by bias. Instead, insist on a more detailed evaluation: e.g. how were the arguments in the presentation? How significant was the paper? How good were the responses to questions? How much teaching ability was shown? This improves decision-making quite generally, but also helps to block the influence of bias.

- Try for as many data points as possible when making a decision: any one thing (e.g. letters of reference) might have been influenced by implicit bias, or stereotype threat.

6.3. For research

- Try to make sure you include women as conference speakers, in anthologies, etc.

Why?

- Because doing this will help to break down the stereotype that philosophy is male, thus reducing both stereotype and implicit bias (Blair 2002, Kang and Banaji 2006).

- Because their exclusion may well be due to implicit bias—women's names are likely to leap to mind less easily, and women have to accomplish more than men to be seen as equally accomplished (Saul forthcoming). Good women are very likely being overlooked where they shouldn't be.

How?[6]

- Realise that the first names you think of are overwhelmingly likely to be male. This is exactly what work on implicit bias would predict. So if you want some female names, you'll need to work a little harder. You might ask around a bit. Or you might look at the papers cited by some of the men you've thought of to find some women who work in the area. Neither of these is ideal, though, since the same biases will make it harder for others to think of women, or to remember to cite them. Perhaps a better idea is to search for your topic on the *Philosopher's Index*, *Phil Papers* (<http://www.philpapers.org>) or *Women's Works* (<http://women.aap.org.au/papers>), and see what women have written on it.

- Studies have shown that women often need to have done a lot more to be considered success-

6 This discussion draws heavily from this blog post: <http://feministphilosophers.wordpress.com/2011/03/26/how-to-avoid-a-gendered-conference>.

tively' (Miyake et. al. 2010: 1235.)

- Focus on your membership of social groups that are not negatively stigmatized in philosophy—people with good 'A' level grades or who are getting high grades for their coursework, people who have been accepted onto a good postgraduate programme, people funded by the AHRC for their PhDs, etc. (Steele 2010: 170).

- Join the BPA/SWIP mentoring scheme (see §5).

6.6. For everyone

- Make sure that your university's policies on harassment and student/faculty relationships are clearly communicated to both staff and students.

- Take any concerns about harassment very seriously, and follow your university's policies. Seek guidance, if needed, from university authorities.

- Create an atmosphere in which harassing behaviour is clearly unacceptable. If sexist, racist or homophobic comments are made, speak up. One of the most damaging things is for such comments to go unremarked upon. For guidance on speaking up in such situations, you may find it useful to consult this website on 'bystander training': <http://web.mit.edu/bystanders/assessing/>.

- Suggest any papers, books or book chapters by women that you know of, which are suitable for undergraduate teaching, for inclusion on the AAP's Women's Works database; see women.aap.org. au/papers.

- If you are a member of staff, investigate your institution's policy and procedures relating to gender equality. Is there a university-level committee for equality and diversity? If so, what do they do? Has the university got an Athena SWAN 'Bronze' award? (This requires commitment to various principles, as evidenced by action, not all of which are aimed at the sciences.) If not, you could ask why. If they are, you could ask to see a copy of the application; this should contain a lot of information about its policies and procedures. (There are links to the applications on the Athena SWAN website, but very few of them work.) The list of University Bronze award holders is at <http://www.athenaswan.org.uk/html/athena-swan/awards/current-award-holders>.

- If you are a student, ask your student rep to table this report at a staff-student committee meeting, and ask your Head of Department to do the same at a departmental meeting.

- Be on the look-out for things that you can do to improve the climate for women, and don't just assume that other people are thinking of this. Don't make the mistake, for example, of assuming that someone else will be making sure your seminar series isn't all-male.

SWIP UK website: <http://www.swipuk.c etc.

AAP Women in Philosophy website: <http: links to their 2008 report and the W

Women in Philosophy Task Force website: cludes some links and resources.

What Is It Like To Be a Woman in Philosop phy.wordpress.com/>.

What We're Doing About What It's Like: <h like.wordpress.com/>.

APA Newsletters on Feminism and Philoso special issues devoted to the underr phy.

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