Gender Factor in Ethics of Public Service: Survey of Armenian Public Organizations
Final Report

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Ամփոփում

Սույն ուսումնասիրությունը նվիրված է ՀՀ հանրային կառավարման ոլորտում վարչական էթիկայի գենդերային առանձնահատկությունների վերհանմանն ու վերլուծությանը: Ուսումնասիրվել են կանանց և տղամարդկանց բարոյական ընտրության հիմնական մոդելները, էթիկական ուղղորդման հիմնարար սկզբունքները և գիտականորեն նշանակալից տարբերությունները: Որպես ուսումնասիրության տեսական հիմք՝ ծառայել են Լոուրենս Քոլբերգի անձի բարոյական զարգացման վեց փուլերի տեսությունը և Քարոլ Քիլլիգանի կանանց <<հոգատարության>> մոտեցումը: Հետազոտությունը իրականացվել է քանակական մեթոդով, մասնավորապես ինքնակառավարվող հարցումների միջոցով: Հարցմանը մասնակցել են թվով հարյուր ՀՀ քաղաքացիական ծառայողներ և հարյուր ԵՊՀ Հանրային կառավարման բաժնի ուսանողներ: Ընտրանքը ձևավորվել է կանխավարկածի համաձայն, որ հանրային կառավարման ոլորտի կառուցվածքային-ֆորմալ առանձնահատկությունները, ինչպես նաև անձի տարիքը կարող են ունենալ նշանակալից ազդեցություն բարոյական դատողության գործընթացի վրա, անկախ սեռից: Ըստ հետազոտության արդյունքների՝ տեսական ամփոփման և վերլուծության են ենթարկվել տղամարդկանց և կանանց տարբերվող մոտեցումները հանրային կառավարման ոլորտի էթիկական հիմնախնդիրների՝ կոռուպցիայի, շահերի բախման, կադրային համալրման, խտրականության, էթիկական քաղաքականությունների կատարելագործման և հիմնական խոչընդոտների մասին:

Ուսումնասիրության արդյունքում մշակվել են համապատասխան առաջարկներ, վարչական էթիկայի դասավանդման, քաղծառայողների էթիկական վերապատրաստման դասընթացների կատարելագործման և նախընտրելի ղեկավարման ոճերի ուղղությամբ:

Gender Factor in Ethics of Public Service: Survey of Armenian Public Organizations

Summary

The major purpose of the current study is to reveal and analyze the gendered specifics of administrative ethics in public service system of Republic of Armenia, RA. The core models of moral choice and reasoning as well as the key principals of ethical decision-making as approached in terms of their academically significant differences between men and women have been scrutinized within the framework of the current research. Lawrence Kohlberg's six stages model of moral development and Carol Gilligan's "Care" perspective of women served as a theoretical frameworks for the research. Research majorly rests upon the quantitative modes of investigation, specifically self-regulated surveys were conducted. 100 civil servants from different governmental agencies of RA and 100 students from the department of Public Administration at YSU participated in surveys. The sample was designed according to the hypothesis that the formal-structural settings in public service, as well as the factor of age of a moral agent could have a significant influence on the process of moral deliberation, irrespective of gender. The diverse approaches of men and women toward ethical issues in public service (corruption, conflict of interests, staff recruitment, discrimination, improvement of ethics policies and main obstacles) were analyzed and

theoretically summarized, according to investigation outcomes. Corresponding recommendations have been developed for teaching administrative ethics, improvement of ethics training programs for civil servants and preferred leadership styles.

Research Topic Identification

In the modern phase of development the ethics of public service is gaining even more importance. Developed and developing countries alike are constantly modernizing their systems of public service by introduction of innovative mechanisms and methods of governance and administration, application of NPM (New Public Management) principles with the aim, along with efficiency, to increase accountability, transparency and socially justifiable application of authority, which constitutes the essence of administrative ethics. Ethics is, therefore, called upon to increase the morale culture of public servants, improve the quality of public services and governance through mechanisms of accountability, responsiveness, and transparency. In the light of aforementioned factors, the ethics of public service is included in the most curricula of Bachelor and Master' degree programs in Public Administration in higher education institutions. Calls to increase the ethical competence of public employees bring up a new challenge: to take into account the likely gender differences during the construction of syllabuses and training programs on administrative ethics as well, as in the process of effective management of ethics policies in public bureaucracies. In the literature of public service ethics and feminist ethics we can find a plenty of judgments and empirical instances of daily patterns, concerning the issue of moral reasoning differences affected by gender. Specifically, women are perceived to be more

cooperative and promoters of so called "care perspective" in public organizations, while men, on the other hand, as adepts of "justice perspective", competitiveness and individual rights. Despite the great amount of research and analytical data on the theme, the viewpoints and findings of theorists are often in contradiction. There is no general agreement about the gender differences in moral reflection. Moreover, the common language is lacking too. Some concepts are used interchangeably, but for different purposes. For example, the principles of deontology (philosophical theory, according to which, the action is morally right, if no moral rules or principles have been violated, no matter what the consequences of the action will be) are often used to identify the justice perspective, and ideas of social contract theory are used to identify the highest levels of moral development (Kohlberg's theory of moral development). The aim of the current project is to reveal, whether any significant differences exist in moral decision-making among men and women. The main characteristics of moral decision-making models between men and women have been analyzed, as well. The moral orientation specifics of men and women have been analyzed with the reference to relevant philosophical underpinnings. The current research work seeks to attain two main objectives: to gain deeper knowledge and provide empirical data on moral reflection differences affected by gender, and analyze how institutional structures of public organizations can influence on moral reasoning modes among male and female employees. The findings and outcomes of the proposed project may help to highlight the generic "methodological" problem - whether we need different approaches and leadership styles toward male and female perspectives among the employees in public organizations to manage ethical issues properly and preserve the desired level of ethical competence and integrity. Turning to practical issues, do we need to develop ethical training programs emphasizing different aspects of ethics for men and

women engaged in providing public services? From that standpoint, the proposed endeavor was aimed not only to provide new insights into the questions of the proper moral and ethical behavior among public employees, but also entail a practical applicability for public employers to effectively manage the ethical behavior of public servants.

Relevant Literature Review

Any considerable research on gender differences in moral reasoning should take as a starting point the Lawrence Kohlberg's theory of moral development and Carol Gilligan's research for justice and care perspectives. According to Kohlberg's theory of moral development, the process of moral development consists of six stages. The first three stages Kohlberg characterized as implications of teleological philosophical dimension, as the moral agent at these stages makes moral decisions either on the base of the fear of punishment or with the aim of gaining personal rewards. The third stage is also characterized as "good girl and good boy" stage, when a person tries to meet the expectations of his/her social group. The last 3 stages are characterized as deontological modes of moral development. The fourth stage is called Social System and Consciousness, when a personal ethical decision-making is based on the fulfillment of the existing laws and legal regulations, taking for granted that every human action should be carried out in accordance with laws in order to provide the viability of the whole society. The fifth "Social Contract and Individual Rights" stage implies, that a person not only acts in accordance with laws, but is also aware of the moral weight of that laws, the essence of ethical and moral values, and the idea of maintenance the basic human rights that constitute the nature of laws. And finally, the sixth stage "Universal Ethical

Principles", rest on the notion that one have to act within universal moral values of justice, truth, kindness and basic human rights. The sixth stage is the highest stage of moral development and assumes that the actions of a person are in harmony with the inner moral principles and value system. From the stages mentioned above, it's preferable for public administrators to score from the fourth to sixth stages of moral development, because at lower levels of moral development the public administrator would eventually lack the needed level of ethical competence to act with the consideration of public good and general welfare. Yet, the prominent feminist ethicist Carol Gilligan holds an opposite view, criticizing the Kohlberg's model of moral development. In Gilligan's opinion the six-stage model of moral development is male-biased, as it represents the highest stage of moral development,   when the person displays a great concern for individual rights, justice and abstract principles of right-doing, that is characteristic more for men than for women. Specifically, C. Gilligan initiated a research work to identify those principles that underpin female moral choices and decisions, and as the research findings proved women were assumed to value the needs of others and the expectations of those, who are close to them (friends, family members, colleagues). Gilligan supported the idea, that the justice perspective could be the highest stage of moral development for men, meanwhile, women could show the highest level of moral development not by justice perspective, but by a care perspective. A plenty of literature and studies in the field propose the philosophical approach as a fundamental pathway of administrative ethics for public servants. In general, the philosophical dimension provides two moral theories, from which public servants can gain moral justification and guideline for their actions. That is deontology (when action is ethically right, if no moral

norm and rule has been broken during the action, no matter what the consequences of the action will be), and teleology (the action is ethically right in case of desirable outcomes). And here is the point that is widely accepted among feminist theorists. According to feminist ethics, women are more likely to value their web of relationships and responsibilities toward others. They apply the principles of teleology, taking into account the consequences of the decision, and the specific nature of the given case. But according to teleology, the consequences of the action can be judged as morally acceptable from 3 main perspectives: consequences that refer to norms and procedures, consequences of actions for others, and consequences for oneself. From that standpoint, females, according to feminist theorists, are more likely to take into account the consequences for others in moral decision-making, while males are putting more importance on the consequences for procedures and consequences for oneself. From the relevant theoretical work we can draw the following conclusions: by Kohlberg's model the highest stage of moral development is the justice morality, which assumes that moral decisions of a person are rational and based upon abstract universal principles. Meanwhile, feminist mode of ethical decision-making is based upon the maintenance of relationships, upon the importance of cooperation, connection, and concern for others. Responsibility for taking care and meet the needs of other members of society are considered mainly as feminine traits determined by social role of women as caregivers. Hence, Gilligan argues that women reach the highest level of moral development, but in contrast with Kohlberg's theory, it is other than justice morality, accentuating individual rights and universal principles of justice. Gilligan has articulated two hypotheses about moral development: 1. that the care perspective is a distinctive moral voice, differing from justice perspective, and 2. that the care perspective reflects the ethical concerns for

women, that there is a gender difference in ethical reasoning. Marilyn Friedman (1987) argues that historically moral work is divided, by and large, between men who are responsible for public justice and women who are responsible for private caregiving. Carole Pateman (1984) also emphasizes that the association of women with the private domestic sphere and men with the public sphere of economics and politics leads to distinctive moral perspectives. These scholars encourage women to recognize receptivity and responsiveness as moral strengths. Clearly, these theorists believe that the virtues of kindness, compassion, and generosity are superior virtues. The cultivation of feminine virtues is, they argue, desirable for both men and women, a truly "kinder and gentler" society would enhance the quality of life for all citizens. Female workers are expected to be more cooperative and considerate while male employees are understood to be more competitive and decisive. Judy Rosener (1995) states that feminine ethical perspective may be a valuable source for public organizations bringing the acquired level of diversity, cooperation and horizontal management needed in times of a rapid change. But on the other side of professional dialogue, we can also find views that pivoted around the structural and procedural settings in public organizations for making ethical decisions rather than individual moral choice and ethical competence. Camilla Strivers states that public bureaucracies have the following characteristics that do not allow women to demonstrate their feminine traits and aspirations in the workplace: the hierarchical nature of authority, its call for autonomy, scientific objectivity and implicit norm for brotherhood. Women's tendency to be involved, caring and respectfulness are in conflict with the image of an objective, impartial, and authoritarian expert image. Numerous scholars maintain that the power of organizational structures and rules in public bureaucracies are so strong and entrenched that we can find no difference in

moral reasoning between men and women, as women are forced to develop masculine forms of behavior in order to be competitive and successful.

Methodology of Research

The project is designed to gather statistical data, analyze the data through the conceptual lens and provide a set of potential responses to the basic question if there are any differences in moral reasoning between the male and female respondents within the Armenian public sector employees and students. The organizational structures and dominant cultural norms in public service could have significant influence on the modification of ethical decision-making process among public employees. That proven fact was taken into account. Two surveys were conducted simultaneously, first, among students seeking BA degree in Public Administration, and secondly among civil servants of the Republic of Armenia. The first survey has been conducted among 100 male and female students with 50/50 proportion. The sample was designed on the simple random principle. The questionnaire comprised of statements, concerning the main ideas and principles of deontology, utilitarianism, and social contract. The research objective of the survey among students was to find out, whether some gender differences existed in the process of ethical decision-making outside of workplace realities and formal structures. The respondents were chosen from the department of Public Administration, as they had been supposed to possess preliminary knowledge and skills in the field of administrative ethics. The survey conducted among students was aimed to reveal specifically which philosophical and ethical theories served as moral guideline for male and female students. Each theory section had 5 notions, upon which the respondent had a choice

to choose the options 1. agree, 2. partially agree, 1. disagree, and 2. partially disagree. Such options of responses allowed to compute the notions, upon which the majority of male and female respondents agreed or disagreed as well, as the intensity of some notions. The second survey was conducted among civil servants of the Republic of Armenia (100 respondents with 50 male/50 female proportion). The sample was designed on the simple random principle, as was the case with the students. The sample included civil servants from the Ministry of Justice, Regional Unit of Social Welfare in Kotayk Region, State Service of Social Welfare, Regional Department of Social Service in Sevan, Ministry of Sport and Youth Affairs, Ministry of Culture, Ministry of Labor and Social Affairs, Ministry of Territorial Administration, Regional Unit of Social Welfare in Tavush Region, Armavir Regional Administration, Ministry Of Diaspora, Ministry of Healthcare, Chamber of Control, Regional Department of Social Service in Spitak, National Committee of Media and Radio, Ministry of Energy and Natural Resources, State Committee of the Real Estate Cadastre, National Statistical Service, Ministry of Finance, and Regional Unit of Social Welfare in Stepanavan. The questionnaire for public servants comprised of questions about main ethical norms, principles and regulations in public service. The survey among public employees was devoted to reveal how gender factor affected on attitudes of male and female civil servants, concerning the issues of conflict of interests, corruption risks, ethical standards of public service, political neutrality, loyalty, ethics codes, ethical committees, ethical education and trainings, ethical leadership, misuse of administrative resources and misconduct, post-employment regulations, HR policies and organizational culture in the system of public service.

Research Findings

According to the results of the survey among students, the ethical theories were given the importance in the following sequence.

For female students-Social Contract-91.25%, Deontology-74%, Utilitarianism-63.75%

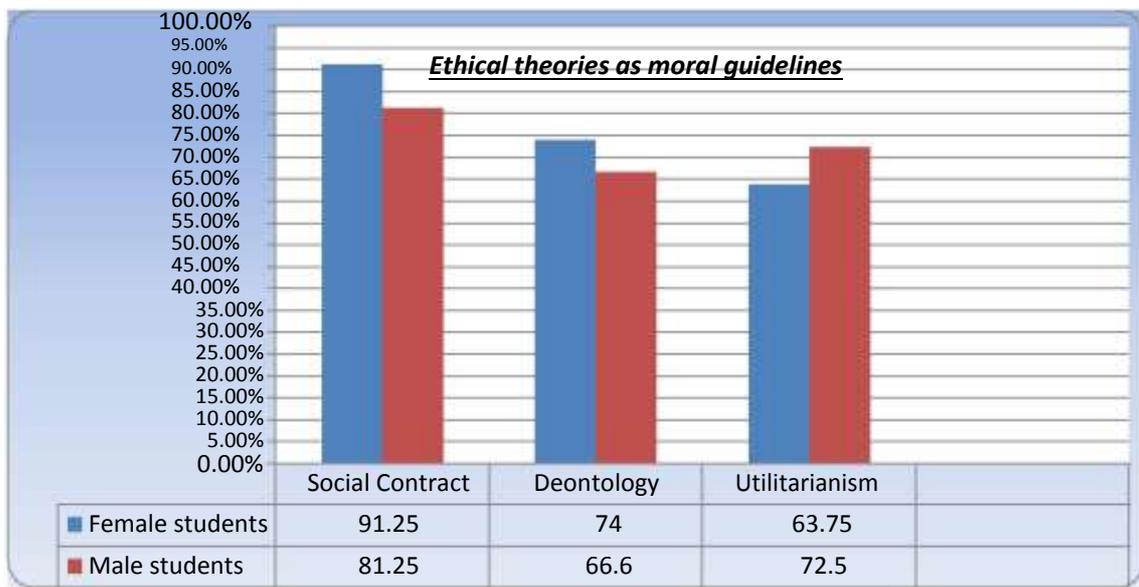For male students- Social Contract-81.25%, Utilitarianism-72.5% Deontology-66.6%

	Social Contract	Deontology	Utilitarianism	
■ Female students	91.25	74	63.75	
■ Male students	81.25	66.6	72.5	

Diagram 1

In spite the fact, that the ideas of social contract theory were considered as the most important and served as a moral guideline for ethical decision-making for both sexes, some gender differences yet were found. The first difference was evidenced at the notion of utilitarianism, that "*The sense of pleasure is the most important in life*" (Utilitarianism). With this notion agreed upon 35% of female students, and 67% of male students. Significant gender difference was found in treating divergently the following statement: "*Human beings*

should never be used as means for personal ends" (Deontology). With this statement agreed upon 87% of female students, while 40% of male students held the opposite view.
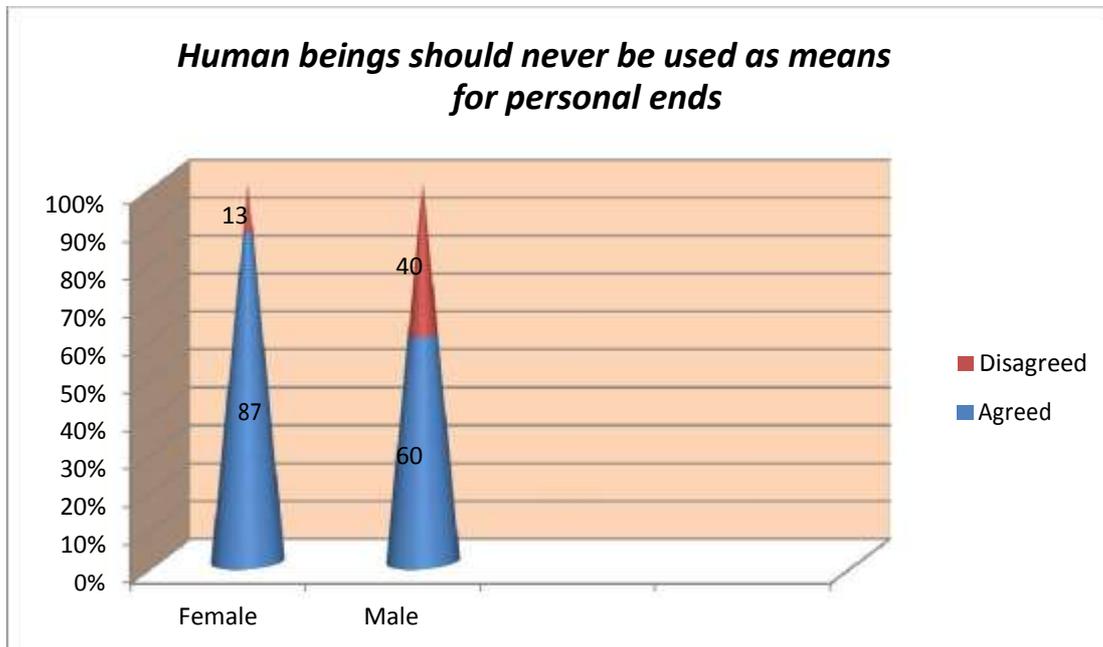
Human beings should never be used as means for personal ends

With the notion "*People should always treat each other with respect*" (Deontology) agreed 96% of male and 96% of female students, but with the statement "*Acting ethically means respecting the rights of others*" (Social Contract) agreed 92% of female students, and 85% of male students. In the case of the following propositions: "*Some rights are absolute*" (Social Contract), and "*A person has a right to do everything, since she is not limiting the rights of others*" (Social Contract) the percentage of male students, that agreed with the statements, was 81% and 75% accordingly, and 92%, 87% for female students, respectively. As we can draw some conclusions from the numbers presented, the respect toward each other is more correlated with respecting the rights of others in case of female respondents, whereas the notion, that respecting people means respecting their rights as well, isn't true for certain percentage of male respondents (nearly 11%). During the survey the students were given two

case studies from real life instances, in order to get data on basic moral principles guiding the ethical decision-making. In both cases the students had to choose a course of action. The first ethical dilemma was presented, as mirroring the following situation: the student is a top-manager in a governmental agency with an authority to enforce environmental impact control over private enterprises in a given district. One of the industries obviously exceeded the permitted levels of environmental pollution, but the industry had a tangible tax-portion in the total income of the district, and in case of termination of the license 200 employees would lose their jobs. From the deontological point of view, the license should be terminated by the agency, as a breach of existing laws, yet from the teleological perspective, as consequentialism, the motives for the top-manager to do otherwise are   notable. Diagram 3 below   represents   the   students   attitudes.
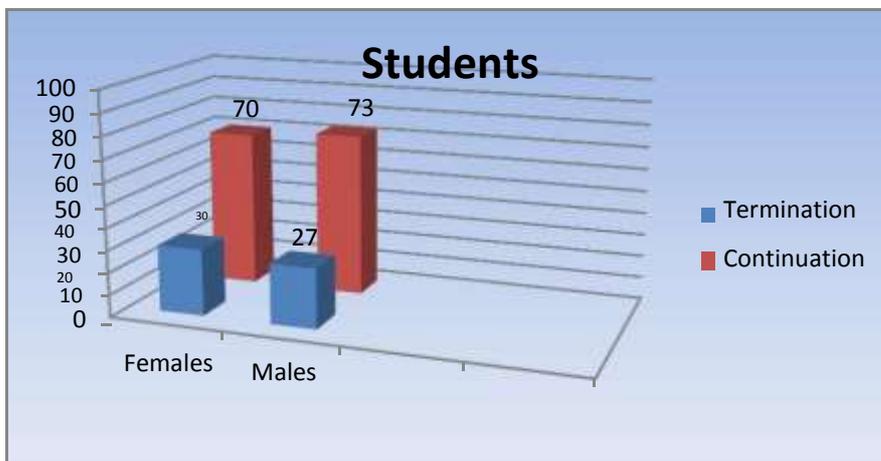

Diagram 3

Judging on the Diagram 3 results, any notable gender differences in moral reasoning weren't found, as surfaced up as the both groups, male and female students, opted for the teleological approach in dealing with an ethical dilemma. Both male and female students had principally attached more importance to the consequences of their correspondent decision in handling the situation from a utilitarian point of view. The same case study was included in the questionnaire for public servants. And the results of the case study are presented below.
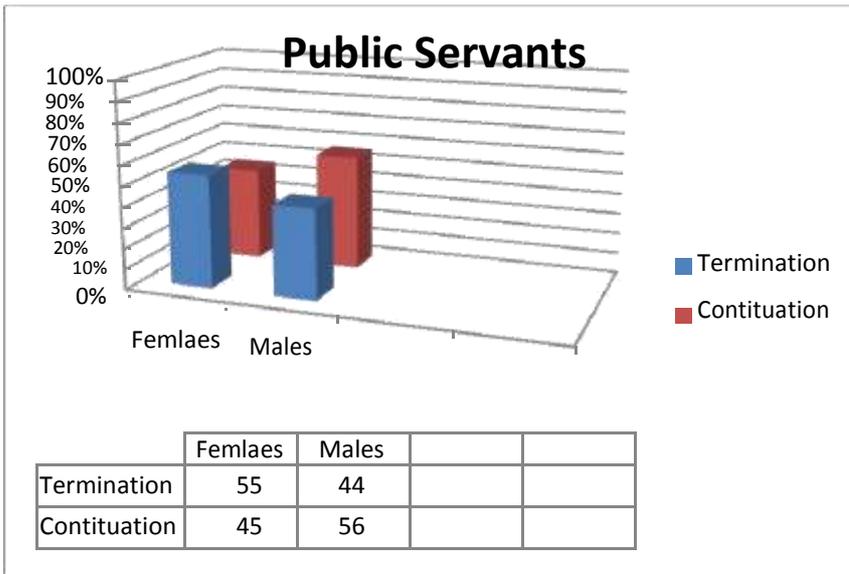
Public Servants

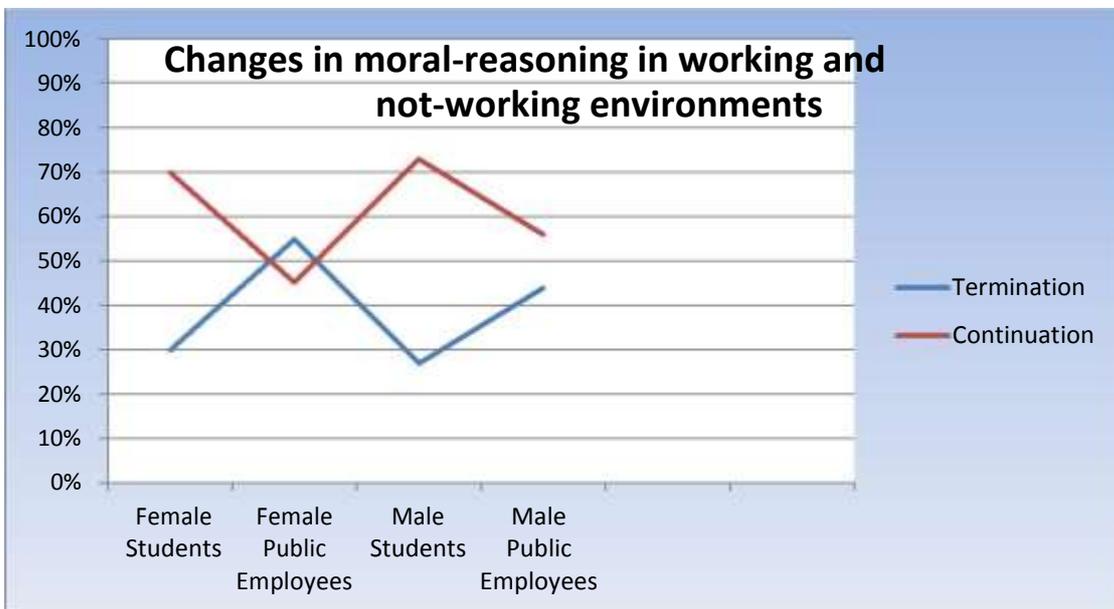|	Femlaes	Males		
Termination	55	44		
Contituation	45	56		

Diagram 4

Diagram 5

As shows the histogram, the tendency to take into account the existing laws and regulations, accepted principles of right-doing as a moral guideline (ideas of Deontology) has a tendency to increase at the time of entering the public service for the both, male and female employees. The percentage of female students that had chosen the option for continuation of industrial activity was about 70%, which decreased to about 45% among female public employees, and the percentage for the same case was 73% for male students, which

decreased to about 56% among male public servants. Therefore, we can conclude that structural settings in public bureaucracies have a great influence on decision-making models both among men and women. Both sexes are more likely to give a priority to principles of deontology under bureaucratic burdens and structures, since in not-working environments both men and women tend to behave, in accordance to consequentialist theory's assumptions. We can also note that this correlation is more though in case of women, as the percentage decreased for about 25%. In order to test the widely accepted notion, that men are more biased to value the effectiveness and efficiency at the workplace, whereby women are more oriented to take care of other members of society, to compassionate and value basic human relationships, as proved in care perspective by C. Gilligan, the second case study was developed along the following case pattern: The respondent was an owner of a private enterprise. He/she had about 100 employees. According to his/her recent observations, the company would be able to proceed with the same efficiency in productivity ratio with the number of employees decreased to 70. Yet he/she had close interpersonal relationships with the personnel/staff members, given their shared working experience together over the past 10 years. The ethical dilemma was nested in necessity of prioritizing either the principle of efficiency, or making a decision to continue working in the same way, valuing the relationships and the fact that, otherwise, the 30 of their current co-workers would become unemployed. And here is the point, where significant gender differences were disposed as represented in the Diagram 6.
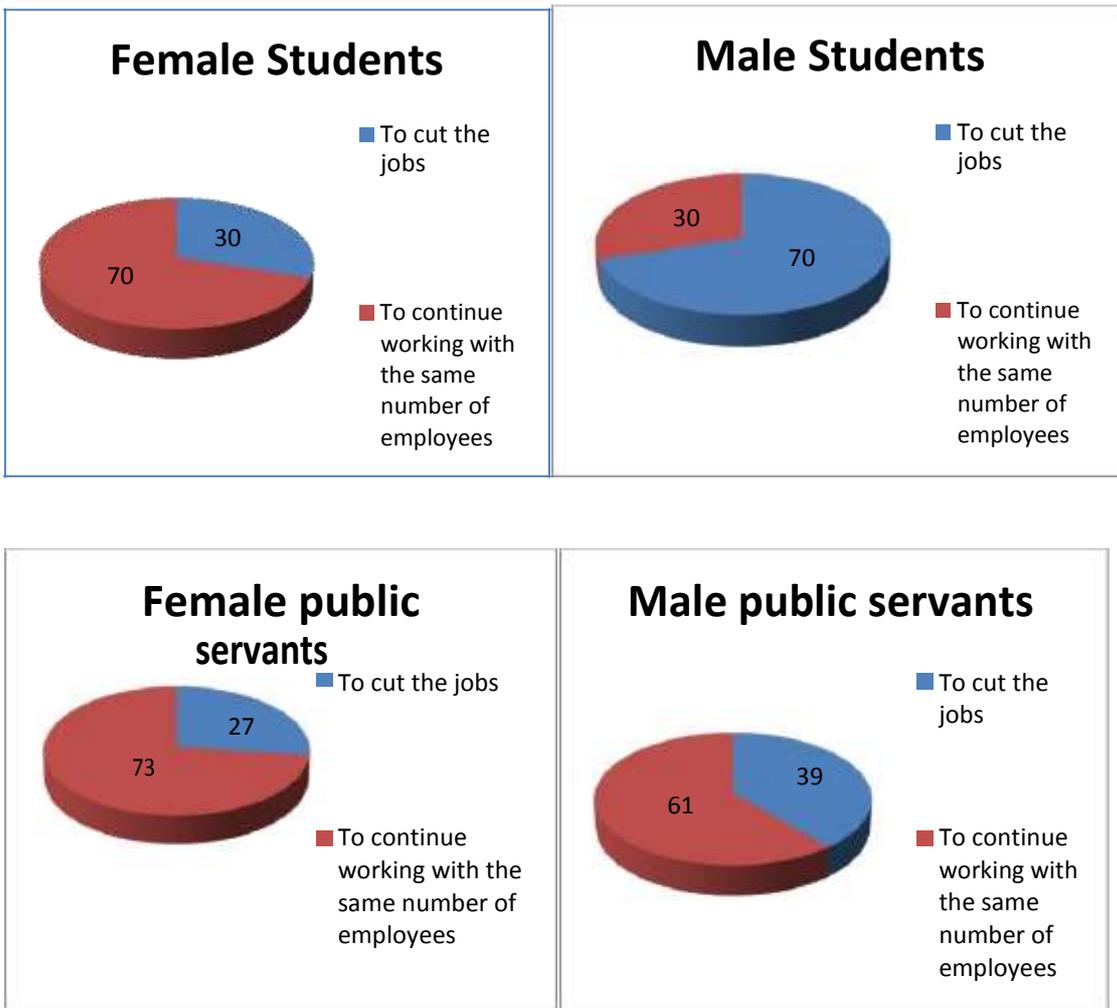
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Diagram 6

As the diagram six shows, women are clearly guided by the principles of social contract both at the workplace and outside. So the Gilligan's assumption, that women are more inclined to take care of others, considering all the prone and cons of each decision alternative for all parties concerned, is evidenced by investigation results, as about 70% of women respondents both among students and public servants have chosen the decision not to cut the jobs, despite the expected financial savings that could be achieved. However, in case of male respondents, the correlation between gender factor and decision criteria cannot be easily apprehended and explained. In case of male public servants twice as more respondents have chosen to save the jobs as among male students (61/30 ratio). In case of male students, the respondents have chosen the efficiency as a main decision criterion (70%), but what makes them to change the

decision criteria toward social contract principles is not quite apparent. We are not sure that
if the survey were conducted in the private sector, we would arrive to the similar outcomes.
This change toward principles of social contract among male civil servants can partially be
explained by the fact, that state agencies and state services in the Republic of Armenia are
predominantly state financed agencies, and quasi-market mechanisms aren't yet introduced
in governmental bodies. Therefore, male public servants in this case-study probably have
displayed their attitudes and motives in the process of management of public finances, but
not in terms of their own private financial assets as if they were private entrepreneurs. The
questionnaire for civil servants had sections devoted to the following issues: most important
ethical issues in the system of civil service of RA, effective forms of ethical regulations, main
professional and ethical requirements for civil servants, major obstacles of effective ethics
policies, the correlation between bureaucratic procedures and moral autonomy, and
whistleblowing. During the survey female civil servants identified discrimination (87%),
conflict of interests (82%), and staff recruitment/career development programs (78%) as the
most fundamental ethical issues in the civil service of RA. In the case of male civil servants,
the staff recruitment/career development programs (89%), misconduct (89%), and political
patronage/nepotism (83%) were identified as the most important issues.

The Most Important Ethical Issues

Legend: Conflict of Interests, Staff Recruitment, Discrimination, Misconduct, Political Patronage

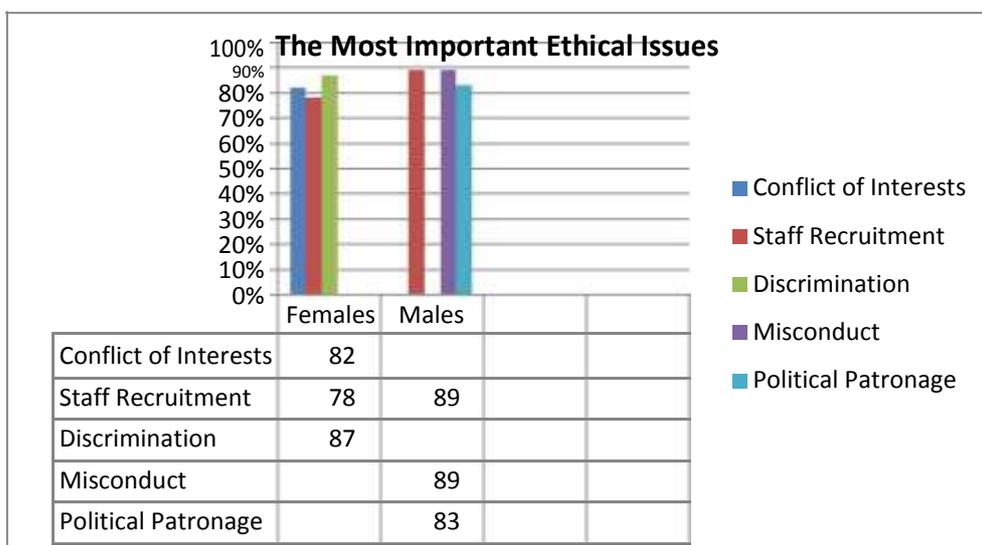|	Females	Males		
Conflict of Interests	82			
Staff Recruitment	78	89		
Discrimination	87			
Misconduct		89		
Political Patronage		83		

Diagram 7

At the same time as Diagram 8 shows, women attached less importance on such issues as misuse of organizational resources (69%), post-employment issues (69%), and unethical behavior in general (51%). Men considered the following issues as the least important in civil service: unethical behavior in general (61%), discrimination (56%), and post-employment regulations (39%).

Diagram 8

In comparative perspective, we arrive to the conclusion, that women are more sensitive to all forms of discrimination and consider discriminatory acts as a breach of existing ethical and moral rules. In contrary to women, men are putting more importance on issues of misconduct, misuse of organizational resources and political patronage. The later evidence can potentially drive to certain generalizations being done here. Men, compared with women, are becoming more sensitive to ethical issues, when the results of unethical behavior are of material nature.
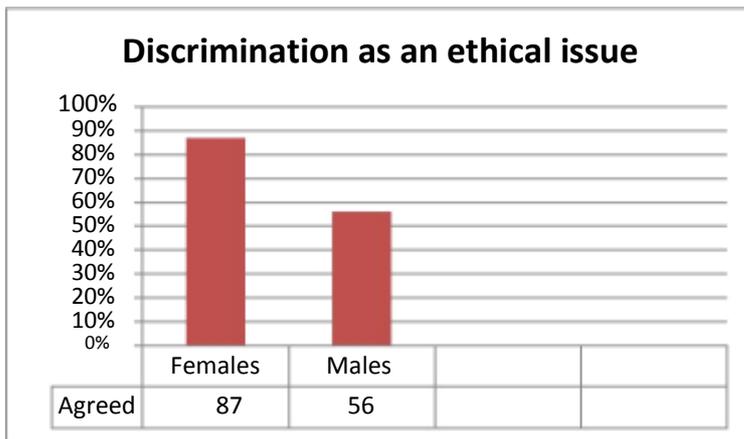
Discrimination as an ethical issue

	Females	Males		
Agreed	87	56		

Diagram 9

Both men and women mentioned the legal regulations as the most effective forms of ethics policies (female-60%, male-72%), and ethical leadership as the least effective mechanism (female-0%, male-17%). Both men and women outlined professionalism (female-77%, male-72%), responsibility (female-70%, male-83%), and impartiality (female-57%, male-61%) as the most important traits from the provided list of necessary professional and personal characteristics for a civil servant. In the care perspective, women are perceived to value cooperation, participative decision-making, and horizontal management style, however that point of view could not be supported via research outcomes, as female civil servants, like their male counterparts, appreciated professionalism, responsibility, and impartiality as the fundamental qualities for civil servants. Hence, an argument can be put forward, that organizational characteristics and chains of command in governmental bodies have a great influence on the process of moral judgment of their female employees. Gender differences weren't found in responses to the question of major obstacles of effective implementation of ethics policies, as well. Both men and women consider that the major obstacle is, that ethics policies aren't taken seriously and aren't integrated into other organizational policies (female-45%, male-56%). Male and female employees concurred with the idea that civil servant need more freedom in order to act ethically in cases of moral conflicts (female- 94%,

male-89%). With the statement, that structural settings and chains of command in public bureaucracies limit the opportunities for independent moral deliberation for a civil servant, agreed more women than men (female-65%, male-50%).

Discussion

As the findings of the presented research prove, the ideas encapsulated in the social contract theory played defining role for the both groups of surveyed students - male and female representatives' judgments about their respective moral choices. Nonetheless, the application of Ethics Inventory Instrument revealed a consistent pattern: the ideas and value system of social contract is much stronger among female subjects, while the principles of utilitarianism are more often supported by male subjects. Such a logical consistency is evident in the results of the moral dilemma as well, whereby the subject should make a choice between the two alternatives of cutting job places or abstaining from doing that. The results indicate that female students are prone not to cut the job places, being guided by principles of social contract theory, whereas in case of male students survey outcomes demonstrate a stark contrast in drive of cutting workforce at the expense of their colleagues-coworkers. The underpinning argument that led the males' decision was bound to the ideas of Utilitarianism and efficiency gain. But in the section where subjects had to agree or disagree with the principle ideas of deontology, statistically significant gender differences weren't revealed. From the beginning of the survey, two hypotheses have been articulated. The first one was that, significant gender differences would be found on the notions of Deontology, and more men would agree with the ides of Deontology than women. And the second hypothesis was about the potential of bureaucratic structures to influence the moral decision-making of

women. The first hypothesis was in accordance with the claims of justice morality. But research findings proved that women could be guided by justice perspective, on par with men, especially those involved in working routine environment in their adulthood. The logical explanation here could be that both males and females are assumed to make moral choices on a consequentialist way at an earlier age. Both sexes tend to give a broader consideration of moral choices with growing up, prioritizing non-consequentialist way of moral deliberation. Thus, the guidance by Deontology or Teleology is more dependent by the age of a moral agent, than by the gender. The analysis of research results allows to make a conclusion, that gender differences could have a great influence, when a moral decision criteria is to be either the fulfillment of personal needs or meeting the needs of others too. This notion doesn't purport that men are perceived to be more egocentric; it is more about that men could value their own personal needs and interests separate from society or close social group. Whereas, for woman disbalance between the interests of her own and her close social group, means losing the welfare for herself, as well. This fact may be partially be explained by the diverse social realties for men and women. Furthermore, such a dialogue should never be used to claim that men or women are more ethical or morally developed. This kind of researches and discussions should have their primary aim to broaden our understanding about the differences of moral reflection among men and women, but they should always be seen as complementary and interactive to each other, but never mutually exclusive. The second hypothesis of the research was that bureaucratic structures could have significant impact on moral decision-making of women. And this idea was supported by the results of the survey, as the responsibility, impartiality, and professionalism are considered as vital traits of civil service code by as many female, as male representatives. Female civil

servants mentioned the legal regulations as the most effective mechanisms for improving the ethical competence in civil service system, like their male counterparts. In case of whistleblowing both sexes tended to talk to the person and not to inform the ethical committee or superior in the both instances of kinship presence or its absence. Hereby, the results of the research undertaken can be summarized as following conclusive thesis.

1. Women, compared with men, are more inclined to correlate the respect toward others with respecting their rights as well,

2. The ideas of Utilitarianism are more characteristic for males, than for females,

3. The ideas and principles of Social Contract Theory have a deeper implication in moral guidance and convictions of women, than those of men,

4. In the process of moral deliberation men give priority to the consequences that refer to the established procedures at workplace, while women are striving to act first of all through the perspective predicating the consequences for others close to them,

5. Males more often tend to justify the sacrifice of some basic assumptions of Social Contract Theory with the aim of increasing efficiency, than females,

6. Organizational and structural settings of public bureaucracies exert a substantial modifying influence on moral reasoning of female public employees,

7. Men are more sensitive to ethical issues, when the unethical behavior causes misconduct and misuse of organizational behavior, than females,

8. Female public employees are more sensitive to implications of discrimination, than male public employees,

9. The age of a moral agent plays an important role in the process of guidance by ethical theories, as despite the gender, in adulthood a person more tends to be guided by the

assumptions of Deontology, while at an earlier age Teleology appears to be the guiding ethical theory for both sexes.

Policy Recommendations

Given the aim of increasing the ethical competence of public employees, some recommendations can be developed along the logical frames of the conducted surveys and research. As the development of ethical competence of public servants is a life-long phenomenon, the improvements in syllabuses on administrative ethics can be the first step on this way. The number of case-studies from real working instances in public service should be increased, as it allows the students not to think merely about ethics, but thinking ethically. It would be useful to pattern case-studies in a way that emphasizes the differences of solutions backed by Utilitarianism, Teleology, Deontology, or Social Contract Theory. During the class discussions students will be asked to make a moral choice and decide which is the best solution to the given case by explaining and justifying the decision made by the application of certain principles from any of ethical theories. The instructor should engage equal number of male and female students in discussion in order to reveal the whole spectrum of moral preferences affected by gender. By guiding questions and respectable critique, the instructor will make the students to justify and protect their moral choices more reasonably. During such discussions both male and female students can learn from each other. The intensity of such discussions will help to make the exchange of ideas and concerns more fruitful and interactive. One more thing that the instructor can do is to present separately the strengths and weaknesses of proposed solutions in terms of competing loyalties

(loyalty toward public service as a profession, professional community, organization, family members, close social group, public good, efficiency, and etc.).

The second part of recommendations refers to the training programs on ethics for public servants. Currently, as a part of post-educational curricula the trainings on ethics for public servants are mostly constructed as ethics skills development programs. It will be of a great benefit for public servants if the training programs will be developed for not only skills development, but also for some theoretical knowledge, as the ethical competence assumes not only the development of skills, but also of certain abilities, knowledge, and attitudes as well. It will be possible to improve the ethical skills of public servants more efficiently by devoting a reasonable part in training programs to the study of relevant ethical theories. The specification and discussion of main ideas and principles of ethical theories will help public servants to move from the lowest Expressive level of ethical decision-making to more improved levels of Moral Rules and Ethical Analysis. With the goal of raising levels of corporate ethics, during the trainings male public servants should be presented the unethical consequences of any kind of discrimination in a more detailed and depth way. For female employees it will be beneficiary to discuss and think about the implications of misconduct and misuse of organizational resources as hazardous for ethical culture in public sphere. According to the results of the research, men can perceive ethical issues in situations, where women do not, and vice versa. So for the continuing development of ethical culture in the system of public service in RA, we need a balanced policy toward key positions, as the respectful integration of the voices of men and women toward ethical issues will benefit not only the system of public service, but the society, in general.

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