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**W**elcome to the Summer 2018 Edition of *Australian Ethics*.

Inside you will find a wealth of intriguing explorations of ethical issues and ideas, with recurring themes of interchangeability, conceptual clarification and opposing views.

Pay careful attention to the information on our 2019 symposium (p.3). For the first time, the AAPAE will be hosting an invite-only symposium, rather than a conference. Of course, all AAPAE members are invited to attend—and we very much hope to see you there! We decided to experiment a little with the format this year, as there were some challenges securing a host for a full-scale conference (though things are moving forward for the 2020 and 2021 conferences).

The symposium theme is:

**Educating practitioners and aspiring practitioners—the art of (ethical) survival.**

We will have panel discussions, papers and roundtables exploring this topic. While some original research may be presented, the main idea is to share the experiences of AAPAE members and invited experts who educate, guide or otherwise engage with practitioners (and aspiring practitioners). How do they see ethics? What works for them? What doesn't? AAPAE members have an enormous amount

of experience on this topic, and we are hoping to create a place where their existing knowledge can be shared and built upon. The venue will be at the University of Technology, Sydney—thanks to Bligh Grant for making the space available.

Do make sure you decide whether you would like to come in the near future, as spaces are limited, and we will need an idea of numbers by early March.

Before concluding, thanks go once again to Vandra Harris and all the folks at Global, Urban and Social Studies, RMIT and at RedR Australia, for producing such a wonderful conference in September. AAPAE conferences that bring in a particular group—as this one did with humanitarian workers—are always very memorable. It is exciting to hear from reflective practitioners and engaged academics as they take the time to explore the challenges and dilemmas they face every day. We're grateful also to Dayo Sowunmi from the Anode Group for sponsoring the PhD prize, which had two worthy winners. Warm congratulations to Andy Kidd (1st Prize) and Rich Phan (2nd Prize).

Best wishes to all, and I hope to see you at the 2019 symposium!

**Hugh**

Call for papers

## Research in Ethical Issues in Organizations (REIO)

# *The Ethics of War and Peace*

**To win without fighting is best** – So wrote Sun Tzu in *The Art of War* over 2000 years ago. Strategy is highly relevant in organizations and *The Art of War* is ‘perhaps the most prestigious and influential book of strategy in the world today’; it is ‘a study of the anatomy of organizations in conflict’.

Leo Tolstoy insisted that his masterpiece, *War and Peace* (1869), was not a novel. Neither, Tolstoy claimed, was it a historical chronicle. But it has a plot and involves organizations at many levels – family, ballroom, military, government. In 1925, Winston Churchill wrote that ‘the story of the human race is War’ and currently nations, political groups, companies and other organizations are engaged in "wars" of greater or lesser impact. One could say that wars run amok. China and America are involved in a burgeoning trade war which many suspect heralds the end of globalization. America wages a war on drugs and a war on terror. In Kenya there is a war against ivory poachers. GreenPeace is challenging whalers. YouTube and Spotify have disrupted the Music Industry. Historians are at loggerheads over interpreting the past in the history wars. Audi billboards confront BMW billboards. Traditional bookstores are at war with online retailers. Environmentalists are at war with coal miners. Animal rights activists are at war with companies testing their products on animals. Hermes is at war with counterfeiters. Dogs are at war with cats. Being at

war is no longer restricted to armed conflict between nations.

And so we have a call for papers which asks you to explore the ethics of war and – if you so like – of peace and the implications of either for organizational ethics. If – as some insist – beauty is in the eye of the beholder – so is war and so is peace. So please mobilize your war, or enlist your peace, and submit a paper which explores the implications thereof for organizational ethics.

There can be no doubt that the war waged by organizations such as Hermes, Louis Vuitton, and other such luxury goods manufacturers against counterfeiters has enormous ethical implications both for those organizations and their stakeholders. Intellectual property rights and supply chain integrity are in question as counterfeiting becomes more prevalent, more profitable, and the luxury firms fight back. All such conflict has ethical implications: we mention luxury goods by way of example. It is not our intent to limit the discussion. We welcome your suggestions. Peter Drucker discussed the rise of organizations. Today they are ubiquitous. Some are for-profit organizations, others are not. Ethical issues emerge for those organizations when they go to war, engage in strategic conflict, or fight back against predators. In this issue of *Research in Ethical Issues in Organizations* we hope to explore the reality of such situations.



Both descriptions of conflict in organizations and conceptual analysis of war-like activity will be welcome. Please submit completed papers which conform with the author guidelines [http://www.emeraldinsight.com/products/ebookseries/author\\_guidelines.htm](http://www.emeraldinsight.com/products/ebookseries/author_guidelines.htm) **by email to Michael Schwartz** at [michael.schwartz@rmit.edu.au](mailto:michael.schwartz@rmit.edu.au) before **15 February 2019**. All papers will be double blind reviewed.

If you have any enquiries please do not hesitate to contact the editors, Michael Schwartz ([michael.schwartz@rmit.edu.au](mailto:michael.schwartz@rmit.edu.au)) or Howard Harris ([howard.harris@nisa.edu.au](mailto:howard.harris@nisa.edu.au)).

*References:*

Churchill, W.S., (1925). Shall we all commit suicide? *In Thoughts and Adventures*. London: Odhams, 1947, pp. 184-191  
Sun Tzu, (1988). *The Art of War* (T. Cleary, Trans.). Boston MA: Shambhala  
Tolstoy, L., (2004). *War and Peace* (C. Garnett, Trans). New York NY: Penguin Random House

# AAPAE 2019 SYMPOSIUM

## EDUCATING PRACTITIONERS AND ASPIRING PRACTITIONERS— THE ART OF (ETHICAL) SURVIVAL

### THEMES:

- Bridging—and exploring—the gap between ethics (as an academic discipline, including the theories of moral philosophy) and ethics (as needs to be taught to or practiced by practitioners, to confront their practical lived challenges).
- Exploring the distinct and overlapping ethical issues in the four work-related domains of commercial, professional, corporate and governmental.

### VENUE:

University of Technology, Sydney

### DATE:

4-5 July 2019

### COST:

A\$120.00

### LOGISTICS:

The Symposium will run for one-and-a-half days, concluding on the second day with the Annual General Meeting (AGM), and will include discussion and ideas about how to inform the AAPAE's work and engagement with the Symposium themes.

The aim is to have attendees use a single space within the venue, with papers, panel discussions, workshops and roundtables throughout the event.

## All AAPAE members are cordially invited

### FORMAT:

The aim is not necessarily communicating new, original research through paper presentations, but rather discussing and sharing experiences in education and engagement with practitioners and future practitioners.

### PUBLICATION NOTE:

While there is no expectation that papers presented at the Symposium will be invited for publication in a 'conference proceedings' issue of *Research in Ethical Issues in Organizations* (REIO), as the format is not a traditional conference presenting original work-in-progress, some papers may be developed from the Symposium, and these may be appropriate for publication in REIO. The AAPAE Executive is liaising with the editors as to likely outputs from the Symposium, and the priorities of REIO.



L-R: Dr Vandra Harris, 2018 AAPAE Conference Convener, Josh Lyons, Director of Geospatial Analysis, Human Rights Watch Geneva, Professor Robin Goodman, Dean of Global, Urban, & Social Studies at RMIT, and Dr Hugh Breakey, AAPAE President.

## ETHICS IN MATHEMATICS

**James Franklin**

The first-ever conference on Ethics in Mathematics was held in Cambridge on April 20-21, 2018. Despite the ubiquity of mathematical technologies in finance, marketing, computing, military and other contexts (not to mention metrics in academia), mathematics has rarely been focussed on as an ethical topic. Maurice Chiodo (PhD Melbourne) and Piers Bursill-Hall, of the Cambridge Ethics in Mathematics Society, brought together a wide range of 26 speakers, mostly mathematicians, with an interest in the topic. Prominent speakers included three Turing Award recipients, Whitfield Diffie, Vint Cerf and Martin Hellman.

Mathematicians have traditionally taken a “not my department” attitude to the ethical consequences of their work, but there is growing understanding that the enormous power of mathematical technologies, implemented in algorithms in all kinds of software, requires ethical reflection informed by technical understanding.

An Australian speaker was James Franklin of the University of New South Wales, who spoke on ‘How I taught the world’s only course on ethics in mathematics’. His account of the UNSW course on ‘Ethics and Professional Issues in Mathematics’ can be found here: <http://www.austms.org.au/Publ/Gazette/2005/May05/franklin.pdf>

Information on the conference and links to videos of the talks are at <http://www.ethics.maths.cam.ac.uk/EiM1/>

A journal in the field is planned.

### **Professor James Franklin**

School of Mathematics and Statistics  
University of New South Wales

link: <http://www.maths.unsw.edu.au/~jim>

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## ON THE IDEA OF “MORALS AND ETHICS” CONT.

*(Continued from page 5)*

To my mind these three ways of distinguishing between morality and ethics carry some force. The two terms at least connote some differences. But how different are they? Are these minor and incidental differences that are no serious cause of confusion because context distinguishes when one term or the other is the appropriate word to use?

I’m not sure. However, for me, one important reason for regarding morality and ethics as essentially the same is that both (however interpreted) involve jus-

tice as the central moral or ethical consideration. Concern for justice ranges across the public and the personal. Having the same tenet suggests that morals and ethics are different names for the same thing. It has the added benefit that it allows room for me to pursue my own projects, since justice gives me the same basic rights as anyone else.

That said, I note that an essay in *The Conversation* takes a very different view from mine. Paul Walker and Terry Lovat say that ‘there is a valuable difference between ethics and morals’. The difference is that ‘moral decision-

making relocates ethical decision-making away from an individualistic reflection on imperatives, utility or virtue, into a social space’ (<https://theconversation.com/you-say-morals-i-say-ethics-whats-the-difference-30913>). This is just the opposite of Hegel’s viewpoint. I leave the reader to make up their own mind!

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## REFLECTIONS ON FREE SPEECH ON CAMPUS

Hugh Breakey

**R**ecently, politicians, thinktanks and commentators have raised an array of concerns with free speech issues on university campuses in Australia, and a government-ordered review of the matter is underway.

One of the problems with this debate, however, is that different people can mean different things when they talk about these issues. There are several reasons why it is important to clarify these meanings and keep them distinct. For one thing, a given university may excel in one area, but struggle in another. There are also different levels of ethical seriousness that apply to each concern. As well, the types of research and evidence-gathering we might do to inform ourselves about one issue may not tell us much about the others. Finally, sometimes the issues might even be in tension, meaning that efforts to deal with one problem might create another.

With this in mind, in what follows I distinguish five different types of political-ethical concern we can have when considering free speech issues at universities. My aim here is not to produce evidence or answers either way, but rather to attempt some conceptual under-labouring to help us think clearly about what is at stake and where problems might lie.

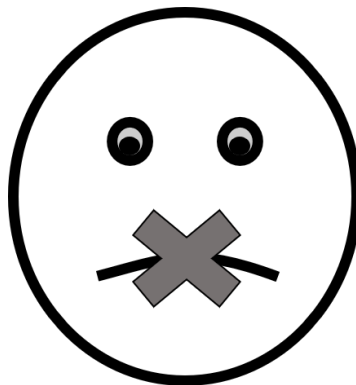
### 1. *Actual silencing*

Actual silencing occurs when alternative views are effectively and directly shut down, and communication of them prevented. Speeches, movies, lectures, performances and other events can be neutered through disruptive protest, shouting down, using violence to require speakers to employ prohibitively expensive security, a policy of no-platforming, or university policies and codes of conduct that constrain speech. As a result, controversial speakers either do not come, or are not able to speak and/or be heard.

### 2. *Teaching and research bias*

This concern requires two conditions: a lack of political diversity across the academic population and a lack of commitment to any type of professional “neutrality”. (These worries in the US motivate the Heterodox Academy). This phenomenon can create biases in both teaching and research. Alternative

positions and theories may not be taught (or marked) in a fair-minded way. University-produced research may have a systemic bias, reflecting the political agendas and interests of the staff. At its most serious, political positions may be used in the hiring, re-contracting and promoting of academics, in invitations to speak or submit work, and so on.



### 3. *External pressure on teaching and research content*

This issue arises when the integrity of academic freedom and university teaching is pressured and distorted by external forces (such as by national government policy or foreign government interference). While some minor pressures are inevitable, it becomes a problem when those in power succeed in making research and teaching one-sided or selective. Complicating this issue is that universities receive funding from governments and fee-paying students, allowing financial pressures to be brought to bear by a variety of actors.

### 4. *Lack of open-mindedness and deliberative virtues*

The worry here is that students are not taught, required, supported or encouraged to display critical thinking, civility and open-mindedness when faced with opposing views. This close-mindedness can occur in their written work, but also—and perhaps more crucially—in class discussions, debates, seminar Q&As and so on. It becomes an issue when students are not equipped with the willingness, open-mindedness and intellectual skills to genuinely listen

(Continued on page 11)

## ETHICAL MINDSETS AND SPIRITUALITY: AN UPDATE

Theodora Issa

On 22nd September 2018, I had the privilege to be the first presenter in The First World Business Conference for Suryoye (21-22nd September 2018 – Stuttgart – Germany). This conference was held under the patronage of H.H. Moran Mor Ignatius Aphrem II, Patriarch of Antioch and all the East, the Supreme Head of the Universal Syrian Orthodox Church.

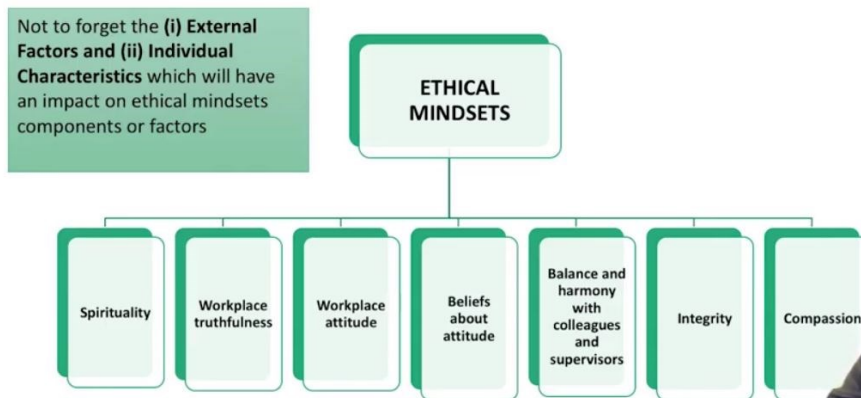
The topic of my virtual presentation (available on YouTube) to this conference was “Ethical Mindsets and Spirituality”.

Issa’s (2009) research came up with the idea of “Ethical Mindsets” through an investigation of two literatures: (i) spirituality, and (ii) aesthetics. The empirical evidence presented by Issa then, assessed and acknowledged the existence of ethical mindsets

in the Australian services sector with eight components namely: aesthetic spirituality, religious spirituality, optimism, harmony and balance, truth seeking, pursuit of joy, peace and beauty, making a difference and professionalism recorded high alphas of 0.931 (aesthetic spirituality) to a low of 0.720 (professionalism). In addition, these components’ dimensions recorded high factor loadings displaying different potency on ethical mindsets. Thus Issa (2009), defined Ethical Mindsets as:

**‘...an appreciation of and reflection on any situation through the filter of personal beliefs and values such as honesty, integrity, harmony, balance, truth seeking, making a difference, and demonstrating professionalism, deriving from the strength rooted in individual’s inner-self’ (Issa, 2009, p. 161).**

### Ethical mindsets components



Since then, further data has been collected using a mixed method design. 2,004 respondents across twelve countries around the world completed an online survey (in English) yielding rich qualitative and quantitative data from over 99% of the respondents.

Data analysis suggests that Australia, Canada, Ireland, Israel, Singapore, South Africa, England, Scotland, and the USA had **Spirituality view and practice** as the first ethical mindsets component. Countries such as India, Malaysia and New Zealand having this same component **Spirituality view and**

**practice** but as their second component. The only country that did not count for spirituality as one of the components of Ethical Mindsets was Hong Kong.

Some of the preliminary findings were presented earlier at a conference held in Singapore (Issa 2014), and have been included in a book chapter (Issa, 2016). However, here, as was the case in the September 2018 conference, the concentration is on the concept of Spirituality and Ethical Mindsets. It became apparent that different respondents had

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## ETHICAL MINDSETS AND SPIRITUALITY: AN UPDATE CONT.

*(Continued from page 7)*

different understandings of what is meant by the concept of Spirituality. Some of the major issues discovered from the analysis of the data were in relation to:

- **The stance of religion in the world:** Many respondents felt that it is fading, which might be somehow linked to media reports unfolding the latest sexual abuse cases in the West and the terrorism, kidnapping and attacking of minorities across the world.
- **A spectrum of understandings:** Whilst some respondents identified very much with spirituality rooted in religion, others strongly differentiated between religion and spirituality; where some indicated religion as much bigger than spirituality, while others indicated that they were spiritual, but would never be religious. However, some of the literature continues to refer to both concepts “religion” and “spirituality” interchangeably – not taking into account the developments in the minds and souls of those who are unable to reconcile the two in any way, shape or form.
- **Connection to religion:** Some respondents admitted that when they were young, they were not good Christians, but as they become older, they had tried to improve the situation. Some respondents acknowledged that they had lost their religion, while others clearly identified with “atheism”. Yet another group of respondents declared that they were religious but did not engage with any organised religion.

In summary, the message I conveyed through my presentation in September 2018, was that the Churches need to be involved more in the lives of their children. Indeed, this is essential as Christians worldwide need to be guided by the contents of the Holy Bible to steer their way of life whether they are with family or at work. Thus, Christians will be acting in line with what they are taught by Our Lord Jesus Christ when He said:

‘Let your light so shine before men that they may see your good works and glorify your Father in heaven’ (Lamsa, 1933, Matthew 5:16).

This update considers only one aspect of the first data set relating to Spirituality and Ethical Mindsets highlighting some salient points of the outcome of the research mentioned above.

More data has since been collected from other countries, in an attempt to theorise the global Ethical Mindsets. The first set of data is anticipated to be published in a book format, while the latest data will form part of peer reviewed journal papers that will be forthcoming. Finally, and as is usually the case, nothing is perfect under the sun, there are still some countries from where data needs to be collected, to allow us to form a global outlook on the issue of Ethical Mindsets. To achieve this, we need further efforts including the translation of the online survey into different languages e.g. Mandarin, Russian, Portuguese and Spanish to name few. **We are now, looking for funding and translators to achieve this goal.**

**Dr Theodora Issa**

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For a list of references, please contact the author direct.

Please contact Theodora direct if you can assist with translation of the online survey instrument.



### AAPAE Listserv

If you have any information or notices that you would like us to relay to your peers, please email your request (word format) to: [info@aapae.org.au](mailto:info@aapae.org.au)

The AAPAE's Listserv has over 480 subscribers locally and o/seas.



## THE FUTURE OF PHILOSOPHY IN SCHOOLS CONFERENCE 2018

Laura D'Olimpio

The *Federation of Australasian Philosophy in Schools Associations* (FAPSA) holds a conference every second year. The FAPSA is an umbrella association that supports the teaching and research in philosophy in pre-tertiary educational spaces across Australasia. Our ten associations are based in the Australian Capital Territory, Hong Kong, New South Wales, New Zealand, Queensland, Singapore, South Australia, Tasmania, Victoria and Western Australia. They offer professional development for teachers, host Philsothons, create classroom resources, and have an official online, open-access *Journal of Philosophy in Schools*.

The 2018 FAPSA Conference was held at The University of Notre Dame Australia's (UNDA) Fremantle Campus in July and included an In-Action Day at Hale School. There were two International keynotes for the event: Prof Michael Hand from the University of Birmingham presented a provocative keynote entitled *Moral Education in the Community of Inquiry* and Mr Pete Worley was our expert practitioner from The Philosophy Foundation in the UK. Pete ran some wonderful sessions with primary- and high-school students at our In Action Day which offered professional development for teachers of philosophy in schools. Our third keynote was Prof Sandy Lynch from UNDA who presented an insightful keynote entitled *The Future of Philosophical Ethics in Schools: Plan and Paradox*.

This was the first time the FAPSA Conference made it all the way to Western Australia! We were delighted at the turn out (80 attendees) including 43 presenters from all around Australia, Hong Kong, New Zealand, Norway, The Philippines, Singapore, Taiwan, and the UK.



On the final morning of the conference, UNDA's Institute for Ethics and Society hosted a free public event to coincide with the conference. The breakfast panel on *Why teach ethics in schools?* featured the keynotes Prof Sandy Lynch and Prof Michael Hand, Prof John Haldane, conference convenor and FAPSA President Dr Laura D'Olimpio, and Mr David Gribble, CEO of Constable Care Child Safety Foundation. Approximately 90 people attended this event.

For some relevant public philosophy on the theme of moral education, please check out:

- Michael Hand's 'Making Children Moral' for *Philosophy Now* [https://philosophynow.org/issues/127/Making\\_Children\\_Moral](https://philosophynow.org/issues/127/Making_Children_Moral);
- Laura D'Olimpio's 'Moral Education for Digital natives' for *Philosophy Now* [https://philosophynow.org/issues/128/Moral\\_Education\\_for\\_Digital\\_Natives](https://philosophynow.org/issues/128/Moral_Education_for_Digital_Natives);
- Pete Worley's opinion piece for *The Guardian* 'A school of thought: why British pupils should study philosophy' <https://www.theguardian.com/commentisfree/2018/jun/20/school-british-pupils-philosophy>; and
- The ABC Radio National *Philosopher's Zone* programme on 'Ethics and Absolutes in the Classroom' <http://www.abc.net.au/radionational/programs/philosopherszone/ethics-and-absolutes-in-the-classroom/10127132>

Schools across Australasia now incorporate philosophical inquiry in the classroom, often using the Community of Inquiry pedagogy. Advocates of philosophy in schools believe students need to develop critical, creative, caring and collaborative thinking skills to better prepare them for life in a global and technological world. Teaching children philosophy and ethics is a good place to start!

**Dr Laura D'Olimpio**

Conference convenor and FAPSA President

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**The 2018 FAPSA conference dinner**

## WHY ARE PROFESSIONAL AND ETHICAL STANDARDS SO IMPORTANT FOR UNIVERSITIES?

James Page

One of the remarkable aspects of recent history has been the growth of participation in education around the world, including participation in higher education. For many years, higher education has been seen as an elite activity, although it seems difficult to defend that position now. The growth in higher education participation has tended, however, to obscure fundamental questions about the purpose of higher education, and related questions about the importance of professional and ethical standards for institutions of higher education.

Usually institutions of higher education (Universities) have a nominal commitment to professional and ethical standards through Codes of Conduct and Codes of Ethics. However whether those in leadership positions within Universities, or indeed within public institutions generally, adhere to such Codes in another question. It seems appropriate that we should ask why adherence to professional and ethical standards is so important for Universities, and here I want to suggest some basic reasons why such adherence is important.

Firstly, an important function for Universities is the training of future professionals, and an important part of this function is training in professional and ethical conduct. This has both practical and ethical dimensions, in that

breaching such standards will often have consequences, but, beyond this, it is important in itself for individuals to comply with accepted standards. How does one teach professional and ethical conduct? It would seem obvious that there is little point talking to students about appropriate professional and ethical standards without an appropriate practical commitment on the part of those teaching adherence to the professional and ethical standards. Put simply, we learn from example.



... higher education, should strengthen respect for human rights, promote understanding, tolerance and friendship, and further the maintenance of peace.

Secondly, an equally important function for Universities is the search for truth, what we might otherwise call research. Both in the research function and in the teaching function, Universities may well be described as truth institutions. Here too it is difficult not to overstate the importance of adherence to professional and ethical standards. If those in leadership positions, or even those not in leadership positions, are not adhering to professional and ethical standards, then the credibility of the University in its search for and promotion of truth will

inevitably be undermined.

Thirdly, there is a very practical reason why Universities ought to comply with professional and ethical standards, in that Universities operate in a competitive market where image is crucial. Thus, if Universities are seen not to be adhering to relevant professional and ethical standards, this can only be to the detriment of the University. This importance of image, of course, has only increased with the radical transparency which is part of the internet phenomenon. Pragmatist ethicists are fond of pointing out that doing good can result in good results, and having Universities adhere to professional standards seems to be an obvious example of this.

Fourthly, in addition to the above ethical and practical considerations, there is the established legal obligation for educational institutions to exercise a duty of care. Universities, like other educational institutions, have an obligation to avoid causing or allowing foreseeable harm to persons, and this is fulfilled by exercising reasonable care. There is a strong argument that exercising reasonable care encompasses complying with recognised professional and ethical obligations.

Fifthly, Universities operate as communities. As such, any failure of commitment to professional

*(Continued on page 11)*

## WHY ARE PROFESSIONAL AND ETHICAL STANDARDS SO IMPORTANT FOR UNIVERSITIES? CONT.

(Continued from page 10)

and ethical standards on the part of leaders of the University can only detract from the overall morale of the institution. How so? Put simply, if those in leading positions are not acting in a diligent, professional and ethical manner, then there is often little encouragement for others within a University community to remain committed to such standards. Indeed, if leaders of a University community are not actively adhering to professional and ethical standards, this can only induce a large degree of cynicism within the institution.

Finally, Universities operate as

agents of change, in that Universities anticipate and encourage a commitment to the making of a better world for the future. For instance, the *International Covenant on Economic, Social and Cultural Rights*, at Article 13, stipulates that education, which includes higher education, should strengthen respect for human rights, promote understanding, tolerance and friendship, and further the maintenance of peace. Similarly, the *Declaration and Programme of Action for a Culture of Peace*, at Article 4, stipulates that education at all levels is one of the principal means of establishing a culture of peace. If a University is not adhering to standards

of professional and ethical conduct, this can only serve to undermine the role of the University in encouraging an ethical vision for the future.

The changing role of higher education, and of the University, poses some special challenges. Yet perhaps the most important challenge is to retain, or in some cases reclaim, the importance of professional and ethical conduct within the University.

**Dr James Page**  
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**For more information and statistics on participation in Australian Universities, see:**

- ◆ Universities Australia (<https://www.universitiesaustralia.edu.au/uni-participation-quality>)
  - ◆ Department of Education and Training (<https://www.education.gov.au/access-and-participation>)
- 

## REFLECTIONS ON FREE SPEECH ON CAMPUS CONT.

(Continued from page 6)

to, seriously consider and constructively critique opposing positions.

### 5. Overall monoculture

This final, large-scale phenomenon results from a mix of one or more of the above qualities. It occurs when there is an overall chilling of the willingness of students and staff who think differently to speak out. The result is a widespread lack of awareness

across the university population about alternative positions and the reasons others might hold them. At its most serious, the monoculture may even discourage students from university study, or alter the direction of their study.

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# AAPAE

AUSTRALIAN ASSOCIATION FOR  
PROFESSIONAL AND APPLIED ETHICS

# Happy 2019!

## *Australian Ethics*

is published by the  
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## AAPAE Charter

The broad purpose of the AAPAE is to encourage awareness of, and foster discussion of issues in, professional and applied ethics. It provides a meeting point for practitioners from various fields and academics with specialist expertise and welcomes everyone who wants or needs to think and talk about applied or professional ethics.

The AAPAE fosters and publishes research in professional and applied ethics, as well as attempting to create connections with special interest groups.

However, the AAPAE does not endorse any particular viewpoint, but rather it aims to promote a climate in which different and differing views, concerns, and approaches can be expressed and discussed.



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