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ETHICS:
PROFESSIONAL AND
APPLIED

- Business
- Education
- Engineering
- Environment
- Law
- Medical
- Nursing
- Police
- Public Policy
- Public Sector
- Social Work
- Teaching

W elcome one and all to the second issue of *Australian Ethics* for 2014!

Before we look to the future and 2015, thanks go once again to the terrific team at the University of Notre Dame for hosting a dynamic conference in Sydney in June. The conference was filled with engaging keynote speeches and insightful papers. Sandra Lynch and Matt Beard are editing the conference proceedings, which will be out next year in our official journal, *Research in Ethical Issues in Organizations*.

The big news, of course, is that for the first time ever next year's conference will be away from Australia's shores! So start preparing now for your trip to wonderful New Zealand, and the University of Auckland next July.

Conference preparations are underway

PRESIDENT'S REPORT

(see page 2 for the Call for Papers and page 3 for the Conference details).

In this issue of *Australian Ethics*, put together by our new editor Charmayne Highfield, Peter Bowden stresses the imperatives of teaching whistleblowing, while Gordon Young argues that naming and shaming paedophiles cannot be justified.

Page 7 begins with a review of Noel Preston's recent book, *Ethics: Without or without God*. Do look out for the special offer to purchase Noel Preston's book on page 11. Staying with the spirituality theme, Theodora Issa reflects on ethical mindsets and spirituality. Meanwhile James Page surveys the ethics of the culture of surveillance.

See you in 2015!

Hugh

{ NEWS } PEACE ESSAY PRIZE

The Kellogg-Briand Pact or, more formally, the General Treaty for the Renunciation of War as an Instrument of National Policy, is a significant international peace agreement, and one to which most nations of the world are signatories. Since 2012, the Chicago-based peace organisation, the West Suburban Faith-Based Peace Coalition, or simply WSFBPC, has sponsored a Peace Essay Contest, with the aim of publicising the Kellogg-Briand Pact.

The WSFBPC recently announced the results of its annual Peace Essay Contest for 2014, with AAPAE member and University of New England (UNE) academic, Dr James Page, as one of two joint winners. Dr Page's essay *Reclaiming the Kellogg-Briand Pact* can be accessed at the WSFBPC website: www.faithpeace.org; or through the United Nations Association of Australia Academic Network: <http://bit.ly/1uyT9j3>

Congratulations Jim.

The WSFBPC is once again sponsoring the Peace Essay Contest in 2015, with the essay topic being: **How Can We Obey the Law Against War?** For more information on how to participate, please visit: <http://www.faithpeace.org/node/234>



CALL FOR PAPERS - REIO

Research in Ethical Issues in Organizations <http://www.emeraldinsight.com/series/reio> (Eds. Schwartz and Harris)

The Ethical Contribution of Organisations to Society

We seek papers that discuss what an organisation provides to society, whether it be fast food, hypermarkets, training and jobs, supply chains, or anything at all, and an explanation of the ethical aspects of that particular contribution.

We also recognise the impact of an organisation extends beyond its contribution through goods and services. That is, customers can respond. Within civil society they too can organise and advocate and thus impact in turn upon the organisation. We therefore also seek submissions regarding the ethics of the response of consumers in society to what an organisation provides.

The End of Globalisation and the Ethics of Organisations

We seek papers which explore what the purported end of globalisation will mean for the ethics of organisations. As such, we are speculating about historical change and the ethical implications for organisations - be they schools, universities, hospitals, armies, police forces, businesses, welfare organisations, or any organisation. We therefore welcome for submission a wide range of contributions which explore these issues. All we know is that the future will differ from the past. Knowing that many forecast the end of globalisation, we seek papers exploring what that will mean for ethical issues in different organisations. Arguably, there is something counterfactual in this, but such counterfactual analyses often expose realities which might emerge.

Please submit completed papers, which conform with the author guidelines (see below), by email to Michael Schwartz at michael.schwartz@rmit.edu.au before **15 February 2015**. All papers will be double-blind reviewed.

The editors of REIO also welcome reviews of books that deal with issues relating to ethics and organisation.

If you have any enquiries regarding contributing to *Research in Ethical Issues in Organizations*, please do not hesitate to contact Michael Schwartz michael.schwartz@rmit.edu.au or Howard Harris howard.harris@unisa.edu.au.

CALL FOR PAPERS - 22ND ANNUAL AAPAE CONFERENCE

CONTEMPORARY ISSUES IN . . .

The AAPAE Conference Committee warmly invites submissions for the 22nd Annual AAPAE Conference from individuals (and teams) from all disciplines and professions who are interested in advancing the understanding, teaching, and practice of professional and applied ethics. The annual conference atmosphere is one of collegiality and encouragement, and is a great space for newbie researchers (as well as seasoned presenters) to showcase their work.

The conference will have both a refereed and non-refereed stream. **Refereed track papers** are to be submitted consistent with the author guidelines (see below). Authors are also asked to provide a short biography of no more than 100 words and an abstract of no more than 200 words when they submit their paper.

Non-refereed track papers should be submitted in the form of an abstract of no more than 350 words, as well as a short biography of no more than 100 words.

Submissions for both streams should reach the conference convenor email: 2015AAPAEConference@auckland.ac.nz no later than **15 May 2015**.

Author guidelines for both REIO submissions and AAPAE Conference Papers can be found at: http://www.emeraldinsight.com/products/ebookseries/author_guidelines.htm

22ND ANNUAL AAPAE CONFERENCE

To be hosted by **The University of Auckland** from **9 to 12 July 2015**. This is the first time that the Annual AAPAE Conference will be held outside of Australia.

CONFERENCE THEME

CONTEMPORARY ISSUES IN . . .

The 22nd Annual AAPAE Conference in Auckland, New Zealand will be an opportunity to address a range of contemporary issues in applied and professional ethics.

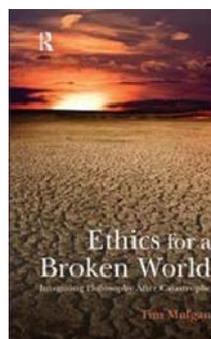
For example ... The ethics of Tax Avoidance - Global Justice - Consumption - Terrorism - Obligations to Future Generations - Privacy - Surveillance and the Public Good - Information Sharing - The Challenges of New Medical Technology - Climate Change - Intergenerational Ethics - Genetically Modified Organisms - Institutional Excuses - Neuroethics - The ethics of Enhancement - National Responses to Epidemics - New directions in child protection - The imposition of Business Models in Education and Health - Sexism - Racism - Big Data: Challenges and Opportunities - Cyberspace ethics ...



KEY NOTE SPEAKER

Professor Tim Mulgan

Tim Mulgan is a Professor of Philosophy at the University of Auckland. He has published extensively and is the author of several books, including *Ethics for a Broken World: Imagining Philosophy After Catastrophe* (McGill-Queen's University Press, 2011).



SAVE THE DATE

When:

Thursday, July 9 to Sunday, July 12

Where:

The University of Auckland



THE UNIVERSITY OF AUCKLAND
NEW ZEALAND

Arts 1

Corner of Symonds Street and Grafton Road
Auckland 1010 NZ

Conference email:

2015AAPAEConference@auckland.ac.nz

Conference website:

<http://2015aapaconference.blogspot.co.nz/p/home.html>

More details about the Conference will be published on the Conference website soon (including preferred accommodation and where to get the best deals). In the meantime, please feel free to email the conference committee at 2015AAPAEConference@auckland.ac.nz or subscribe to our news blog by entering your email address on the right hand side ("Follow by Email") of the Conference website.

Why not plan an extended holiday to Auckland, New Zealand in 2015? Visit <http://www.aucklandnz.com/>

Voted as one of the top 10 cities in Lonely Planet's Best in Travel 2014 <http://www.lonelyplanet.com/travel-tips-and-articles/lonely-planets-best-in-travel-2014-top-10-cities>

Conference Convenor A/Prof Tim Dare

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FEATURE EVENT

In conjunction with the Faculty of Arts - Classics and Ancient History - at the University of Auckland, a combined workshop on 'Role Anxieties: Contemporary and Anti-quarian Perspectives' will be a feature event on July 10.

The AAPAE Annual General Meeting will also be held during the Conference - all members are warmly invited to attend.

THE IMPERATIVES OF TEACHING WHISTLEBLOWING

Peter Bowden

Teaching whistleblowing is a near-obligatory component of ethics courses across all disciplines. One justification is that earlier questioning or even denial of the value of whistleblowing in many ethics texts has been countered by legislative enactments designed to facilitate speaking out. These new laws and their associated administrative systems are aimed at protecting whistleblowers from retribution, thus encouraging whistleblowers to expose wrongdoing. A second justification is that whistleblowing works - that it stops wrongdoing. A considerable amount of evidence is available to support this statement. It is assumed, incidentally, that learning how to stop wrongs must be an objective of any ethics course. The third, and possibly overriding, justification for teaching how to blow the whistle is, of course, that for students who want to prevent wrongdoing (which would be a majority), they must first learn how to use the whistleblowing systems in their country effectively. It is not a simple process, requiring the full cooperation of the whistleblower, along with the active commitment of the various local integrity agencies.

What is whistleblowing?

The most widely accepted definition is that whistleblowing is exposing an illegal or unethical activity to an authority able to stop it, a definition in use for almost 30 years (Near & Miceli, 1985). A US whistleblowing support organisation, the Government Accountability Project (GAP), endorses a similar definition, as does the Australian Securities and Investments Commission (ASIC).

The validity of whistleblowing in stopping wrongdoing has been demonstrated in actual practice and in

academic research. Bowden (2014) provides over a dozen examples of whistleblowers who have stopped wrongdoing. Another indicator that whistleblowing is successful are the steps now being taken internationally to encourage whistleblowing. Just on 30 countries worldwide have introduced whistleblower support legislation. These procedures have three objectives: i) protecting the whistleblower; ii) investigating the accusation and, if necessary, prosecuting anyone found guilty of illegal or illegitimate action that contravenes the relevant whistleblower protection act; and iii) taking action to correct the problem.

"Whistleblowing is exposing an illegal or unethical activity to an authority able to stop it."

The negative viewpoints

There are, however, other opinions, mainly from writers on ethics, on the ethical validity of whistleblowing. Some are very negative; others just ignore blowing the whistle as though irrelevant to ethical behaviour. The premier Business Ethics text in Australia (Grace & Cohen, 2007), as an example of the negative category, has these opinions on whistleblowing:

First, it is informing, perhaps on peers or mates. Informing is characteristic of the worst excesses of Nazi Germany or the Soviet system. It is sneaky, underhanded, and destroys trust in the workplace. Second, it involves disclosure of information that is owned by the organisation, not by individuals. It is theft to disclose the information without authorisation... The third objection: taking on the responsibility of looking after the

public interest is arrogant, and might destroy the organisation and jobs of colleagues... Fourth, might not be in a good position to judge if the public interest will be served... Fifth, the act breaks an employee's contract with an employer... Sixth, an employee has only a duty to report concerns to superiors, not rectify problems personally.

A more common picture put forward by ethicists is that whistleblowing is two sided - that it is disloyal, even though it may stop wrongdoing. The 'for and against' category of writing is illustrated by two widely published ethicists, Beauchamp and Bowie (2004). In their edited volume, the article *Some Paradoxes of Whistleblowing* by Davis is negative. Davis asks the question "when, if ever, is whistleblowing justified?" (p. 297). He also questions why the definition of whistleblowing requires that a whistleblower be from "his (sic) own organisation". Davis claims that someone encountering and exposing a "serious wrongdoing" in another part of the organisation is more like "a self-appointed spy" (p. 298).

Back to the thesis of this paper - **The imperative of teaching whistleblowing** - the close links between moral behaviour and speaking about 'against wrongdoing' make it somewhat surprising that teaching and researching in both the practices and problems of blowing the whistle on wrongdoing receives so little attention in the work of moral philosophers. One objective of this paper, therefore, is to appeal to more moral philosophers to research and teach on ethics and whistleblowing. If this occurred, the benefits they would bring in strengthened ethical practices would be noticeable. However, the attitude of academic philoso-

THE IMPERATIVES OF TEACHING WHISTLEBLOWING

(cont.)

phers to whistleblowing appears to be negative or, at best, disinterested.

By way of example, *The Ethics Toolkit* (2007) by two philosophers, Baggini and Fosl, sets out a series of 'tools' to assist readers deciding on desirable modes of ethical behaviour. That moral philosophy should guide action is a principal thesis behind the book, but it makes no mention of codes of ethics or whistleblowing systems. Taking a more negative perspective, Frederick, also a philosopher, produced a compendium (2002) on business ethics that has a brief section titled *Investigation and due process*. It lists seven risks that the "accuser" should consider (p. 395). All are negative and given as reasons for not speaking out. The accuser will be

"shunned, ostracised, disliked", the accusation "will fatally damage business friendships", "can haunt an employee for the remainder of his or her working days" and will be "time lost from other business pursuits". Dire warnings indeed, strongly dissuading anyone from blowing the whistle.

Despite the continued negativity, it is difficult to see how whistleblowing is disloyal, or that it is sneaky, underhanded, and destroys trust, when the wrongs exposed are so blatant - fraud, cover-ups, denial, discrimination, are but a few examples.

Encouraging and facilitating whistleblowing not only gives those within the organisation the necessary tools to blow the whistle, but fosters belief

in the reporting system and cultivates a more open and trusting organisational culture (OECD, 2011). The writer asserts that, in opposition to a practice of informing on peers or mates akin to the "worst excesses of Nazi Germany", exposing wrongdoings in the organisations in which we work is a pro-social obligation on all of us; and that teaching how to do it, successfully and ethically, using the systems and practices established in most major countries, is equally an obligation of **all** teachers of ethics.

Dr Peter Bowden

email: peterbowden@ozemail.com.au

References - For a comprehensive list of references and examples, please contact the writer direct.

THE ROAD TO HELL

Why naming and shaming paedophiles cannot be justified

As ethical issues go, it doesn't get much simpler than paedophilia. Individuals that specifically target the weakest and most vulnerable, purely for sexual gratification, hardly elicit empathy, after all.

It's therefore not surprising that support is building in Australia for sex offender registries to be made public. This system allows the public to find out where offenders are living. In some systems, these offenders are required to knock on their neighbours' doors and inform them that they are a convicted sex offender.

The rationale is simple and extremely attractive; if you have kids, wouldn't you want to know if a convicted paedophile was living nearby? When the police can't be monitoring every ex-con 24/7, isn't it then your right to

know where these perverts are so that you can protect your children?

On paper it's the most sensible thing in the world, so it's no surprise that such a scheme is becoming quite popular - with parents, family groups, and faces like Neil Mitchell AO (a popular shock-jock) and blogger Mia Freedman (of Mamamia.com.au) leading the charge for public access.

Certainly, these sorts of laws might cause a lot of suffering for sex offenders who have, let's not forget, done their time and been released from prison just like any other criminal, but regardless, it's an easy proposal to justify ethically. From a deontological perspective, these offenders had their chance and threw it away in the most horrific way imaginable and, from a utilitarian perspective, any post-jail injustice a

paedophile might suffer as a result of public knowledge of their location, is clearly outweighed by the safety benefits for children and the community.

OR IS IT?

What if I was to tell you that making sex offender registries public would, in all likelihood, make life **less** safe for everyone involved and that such a plan would actually make it **more** likely that your children would be attacked?

"Naming, shaming, and disclosing the location of convicted sex offenders makes their rehabilitation almost impossible."

Public access to the location of criminals that might pose a risk to the

Gordon Young

THE ROAD TO HELL

Why naming and shaming paedophiles cannot be justified (cont.)

public is one of those ideas that seems sensible on paper (not to mention emotionally satisfying), but which falls apart extremely fast the second you apply some serious critical thinking to it.

Naming, shaming, and disclosing the location of convicted sex offenders makes their rehabilitation almost impossible. If you committed a crime, were jailed, released and were genuinely trying to make a fresh start, how much harder would it be if, everywhere you moved, you were forced to inform the community that you had committed those crimes? How do you think the community would respond to that information, especially when that crime was so incredibly heinous? The second people learn someone on their street is a paedophile, no matter how rehabilitated, there will be no rest until they are driven from the community.

What is the point in trying to rehabilitate when everyone already assumes you're going to reoffend, and treats you like you already have? Why bother going through the effort of remaking yourself as a person to fit into society, when that society is already rejecting you pre-emptively? Why not just give up and do what everyone assumes you're already doing? You've got nothing to lose anyway.

Paedophilia is a psychiatric disorder. You can call it 'evil' but, seriously, who in *their right mind* would voluntarily choose to be sexually attracted to children? The obvious answer is someone who is *not in their right mind* to start with.

But even if we accept this point, it's unlikely to be very persuasive, is it? A public register might make rehabilita-

tion impossible, which in turn might make paedophiles more likely to re-offend, but that just confirms that we shouldn't let them out in the first place! Alternatives, such as sterilisation or the death penalty, are already quite popular as it is, so being a social pariah is lax by comparison.

And this brings us to the second, far more serious problem with a public register. As mentioned earlier, paedophilia is a psychiatric disorder and, as with any psychiatric disorder or psychological issue, the single most important thing when it comes to treatment is early intervention. In the case of paedophilia, this can be the difference between an unfortunate but never indulged sexual preference, and a child rapist.

But early intervention requires early detection, and the early stages of most psychological conditions aren't obvious from the outside. This means that the only real chance of early intervention for paedophilia is if those afflicted come forward voluntarily for treatment, before they offend.

Under a system that assumes rehabilitation of paedophiles is impossible and makes them the target of any would-be vigilante, what person would ever admit to being sexually attracted to children even to *themselves*, let alone to a stranger? Such is the incredible social hatred of paedophilia that even the most fair-minded person can't help but be repulsed by the very idea and the vast majority of people in society are not going to approach the topic objectively.

**PAEDOPHILIA IS
A PSYCHIATRIC
DISORDER**

"The road to hell is paved with good intentions, not with bad ones.

All men mean well."

George Bernard Shaw

And that's the subtle poison of the proposal: *it feels right*. It feels like justice. It feels like a strong, straight-forward step by the forces of Good to control and defeat the forces of Evil. This is not to say that these feelings are misplaced; paedophilia is indeed a horrific act. If there were ever an issue to be angry about, this is it.

But this same emotional response also swamps any effort to point out that no matter how satisfying this proposal might seem, it will not work.

By simultaneously making rehabilitation impossible and further reducing the likelihood of potential paedophiles coming forward for preventative treatment, this proposal will actually make life far, far more dangerous for the same children it seeks to protect.

At the end of the day, this issue really has nothing to do with paedophilia at all; it is and always will be a horrific crime. What is in question here, is how best can we purge this crime from the face of the earth and, on that score, public access to the sex offender registry will not help and will likely make things worse.

Want to protect your children from the horrors of the world? Best you understand those horrors, lest you end up working on their side by accident.

Gordon Young

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{ **BOOK REVIEW** }
NOEL PRESTON:
ETHICS: WITH OR WITHOUT GOD

Hugh Breakey

As a non-believer with a strong commitment to secular ethics, I confess I find it pretty easy to entertain a simplistic idea of how religious ethics is supposed to work. On this view, God rattles off a bunch of 'thou shalt nots' and all the believers fall into line, either out of fear, awe, or respect for His views on the matter. Simple enough, right?

Wrong!

As Noel Preston's thought-provoking new book *Ethics: With or without God* (Morning Star Publishing, 2014) illustrates, ethical values interweave with spiritual beliefs in a host of complex ways, each harbouring different perils and promises. For both the spiritual and the agnostic alike, then, the book cuts to the heart of many of the deepest and most human enquiries: *What should we believe? How are we to live?*

Preston poses the challenging question, "What of religion remains worth keeping in the twenty-first century?" The question admits no easy answers, and the book alerts us to the complexities lurking beneath the answers offered by dogmatic fundamentalists and dogmatic atheists alike. After all, we can hardly deny that religion has been, and continues to be, a source of harm, division, and intolerance in the world. But nor can we ignore the meaning and richness spirituality can infuse into human life, nor its role in social transformation and driving human virtue and charity. "Of Australia's twenty-five top charities", Preston observes, "twenty-three are faith-based". Religion's multi-faceted relationship to morality surfaces also in Preston's reflections on environmental ethics; it is true that religion has been a

source of anthropocentrism, but spirituality equally has been a foundation for stewardship and a response to the epiphany of human inter-connectedness with the world.

If the link between religion and ethics proves subtle, the same may be said of the relationship between religion and rationality, including respect for evidence, science, and philosophy. Religious beliefs can clash with scientific discoveries, but equally they can draw our attention to the questions that science does not answer, including the question of the meaning and wonder of the world that science helps reveal.

Preston's book helps us think about these issues, and guides us in our search for answers. It prompts us beyond a simple understanding of religious belief as revealed, unchanging, authoritative dogma. In particular, it invites us to reflect on the many different dimensions of belief, and, in my view, this is the book's most important source of insight.

For it turns out we can evaluate a belief on a wide array of bases. For any spiritual belief we can, as an opening question, ask: What is the status of our belief as knowledge? Should we hold the belief as *logos* or *mythos* - is it a rational belief founded on evidence (*logos*), or a personal commitment cleaved to as an article of faith, helping us explain and give expression to our experience in the world (*mythos*)?

Next, we can ask: What is the intrinsic morality of our belief? Can we step back from the belief-system's internal values, and interrogate whether our belief, at the most fundamental level, captures the proper respect due to other people, animals

and life? Does it promote intolerance of people (non-believers, homosexuals, whistleblowers) who otherwise would be entitled to normal human respect?

We can press further, and ask (and here things start becoming very interesting): What is the contingent morality of the belief? Given our world, as it exists here and now, given what we know about the world, and can learn about it, here and now, and given the threats that face it, here and now, does our belief drive us to make the world a better place? Once upon a time, for example, a human-centred anthropocentric spiritual worldview may have been narrow and misguided, but it hardly presented a danger to the world. But given the vast power we currently wield to exterminate and exploit non-human animals, entire species, ecologies and the land itself, perhaps we should endorse Preston's argument that an ethically viable spirituality today must be an *eco-spirituality*.

We can explore the nature of belief still further, asking: Does the belief encourage critical reflection - including reflection on and perhaps even revision of the belief itself? Or does it still our rational, curious faculties? We can ask: What is our own personal motivation for holding the belief? Is it based on fear or on love? We can ask: Do the institutions that house the belief and its practice give expression to the belief's ethical principles, or express something else entirely? And we can ask: Do our beliefs provide us with a God who is outside the world (theism), or inside it (what Preston calls 'pan-en-theism')?

(Continued on page 11)

ETHICAL MINDSETS AND SPIRITUALITY

Theodora Issa

In her research PhD thesis, Issa (2009) highlighted the strength of the relationship between ethical mindsets, spirituality, and aesthetics in the Australian Services Sector. Issa's findings, further explored and triangulated by the data gathered through focus groups interviews, provide an exploration and identification of eight major components of these mindsets (i.e. aesthetic spirituality, religious spirituality, optimism, harmony and balance, personal truth, contentment, making a difference, and interconnectedness). These eight components recording high alphas, those ranged between 0.931 and 0.720, with their thirty-four dimensions recording high factor loading (high of 0.913 and low of 0.445).

Indeed, an understanding of the ethical mindsets, not only at the Australian level, but the global level might assist us in understanding how to steer the global economy in the right direction. This is especially as the latest literature provides us with pointers of the change in direction of businesses and leadership including the individuals' moral engagement and how they are attracted to a specific business.

Miska et al., (2014) contend that business leaders are increasingly responsible for the societal and environmental impacts of their actions. Further Tsai et al., (2014) posit that many scholars have suggested the relationship between corporate social performance and its ability to attract a large number of high-quality job applicants, indicating that employees with strong social awareness help create a high-performance organisation. Thus, Tsai et al., (2014) put this assertion in the literature under empirical examination, and

their findings complement previous literature by discussing how corporate social performance benefits business firms from a perspective of strengthened human resources and recruitment.

Moral engagement and disengagement might be another aspect to be considered here. Kish-Gephart et al., (2014) point out that self-interest has long been recognised as a powerful human motive. Yet much remains to be understood about the thinking behind self-interested pursuits. Through their research, Kish-Gephart et al., (2014) demonstrated that when personal gain incentives are relatively moderate, reminders of harm to others can reduce the likelihood that employees will morally disengage. Furthermore, when strong personal gain incentives are present in a situation, highly conscientious individuals are less apt than are their counterparts to engage in morally disengaged reasoning.

"... an understanding of the ethical mindsets, not only at the Australian level, but the global level might assist us in understanding how to steer the global economy in the right direction."

In a recent study on environmental leadership and consciousness development in Canada, Boiral et al., (2014) concluded that conversely, the small to medium enterprises (SME) that displayed less sustainable environmental management practices were all run by managers at conventional stages of development, analysing the reasons as to why the stages of post-conventional consciousness development of top man-

agers seem to foster corporate greening in SMEs.

Thus, engaging in a conscious development, being morally engaged, being responsible and aware of the societal and environmental responsibilities of the business are issues of importance to the organisation and the individuals who are employed or are attracted to such workplaces. Therefore, a further understanding of the nature of the mindsets of those involved in the leading or the running of the day-to-day affairs of businesses that are increasingly responsible on issues that affect each and every one of us is of vital importance.

Indeed, building upon Issa's (2009) research on ethical mindsets, and some further publications, Issa embarked on new research, in collaboration with other scholars, and with the help of Qualtrics Online®, collected fresh and new data from twelve countries (Australia, Canada, Hong Kong, Ireland, Malaysia, New Zealand, Singapore, South Africa, UK and Scotland, USA, India, and Israel). Respondents were 2004 of which 1991 responses were eligible for analysis.

The preliminary analysis of the quantitative portion of this large set of data provided pointers to seven components of ethical mindsets: (1) Spirituality View and Practice, (2) Relationship, Contribution, Professionalism, Collaboration and Self-responsibility at the Workplace, (3) Truth Value at the Workplace, (4) Continuous Self-development towards Positive Attitude, (5) Balance and Harmony with Workmates and Supervisor, (6) Integrity at the Workplace, and (7) Compassion at the Workplace.

Looking at individual countries under

ETHICAL MINDSETS AND SPIRITUALITY

(cont).

research, it became evident that 'Spirituality View and Practice' was the first component of ethical mindsets for Australia, Canada, Ireland, Singapore, South Africa, UK and Scotland, USA, and Israel. As for India, Malaysia, and New Zealand, the first component was 'Truth Value at the Workplace', with Hong Kong the only country recording 'Harmony and Balance at the Workplace' as the first component. These findings will be further explored and triangulated through the analysis of the qualitative data that were also collected from the same respondents.

Additional data will be collected from other European countries, Russia, China, some more countries from Africa, and South America which will allow for the development of a global understanding of ethical mindsets for future researchers. Thus, this is

merely a work in progress. Further analysis and details will be provided in future articles, book chapters, and books.

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{ STOP PRESS }
THE NEXT EDITION OF
AUSTRALIAN ETHICS IS SLATED
FOR PUBLICATION IN MAY 2015
SO GET WRITING!

THE CULTURE OF SURVEILLANCE

A major ethical challenge for our times

There can be little doubt that surveillance is a major ethical challenge for our times, especially with the onset of the internet. Much of the current concern focuses on the potential of governments to peruse the contents of emails from individuals, most often under the guise of protecting national security. Email communication is certainly convenient for individuals, and has now all but replaced traditional postal communication, but the ease by which it is possible to intercept emails raises important questions of privacy and democratic rights.

Arguably, the most powerful critique of the surveillance society comes from George Orwell's famous dystopian novel *Nineteen Eighty-Four*

(Secker & Warburg, 1949). Within the Orwellian society, every move, and indeed every thought of the hero, Winston Smith, is monitored by the all-seeing government, namely, Big Brother. The pervasive power of the surveillance society is summed up by the phrase "Big Brother is watching". The thrust of Orwell's critique, however, is against the power of governments, and particularly totalitarian ones.

Whilst surveillance is usually thought of in terms of governments, it is equally true that organisations, that is, institutions and corporations, are now able to engage in this practice. Indeed the fact that surveillance is thought of as a governmental problem can blind us as to the involve-

ment of institutions and corporations in surveillance. And the technology of email interception means that this practice is relatively easy - all that is needed is for an organisation to identify a specific email address of interest, and then to institute an email intercept.

What is wrong with email interception by organisations? I want to outline here some of the concerns with this practice.

At the outset, it is difficult to deny that email interception constitutes a general breach of privacy. If a person sends a communication to another individual within an organisation, then the sender is reasonably entitled to expect that the email will go to the intended recipient. By way of

James Page

THE CULTURE OF SURVEILLANCE

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analogy, if a person posts a traditional letter to another person within an organisation, then the sender has a reasonable expectation that the letter will go to the intended recipient, without the envelope being steamed open and read by another person within the organisation.

I would also argue that email interception also constitutes a breach of power, the exercise of which is only now possible through the technology of email communication. How email interception generally works within organisations is that the organisation decides it wants to monitor emails from a particular person, and emails from that person are diverted to a specific administrative section within that organisation. That administrative section or person then peruses the email, noting any information which may be useful, and then decides whether to on-forward the email to the intended recipient.

The unreasonableness of email interception can again be readily illustrated through thinking of traditional postal communication. It would clearly be unacceptable if a designated person within an organisation were to engage in the practice of steaming open letters addressed to individual persons within the organisation, perusing and noting the contents, and then that person within the organisation making a decision as to whether to on-forward the letter to the intended recipient.

The interception of emails within the organisation usually involves an element of secrecy, that is, the sender of an email will not know that his/her emails are being intercepted and monitored. It is likely that email interception will eventually become known, for instance, when the

sender realises that specific intended recipients are not receiving emails and when the sender realises this is happening on a regular basis. However, exactly what is happening may not be immediately apparent.

Once the practice of email interception becomes known to the person whose emails are being intercepted, then it is difficult not to see this as an action which will normally discourage free and open communication within the organisation. In other words, if a person knows that his or her emails are being monitored, then the person will be very circumspect in what he/she says.

"... it is difficult to deny that email interception constitutes a general breach of privacy."

Indeed, the interception and monitoring of emails runs counter to what we can reasonably expect in an open and democratic society. In totalitarian societies, one will be understandably very careful about what one says or writes, as words will be monitored. So too within an organisation, where emails are being monitored, an individual will be understandably very circumspect in what he/she writes in emails and the opinions he/she expresses. This dampening of free expression of opinion runs contrary to the ideal of a democratic and open society.

A further practical consideration is that email interception may well involve the interception of communication which ought properly to be confidential, such as communication between an individual and fellow members of a trade union, regarding industrial matters. Or indeed the re-

porting of corrupt conduct to a designated investigator within an organisation. As a matter of principle, such communications ought to remain private and confidential.

Finally, email interception poses problems for the maintenance of integrity within organisations. It is very difficult for individuals within an organisation to discuss instances of maladministration or corrupt conduct with other members within the organisation, if such emails discussions are being monitored. The monitoring of such discussions may provide advance warning of disclosure of wrongdoing, and thus an opportunity for those in authority within an organisation to cover-up the wrongdoing, as well as an opportunity for the organisation to engage in reprisal action against the individual disclosing the wrongdoing.

Having said all of the above, it is important to concede that privacy is not an absolute right, and privacy may be arguably breached if genuinely and unavoidably necessary. This is implied in Article 12 of the *Universal Declaration of Human Rights*, which stipulates "no one shall be subjected to arbitrary interference with [his/her] privacy or correspondence". The use of the word "arbitrary" implies that there may be times when such interference may be reasonable and necessary. Genuine national security concerns are perhaps the most often cited examples of where breach of privacy is deemed necessary.

However, it would be doubtful whether national security concerns could be claimed by an organisation. Further, it is incumbent upon institutions and corporations to give reasons for any breach of privacy, such

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as interception of emails. It is not acceptable that an institution or corporation merely wants to monitor what an individual is communicating to others or what he/she is thinking, or that the individual is perceived of as a potential threat to the institution or corporation. There needs to be a specific and substantiated rea-

son for the breach of privacy.

We normally think of ethical obligations being incumbent upon individuals. However, there is also arguably an ethical obligation upon institutions and corporations. Clearly surveillance is a major issue of ethical concern, and I would suggest that the role of organisations, that is, in-

stitutions and corporations, in surveillance, ought to be an area where there needs to be much further debate.

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{ BOOK REVIEW }

NOEL PRESTON: *ETHICS: WITH OR WITHOUT GOD*

(Continued from page 7)

This leaves us with a striking bevy of different dimensions of belief regarding its epistemic status; its intrinsic morality; its actual moral effects; its reflectiveness; its emotional source; its institutional home; and its fundamental content. As the book illustrates, these many dimensions interrelate. Our decisions about each dimension of our belief impact upon the status of others. What we believe, why we believe, and *how* we believe, defines who we are as people, and shapes how we treat others and the natural world around us.

For anyone interested in such questions, then, Preston's book provides guidance, sensitivity and insight. For

anyone un-interested, the book demonstrates why we should, rationally, personally, and ethically, take the time to reflect upon and explore these matters. In particular, for teachers of ethics in universities, who may feel starved of works that allow religious students to reflect with sensitivity on how spirituality interweaves with secular moral philosophy, *Ethics: With or without God* will prove a welcome resource. The book also makes an excellent complement to Preston's *Understanding Ethics* (The Federation Pres, 2014) - recently released in its fourth edition - by filling out thoughts that often lie in the background of that reflection-

engendering introductory text.

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{ SPECIAL OFFER }

Ethics: With or without God

Interested readers of Australian Ethics wishing to purchase the book can contact Noel Preston directly for a special author's rate of A\$22.00 (incl. postage). Noel can be contacted on:

Mobile: +61(0) 419 789 249 or via

email: n.preston@griffith.edu.au

{ HAPPENINGS }

Organisation Studies, Philosophy and Contributions to a Critical Business Ethics Symposium

The field of Organisation Studies has the potential to contribute greatly to a critical, questioning, business ethics. Organisation Studies scholars, particularly those within the broadly European tradition, surface issues of power, control, subordination, and domination. When attention is turned to the ethical, scholars have produced compelling critiques of

managerialist approaches to Business Ethics and suggested new ways to both research and conceptualise ethics in organisational settings. Notwithstanding such contributions, engagement with the ethical is still most often implicit or underdeveloped in the Organisation Studies canon and too often subordinated to a concern with the political. This, we suggest, has hindered the interchange of ideas, perspectives, methodologies, and audiences between the two fields - to the detriment of both.

As we go to press, a symposium based upon an ongoing project to surface the Organisation Studies field's engagement with philosophy is underway. This project will culminate in the publication of the 2015 Routledge *Companion to Philosophy in Organization Studies* edited by Raza Mir, Hugh Willmott, and Michelle Greenwood. To find out more about the project, please contact:

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"Making the right moves"

AAPAE

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PROFESSIONAL AND APPLIED ETHICS

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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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