AUSTRALIAN ASSOCIATION FOR PROFESSIONAL AND APPLIED ETHICS

AUSTRALIAN ETHICS

PRESIDENT'S REPORT

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ETHICS: PROFESSIONAL AND APPLIED

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Having just spent a week at the COP21 Climate Change Conference in Paris, I was reminded once again of the importance of applied ethical reasoning and moral dialogue. It was jarring to hear the various delegations as they talked in sensible moral terms about the obligations of other countries — but then as soon as the talk shifted to *their own* responsibilities, they quickly shifted gear to start invoking their national interest (for developed countries) or convenient interpretations of earlier agreements (for developing countries). As a result, negotiators routinely talked past one another, and important moral disagreements lay unexposed and unexamined.

For all that, we still wound up with a decent and productive outcome from Paris. But it was a shame that many states — and even NGOs, civil society groups and the media — appeared incapable of applying patient and thoughtful moral thought to the issues confronting them (even when such dialogue would be to their material advantage!).

It seems to me that this is one reason why organisations like the AAPAE are so important. In its activities and its conferences, the AAPAE helps people think in systematic moral terms about the very practical challenges they face. In doing so, it bridges the crucial divide between abstract philosophy and applied action. As

COP21 showed, this is a capacity in short supply worldwide.

More generally, 2015 has been another big year for the AAPAE. Thanks to the University of Auckland, and conveners, Tim Dare and Marco Grix, we held our annual conference outside Australia's shores for the first time — and it was a terrific and stimulating event.

The other major achievement occurred at the AGM, where we changed over to our new Constitution, bringing it further in line with the Model Rules, and streamlining the rules on quorums.

Many members deserve notice for their achievements this year: Ian Gibson for his patient drafting of the new Constitution, Charmayne Highfield for her wonderful work on the newsletter, Stephen Cohen for the many years managing the AAPAE listserver, and Michael Schwartz and Howard Harris for the continued flourishing relationship between the AAPAE and our affiliated journal *Research in Ethical Issues in Organizations*. And this year, Kay Plummer handed over the role of Treasurer after many long years of service: Thanks for all your work over the years Kay!

Take care over the holiday season, **Hugh**

23ʳᵈ ANNUAL AAPAE CONFERENCE

To be hosted by the:
**School of Management
University of South Australia**
from **15** to **17 June 2016**

**University of
South Australia**

CONFERENCE THEME

R E S P O N S I B L E   L E A D E R S H I P
a n d
E T H I C A L   D E C I S I O N - M A K I N G

The 23ʳᵈ Annual AAPAE Conference in Adelaide, South Australia will be an opportunity to address a range of contemporary issues in applied and professional ethics.

HAPPENINGS

The conference will start with a function in UniSA's **Kerry Packer Civic Gallery** on 15 June 2016. Keynote speakers, presentations and panel discussions will be on 16 and 17 June. A conference dinner, in one of Adelaide's many great restaurants, is scheduled for June 16. Details of keynote speakers will be announced shortly.

CALL FOR PAPERS

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

**Conference Convener
Prof Thomas Maak**
School of Management
University of South Australia

**Conference Committee
A/Prof Howard Harris
A/Prof Chris Provis
Dr Sunil Savur**

**Send abstracts to:
AAPAE Conference
C/- Dr Sunil Savur**
School of Management
University of South Australia
Email:
sunil.savur@unisa.edu.au
Tel: +61 (8) 8302 0878

Conference email
Email:
aapae2016@unisa.edu.au

The Kerry Packer Civic Gallery

The Gallery holds exhibitions that reflect Australia: Strengthening our Democracy — Valuing our Diversity — Building our Future. Entrance to the gallery is free. The Gallery is open weekdays 9am — 5pm and until 7pm on Thursdays as part of:

Arts after Dark

C A L L   F O R   P A P E R S   . . .

The Conference Committee warmly invites submissions for the 23ʳᵈ 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.

Advance notice
Those wishing to present at the Conference are asked to provide a short biography of around 100 words and an abstract of no more than 250 words when they submit their paper to the Conference Convener C/- of Dr Sunil Savur at sunil.savur@unisa.edu.au. The preliminary deadline for submitting abstracts (with titles) is 20 March 2016. All authors will be contacted by 20 April 2016, visit http://unisabusinessschool.edu.au/connect/events/aapae-2016/call-for-papers/ for more details.

An opportunity to be published
The AAPAE has a standing arrangement with the journal *Research in Ethical Issues in Organizations* **(REIO)** to publish selected papers from the AAPAE Annual Conference. Participants of the 2016 AAPAE Conference are strongly encouraged to submit their paper for publication.

AAPAE 2016 23RD ANNUAL CONFERENCE

Hosted by the School of Management, University of South Australia

15-17 June 2016

AAPAE's mission is to foster awareness of applied ethics as a significant area of concern in organisations and society.

It serves as a meeting point for practitioners from various fields faced with ethical challenges in organisational life and academics with specialist expertise in the areas of professional and applied ethics.

AAPAE welcomes contributions from all disciplines and areas, including business ethics, bioethics, legal ethics, medical ethics, media ethics, neuro ethics, political ethics, and sports ethics. The goal of the Annual Conference is to create a climate in which different and differing views, concerns, and approaches can be expressed and discussed in a collaborative environment.

The AAPAE 2016 annual conference will be held in Adelaide and hosted by the University of South Australia. The overarching conference theme will be '**Responsible Leadership and Ethical Decision-Making**', two interconnected areas which have seen a surge of research activities in recent years.

There is an emerging consensus that a key challenge for responsible leaders is to build and cultivate sustainable relationships with stakeholders, whether in business, politics, or other parts of society. Rather than a preconceived construct or predefined remedy to leadership failure and organisational ills, responsible leadership is seen emerging as a multilevel theory that connects individual, organisational, and institutional factors, including values, virtues, and ethical decision-making on the individual level; the interplay of social responsibility, stakeholder theory, and leadership on the organisational level; as well as contextual factors such as power distance, collectivism, and humane orientation that indicate the extent to which social concerns are part of cultural practices.

Papers on the general theme of '**Responsible Leadership and Ethical Decision-Making**' are encouraged, but submissions from all relevant disciplines and perspectives are welcomed, including:

- Behavioural ethics
- Business ethics
- Bioethics
- Ethical constructs (e.g., moral intuition)
- Teaching applied ethics

- Ethical challenges in the 21st century
- Media ethics
- Academic Integrity
- Ethics, sustainability and CSR
- The role of emotions in ethical decision-making

Visit **http://unisabusinessschool.edu.au/connect/events/aapae-2016/** for more details.

VISITING ADELAIDE

Nestled between the hills and the ocean, Adelaide is a cosmopolitan city that is celebrated for its fine wine, great food, and as a 'go to' destination for cultural events. Sited on the original land of the Indigenous Kaurna people, Adelaide was established in 1836 as a British colony. Today, Adelaide is home to around 1.2 million people and is consistently ranked by *The Economist* as one of the world's most liveable cities.

CONFERENCE WEBSITE:

http://unisabusinessschool.edu.au/connect/events/aapae-2016/

GET PUBLISHED IN

Research in Ethical Issues in Organizations

Series editors: **Michael Schwartz and Howard Harris**
Research in Ethical Issues in Organizations encourages authors to submit rigorous research studies (essayistic or empirical) from a wide variety of academic perspectives including (but not limited to) business management, philosophy, sociology, psychology, religion, accounting, and marketing. Relevant book reviews are also invited. Acceptable manuscripts probe important issues in organizational ethics and do so in ways that make original and substantial contributions to the existing business ethics literature.

NEW CHINESE GUIDELINES ON CSR

Roderick O'Brien

On 24 October 2014, a new document was launched by the China Chamber of Commerce of Metals, Minerals, and Chemicals Importers and Exporters. This is the *Guidelines for Social Responsibility in Outbound Mining Investments.* China is well-known as a significant recipient of inbound investment, and is now becoming well known as a major out-bound investor, particularly in developing countries. China has a reputation for being willing to deal with regimes which might be international pariahs, and a reputation for being willing to risk dealing with failed states or states in complex conflicts. Accordingly, the *Guidelines* are an interesting response to the experience and sometimes poor publicity which has accrued for Chinese firms. The *Guidelines* are simply advisory, and there are no penalties attached to non-compliance, but the *Guidelines* are a significant development from practice.

The *Guiding Principles* represent a major development in China's CSR. Implementing companies commit to:

1.1. Ensure compliance with all applicable laws and regulations.

1.2. Adhere to ethical business practices.

1.3. Respect human rights and protect the rights and interests of employees.

1.4. Respect nature and protect the environment.

1.5. Respect stakeholders.

1.6. Strengthening responsibility throughout the extractive industries value chain.

1.7. Strive for transparency.

These are 'great leaps forward' for

CSR, and could be applied backwards into the operations of Chinese firms in home investment, not just investment abroad. Environmental protection, for example, is still highly contested in China, where economic development has largely pushed aside the protection of the environment.

Corporate social responsibility (CSR) refers to a business practice that involves **voluntarily** participating in initiatives that benefit society.

Some of the specific elements of these principles have been of marked interest abroad. The responsibility of Chinese corporations throughout the extractive industries value chain demands that companies extend their CSR not only to their own operations, but also to suppliers and purchasers in the chain of supply. Companies that source from artisanal and small-scale miners are asked to regularly assess risks of forced labour, child labour, unsafe working conditions, uncontrolled use of hazardous substances, and other significant environmental impacts. Whether Chinese companies can and will demand safe working conditions from their suppliers remains to be seen. Companies are also asked to conduct risk-based supply chain due diligence in order to prevent engagement with materials that may have funded or fuelled conflict. This represents a significant demand in terms of so-called 'blood

minerals'. Readers interested in Chinese companies sourcing minerals from the Democratic Republic of the Congo may be interested in the report *Tackling Conflict Minerals.*

The *Guidelines* specifically encourage Chinese companies investing abroad to comply with local laws and regulations. But China's home experience does not provide an encouraging background to this section. Which then begs the question: Can Chinese companies achieve abroad what they are not achieving at home?

The *Guidelines* have a specific section on human rights, including the rights of indigenous peoples. Positively, the *Guidelines* invite Chinese companies to observe the *UN Guiding Principles on Business and Human Rights* during the entire life-cycle of the mining project. However, the *Guidelines* do not directly address the question of the mass importation of Chinese workers for a mining project. This is one of the significant issues for Chinese companies conducting business abroad, even in Australia. A recent conference at the Australian National University referred to 'fractured encounters between locals and Chinese migrant workers in Papua New Guinea', but such questions have arisen in other nations.

Australian Ethics is a newsletter, and here I can only whet your appetite with these three points. I invite readers to go to this document, which is a remarkable development in CSR in China. There are other sections on occupational health and safety, on the environment, and on community involvement which cannot be dealt with here.

The *Guidelines* must be regarded as supported, to some degree, by the Chinese government and the Chinese

NEW CHINESE GUIDELINES ON CSR
(cont.)

Communist Party. There is an interesting appendix which outlines the process by which consultation on the draft proceeded, and how the stakeholders (including some beyond China) were included in the drafting. In that appendix, there is no direct mention of Party or government. But the China Chamber of Commerce of Metals, Minerals, and Chemicals Importers and Exporters cannot be regarded as an independent organisation. The Chamber's own website describes it as a subordinate unit of the Ministry of Commerce. Many of the members are State-Owned Enterprises (SOEs) and thus charged by the Party with leading roles in China's economic future at home and abroad. Accordingly this is, to some extent, a Party and government document.

The *Guidelines* are available in English at a number of sites, including http://www.srz.com/files/upload/Conflict_Minerals_Resource_Center/CCCMC_Guidelines_for_Social_Responsibility_in_Outbound_Mining_Operations_English_Version.pdf. The report *Tackling Conflict Minerals* referred to in this note is available at https://www.globalwitness.org/.../Tackling_conflict_minerals_2014_EN.

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{ FROM THE TOP SHELF }

THE ROUTLEDGE COMPANION TO PHILOSOPHY IN ORGANIZATION STUDIES

Edited by:
Raza Mir, William Paterson University, USA,
Hugh Willmott, Cardiff University, UK and
Michelle Greenwood, Monash University, Australia

www.routledge.com/9780415702867

WHAT'S INSIDE?

The Routledge Companion to Philosophy in Organization Studies provides a wide-ranging overview of the significance of philosophy in organizations. The volume brings together a veritable 'who's-who' of scholars that are acclaimed international experts in their specialist subject within organizational studies and philosophy.

Primarily aimed at students and academics associated with business schools and organizational research, this volume is a valuable reference source for all students and academics in this area.

THE REVIEWS

'One might ask why philosophy should play any role in conducting research in organization studies. This new and beautifully orchestrated collection reflects most facets of organizational life, and includes topics ranging from the philosophical foundations of organizational studies to the reality of inequality in organizations. As one reads through the collection, however, one understands why the question could never be whether philosophy should play a role, but given the many roles it does play, covertly and overtly, whether those roles deserve examination. The talented and well-respected editors of this volume make clear that the answer is 'yes'.'
— **Thomas Donaldson**, *University of Pennsylvania, USA*

'This is an inspired collection that revitalizes and re-imagines philosophical engagement in organization studies. I would challenge anyone to come away from reading it without being surprised, challenged, and stimulated.' — **Andrew Crane**, George R. Gardiner Professor of Business Ethics, York University, Canada

'Mir, Willmott and Greenwood have assembled leading scholars to provide a much needed in-depth exploration of the philosophical foundations of organization studies. It is an essential read for students and academics who want to understand how philosophy is elemental to the field.' — **Stella Nkomo**, University of Pretoria, South Africa
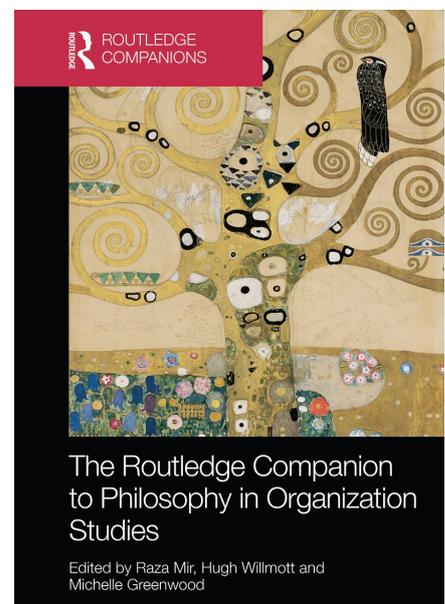
NEVER STOP BLOWING THE WHISTLE:

A practitioner's perspective

Having seen many employees under considerable distress over decisions that have been far less serious in nature, I can only imagine the stress an individual would be under in making the decision to report serious wrong-doing. Considerations of future employment, public exposure, and scrutiny would be playing over in their mind.

They would also be thinking of the impacts on their loved ones. Furthermore, they would be questioning whether they have exhausted all internal means of addressing the problem.

I'm guessing also that due to the nature of the issue, they would be feeling quite isolated and not sure who they could trust to talk things through with. I'm sure we would like to think that we would take the necessary action, but can we criticise those, who for rational reasons, don't?

We've got to remember how the organisation has reached this point. In order for serious wrong-doing to have occurred, there have likely been many poor or unethical decisions and actions taken over many years by many employees and/or management. The internal organisational standards and systems of governance have failed. Yet the burden of justice is dependent on the **blind bravery of one.**

Angela Richardson

I appreciate that we should pursue ways to safeguard whistleblowers; however, I question whether the individual risks could ever completely disappear.

Energy must be put into prevention and ensuring that robust internal mechanisms for the resolution of issues are in place to address problems as they arise — when they are small and involve only a few.

I hope my views spark further thought, and I look forward to contributing again in the future.

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NEVER STOP BLOWING THE WHISTLE:

An introspective

From the cutting-room floor

The past few editions of *Australian Ethics* have included various whistleblowing opinions — sometimes complementary and sometimes contradictory.

Despite the obvious angst, vigorous, frequent, and open debate is essential. Sure, the title 'philosophy' may have lost some of its shine but, in business, the airing of views and vigorous debate have, collectively, been 'rebranded' as brainstorming, focus groups, disruptive engagement, and the like — but the name is nothing compared to the value of the exchanges that occur.

It's human nature to operate on two levels — the first-person level where we judge our own actions in accordance with our personal values, and the third-person level, where we tend to judge the actions of others from a more objective, sometimes more negative, perspective.

We are also more likely to unquestionably accept viewpoints that support our opinion, while being highly sceptical of ways of thinking that oppose our position.

But **good things can come from conflict**, regardless of its source. Vigorous debate and opposing views regularly result in alternative outcomes not previously considered, and if conflict is managed creatively, solutions can be found that are to the betterment of society as a whole.

While the merits and demerits of bringing others to account have been widely explored, for whistleblowing to be effective in stopping wrongdoing and protecting the whistleblower, whistleblowing must be embraced 'not as betrayal nor disloyalty, but as a service to society' (Parliament of Australia, 2005).

As Angela rightly points out, appropriate and timely resolution of concerns raised by whistleblowers is critical, as it lessens turnover from unhappy employees who feel demoralised and under undue stress, while promoting organisational effectiveness. It can also minimise an organisation's exposure to legal proceedings and reputational damage.

Effective management of whistleblowing contributes to good governance, as well as risk management, and this is why '**tone at the top**' (management's full commitment) is essential.

All professionals working at the 'coalface' need guidance, support, and practical advice, because whistleblowing is not always a voluntary decision.

Parliament of Australia, 2005, Whistleblowing in Australia, Transparency, accountability ... But above all, the truth. Research Note 31, http://www.aph.gov.au/binaries/library/pubs/rn/2004-05/05rn31.pdf.

See also http://www.cpaaustralia.com.au/~/media/corporate/allfiles/document/professional-resources/ethics/whistleblowing.pdf.

INEQUALITY TRENDS: AN ETHICAL ISSUE?

Alan Tapper

Are modern societies becoming more unequal?

Is Australia becoming more unequal?

There is a powerful body of work arguing the affirmative in both cases. The best known is Thomas Piketty's massive *Capitalism in the Twenty-First Century*, the publishing sensation of 2014. In Australia, Andrew Leigh's *Battlers and Billionaires* (2013) argued that the trends are similar here. And various OECD reports seem to back up these claims. An online resource, *The Chartbook of Economic Inequality* (http://www.chartbookofeconomicinequality.com), tracks the trends — many of them rising — in a large number of countries.

Case closed, it seems. But not quite. As a public policy researcher at Curtin University, working with my colleague Alan Fenna, I've had the task of synthesizing all the Australian evidence. We tracked 25 income trends and 11 wealth studies from the 1960s onwards. Our findings ('*Economic inequality in Australia: a reassessment'*) have appeared in the latest issue of the *Australian Journal of Political Science*.

The results are not easily summarised. We need to distinguish between general trends across the whole distribution and trends at the top end of the distribution. Piketty's focus has been on the top few income percentiles; the OECD's focus has been on the general trends. Simplifying a little, we say that in Australia there is no rising inequality trend in the general distribution of wealth, and the rising inequality trend in the general distribution of income is really rather small. There has been a rising trend in the top 1% share of total income, but most of the rise took

place in the late 1980s. In our view, then, there is much less happening than you might expect.

Some other interesting points have emerged. For example, Australia has the lowest level of top 1% share of wealth of the nine OECD countries (much lower than the Scandinavian countries). The trend for top 1% of income shares is high and rising in the US, the UK and Canada, but low and fairly flat in Australia (close to that for Denmark and Sweden).

Overall, Australia is much closer to the Scandinavian countries than it is to its Anglo counterparts. Why this might be so is far from clear. One possibility is simply that we are not in the centre of the global economy, where the pressures pushing up top incomes are most intense.

In addition, Piketty's thesis that rising inequality — as manifest mainly in the US and the UK — is a feature of capitalism itself is subject to one large and important qualification. While there are clear and strong rises in income inequality in a few countries, the case is different for *wealth inequality*. Piketty's own charts (for example his Figure 10.6) show little increase in wealth inequality in the US since the 1940s, and little increase in Europe (that is, France, Britain and Sweden) since the 1970s. More recent and detailed work by two leading researchers, Jesper Roine and Daniel Waldenstrom (http://ftp.iza.org/dp8157.pdf), shows no general trend towards rising wealth inequality across ten countries.

Again, this is puzzling. How can there be rising income inequality but no rising wealth inequality? With all of this sort of work researchers are tracking a sequence of cross-sectional surveys. The difficulty this presents is that we can't see whether

rising trends entail cumulative gains to a subset of society, or whether there is a lot of volatility at the top end so that little cumulative gain is occurring. We know much less about economic mobility than we would like to know.

In Australia, only the HILDA (Household, Income and Labour Dynamics in Australia) surveys provide longitudinal evidence, and they go back only to 2000. What is clear is that cross-sectional analysis exaggerates inequality, because it doesn't take account of volatility. This is especially so for incomes. Wealth in general is much more stable; however, we don't know how volatile it is in the top percentiles.

Certainly, wealth looks to be very unequally distributed (for example, in Australia the top 20% own 60% of all wealth), but that appearance is also deceptive. Wealth is strongly correlated with age. How much of total wealth is owned by the oldest 20%? In Australia roughly 35-40% by my estimate. So perhaps more than half of the raw inequality is accounted for by the age factor.

Piketty, Leigh and the OECD are essentially focused on inequality trends. They worry that if the trends continue, the benefits of capitalism may be undermined. But what if the trends — in Australia or elsewhere — are not particularly alarming?

One can still argue that economic inequality is too high, whatever the trends might be. These would be truly ethical arguments. Extreme wealth may result from unjust privileges, or 'crony capitalism'. It may be a threat to our democratic values and institutions. That is a possible stance, one we should take seriously. Alternatively, one can argue that some forms of economic inequality are benign. They

A CENTURY ON:

Would the presence and nurturing of 'Ethical Mindsets' have changed the course of history?

Theodora Issa

In October 2015, I had the chance to convey a lecture under the title, *The Centenary of the 1915 'Forgotten Genocide': A Syriac/Aramaic Perspective* at the John Curtin Institute of Public Policy (JCIPP), Curtin University, Perth, Western Australia. While preparing for, presenting, and later reflecting upon this lecture, I wondered: **Would the history of the Indigenous people of Mesopotamia** (i.e. the Syriac/Aramaic/Assyrian/Chaldeans) **be different if 'Ethical Mindsets'** (Issa, 2009)[1] **were part of the ethos of the Ottoman Empire and, indeed, part of the ethos of all the fighting forces one hundred years ago and in this the 21st century?**

Prior to giving you my thoughts on this question, allow me to provide you with an overview of my lecture and the reasoning behind why I have linked the plight of the People of Mesopotamia to my research on the components of 'Ethical Mindsets'.

My lecture commenced with a reflection and appreciation of the Australian Diggers as Australia this year marks the centenary of the Australian and New Zealand Army Corps (ANZAC), the battle of Gallipoli, and the commemoration of the war that took place in the land of Mesopotamia – a place far away from Australia. Following on from this, I gave a brief overview of the Indigenous People of Mesopotamia and their original language (Aramaic/Syriac), and urged my audience to spare a thought for these people who, at the time, faced dreadful atrocities and persecution dubbed by some scholars as 'The Forgotten Genocide' (de Courtois 2004).

Why forgotten? Recently, Corey Gibson compiled a list of '10 Genocides Forgotten By History', however, the Syriac/Aramean Genocide, (SAYFO/SEPA/SWORD), the subject of my lecture, did not make it to this list, which is an irony, especially, as the ancestors of those who became martyrs, before, after and in 1915 are now themselves the subject of another wave of Genocide (SAYFO/SEPA/SWORD). I contrasted this irony with the situation in the Ottoman Empire back in the late 19th and early 20th centuries, drawn largely from historical accounts written by the Turks themselves.
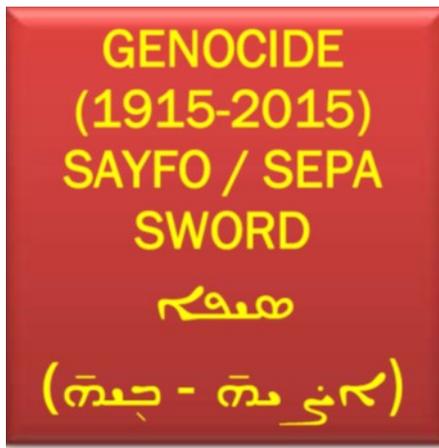
So, which one is really the 'The Forgotten Genocide'? Here, I took refuge in Chaillot (1998) who posits that in the 19th century, many Syriac Orthodox faithful were living near the Patriarchate in the Dayro D'mor Hananya or the Za'faran Monastery, which is part of modern south east Turkey. At the end of that century, persecution by the Kurds and Turks took place in that region. The first massacres of great consequences occurred in Diyarbakir in 1895, followed by the Genocide circa 1915-1917, which is referred to as the 1915 Syriac Genocide (SAYFO/SEPA/SWORD). Chaillot (1998) goes on to assert that these events are well known in the tragic modern history of the Armenians. But what is less known is that the Syriac Orthodox people, the People of Mesopotamia, were also victims of the same horrors; **ONE THIRD** of the Syriac people died, in Diyarbakir, Kharput, Mardin, Tur Abdin, and Urfa (the ancient Edessa).

I went on to share some of the very sad events that took place during the 1915 Syriac Genocide - from starvation, to kidnapping, to killing, to drowning, to denial of faith, to burning alive, and other methods of persecution and killing not only of civilians but also of clergy. Added to these appalling acts, is the stealing and the destruction of property, including monasteries and churches - actions. These are considered by some scholars as 'ethnic cleansing' of the people of Mesopotamia at the hands of the Ottoman Empire (Karabashi, 2005).

I concluded my lecture with this question: What is the difference between what happened to the Indigenous people of Mesopotamia one hundred years ago and what is going on now in that same area? This generated an intellectual and cerebral discussion amongst the audience who provided their valuable input and opinions.

To the readers of this newsletter I pose a corresponding question: **Could the presence and the adoption of 'Ethical Mindsets' by the aggressors have changed the course of history by preventing the atrocities that the Indigenous People of Mesopotamia faced and their descendants continue to face?**

If those people (who are accused of committing atrocities against the Indigenous people of Mesopotamia) had nurtured 'Ethical Mindsets' they would not have acted in the manner that the historians describe or in the

A CENTURY ON:

(cont.)

manner that we currently follow through diverse media outlets and personal accounts.

Looking at what these people purportedly did denotes an absence of 'Ethical Mindsets' in these individuals, they are lacking professionalism, unable to see beauty, joy and peace, lacking too in honesty and integrity, and well away from telling or acting in a truthful manner, instead always seeking to hide the truth. From this, I assert that the presence and nurturing of 'Ethical Mindsets' probably would have changed the course of history for the better, and might have averted the ongoing atrocities.

This is a seed in the ongoing research of 'Ethical Mindsets' in both the historical and contemporary context, which might provide us with the impetus to act ethically and morally towards all without discrimination.

Dr Theodora Issa

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[1] For an overview of the dimensions and components of 'Ethical Mindsets', see 'Ethical Mindsets and Spirituality' in *Australian Ethics*, Summer 2014 and 'Towards the Theorisation of Ethical Mindsets' in *Australian Ethics*, Winter 2015.

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INEQUALITY TRENDS: AN ETHICAL ISSUE?

(cont.)

may simply reflect the benefits of hard work, innovation and talent. But these are very different forms of argument from those put forward by Piketty, Leigh and the OECD, and it is their arguments that have dominated recent debate.

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{ 2016 MEMBERSHIP UPDATE }

With the adoption of the new AAPAE Constitution at the 2015 Annual General Meeting, the membership year has been amended to be in line with the Association's financial year, which runs from **1 April to 31 March**.

This means that AAPAE membership fees for 2016 will be due and payable by 1 April 2016. The 2016 membership renewal form will be uploaded to the AAPAE website in the coming weeks and we will send you an email reminder closer to the due date.

For 2016, individual membership will be A$90 and concession membership will be $25. Please note that from 2016 onwards, members may purchase a hardcopy of the *REIO* Conference Proceedings volume direct from Emerald Group Publishing at a 30% discount. Please email info@aapae.org.au for further details.

LEADERSHIP AND CULTURE:

How can we increase ethical behaviour in organisations?

Angela Richardson

My name is Angela. I am a senior human resources professional with more than 14 years of experience in public and private sector roles, and I have always had a personal and professional interest in ethics.

I recently joined the AAPAE with a goal to build my understanding of how to increase ethical behaviour in organisations, particularly in the areas of leadership and culture. I'm also hoping through this process that I might help others.

I'd first like to write a little about the 'applied' part of ethics. As with a topic such as professional and applied ethics, there is a wealth of information available, but much of which is overwhelming to a practitioner. However, as someone who under-stands the importance of ethical behaviour to people, groups, organisations, and the community, I'm keen to **REFLECT** on my own experience and distil lessons for myself and for those who have the authority to design policies and systems and the ability to influence organisational culture.

The challenge I put to you is to think about how you might help facilitate even greater practical application. I will cover some suggestions based mostly on my own experience here but I welcome the ideas of others.

From what I have gathered so far, the AAPAE uses three key modes to enact its charter — internet site, newsletter, and conference. I encourage my fellow members to consider:

- Ways to convey what can practically be done (not just the theory);
- Ways to make concept connections outside your typical sphere;
- Include a section on 'lessons for practitioners';
- Choice of words — look for ways to make the same point with common language;
- Use dot points or heading to break up information; and
- Use diagrams or pictures that convey your ideas.

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LEADERSHIP AND CULTURE:

Reflection can increase ethical behaviour in organisations

Recognise that a potential problem exists.

Examine the situation from various perspectives.

Find relevant information, facts, and evidence.

Liaise with others and seek their advice.

Evaluate the alternative courses of action.

Come to an informed decision and act upon it.

Take time to reflect on the situation and the lessons learnt.

{ WHAT'S NEW! }

You may have noticed the inclusion of the International Standard Serial Numbers (ISSN) on the front page of this newsletter

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Established within the framework of UNESCO's World Science Information Program (UNISIST), the ISSN system controls the registration of periodicals worldwide.

The National Library in Canberra hosts the Australian ISSN Agency and has sole responsibility for ISSN allocation to periodicals published in Australia.

Details of all periodicals registered by the Agency are sent to the International ISSN Centre and this data is published on ISSN Online and in the ISSN Compact (CD-ROM).

Having an ISSN gives the AAPAE's newsletter, *Australian Ethics*, greater reach and further promotes the objects of the AAPAE to a global audience.

ETHICS101 AT COP21:

The Demands of Finance

COP21 in Paris yielded an historic agreement amongst the nations of the world to combat climate change. While in itself not enough to prevent potentially dangerous anthropogenic warming, the agreement puts in place a process that may ultimately succeed in this challenging task.

For success to be possible, however, the citizens of developed countries may need to refashion their understanding of climate justice. Owing to the dearth of genuine moral dialogue on climate justice in domestic politics, most environmentally concerned citizens of developed countries tend to focus on their country's carbon *mitigation* efforts. They question whether their country is doing enough to reduce its own carbon footprint.

> **... the citizens of developed countries may need to refashion their understanding of climate justice.**

But as soon as we consider the situation from a developing country perspective, it is easy to see that such efforts – important as they are – constitute only one part of the developed countries' moral responsibilities. Another numerical figure is at least as important: *the brute sum of cash that developed countries will hand over each year in order to fund developing countries*. Such funds can help developing countries to: (a) pursue their own low-carbon economic pathways, (b) put in place adaption measures to deal with the challenges raised by inevitable future warming, and (c) respond to climate-related humanitarian disasters, such as island states facing rising sea-levels.

The Paris agreement entrenches

$100 billion per year as the minimum level of assistance required to flow from developed to developing countries. As developed countries begin to make these contributions out of their own national budgets, it will be important for their citizenry to understand the strong moral undergirding of these contributions.

To be sure, there is room for argument about what a fair division of burdens in confronting climate change challenges would look like. Some might prioritise historical responsibilities for previous emissions – perhaps going back to the dawn of the industrial revolution, or perhaps just from the time that the problem became widely recognised around 1990. Others would prefer to look forward, and to work from a principle where those possessing the greatest capacity to act shoulder the greatest burdens (as progressive tax systems work in most advanced economies). After all, it seems unconscionable to demand that the poorest of the poor should make sacrifices from their already meagre economic prospects to deal with a problem to which they have not contributed.

The original text of the Framework Convention reflects both these concerns for historical responsibility and capacity. Similar results can be achieved by appealing to common-sense moral questions like 'What if everyone followed the same policy we are employing?' and 'How would we feel about this policy if another state was imposing such risks upon us?'

While there can and should be robust debate about the status, nature and interpretation of these and other relevant moral questions and principles, the reality remains that on almost any recognisable moral per-

The AAPAE President, **Hugh Breakey**, with the great climate ethicist Donald Brown (Scholar in Residence—Widener Uni, Pennsylvania)

spective, developed countries should be doing vastly more than they are – not only in terms of their own emissions but also in assisting developing countries in their adaptation and mitigation efforts. The recent *Civil Society Review* of country's NDCs graphically shows this. (See http://civilsocietyreview.org/wp-content/uploads/2015/10/CSO_summary.pdf).

The Review allows readers to select from an array (an 'equity band') of moral principles, and to give those principles different interpretations and prioritisations. And it shows that even the edge of the equity band that is most favourable to developed countries imposes far greater financial burdens than any of them have yet acknowledged.

Summing up: Implementing the Paris agreement will not be easy. It will require hitherto unknown standards of transparency and governance in many developing countries. For developed countries, it will require not only slowing their economies to mitigate carbon emissions, but taking a significant slice out of tax revenues to help developing countries meet their own climate challenges. To be successful, the citizenry of all countries will need to appreciate the reasonableness and justice of each other's moral demands.

AAPAE

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SEE YOU IN ADELAIDE

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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