

A U S T R A L I A N E T H I C S

P R E S I D E N T ' S R E P O R T

Welcome to the Summer Edition of *Australian Ethics*!

INSIDE THIS ISSUE:

24 th Annual AAPAE Conference	2
The importance of ritual	4
Whistleblowing – Have your say	5
The ethics of yoga	6
Giving elders their due	8
REIO grows in stature	9
Integrity demands compromise	10
AAPAE Charter and Contact Information	12

ETHICS: PROFESSIONAL AND APPLIED

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

It was great to catch up with all our members who made it to our annual conference in gorgeous Adelaide in June. It was a fantastic and intellectually stimulating event, and on behalf of the whole AAPAE, thanks go to the School of Management at UniSA, and all the hard-working Organising Committee: Thomas Maak, Howard Harris, Chris Provis, and Sunil Savur.

Special thanks are owed to Howard Harris for – as well as his role in the conference – his rousing after-dinner speech on ritual in our lives and Adelaide’s history. Between Howard’s reflections and Chris Provis’ intriguing speech on the topic, even to this day I keep noticing the social rituals pulsing through my personal and work life. (Thanks also to our Secretary, Ian Gibson, for his gracious and thoughtful reply to Howard’s speech). For those unlucky enough to have missed the dinner, Howard’s speech is transcribed on pp.4-5.

For some, the work is just getting started when the conference is over! Thanks go to Sunil Savur and Sukhbir Sandhu for their expeditious editing of the conference edition of *Research in Ethical Issues in Organizations (REIO)*. Having enjoyed many of the papers at the conference, I’m looking forward to leafing through the REIO edition. Our relationship with REIO has been a fantastic boon for the AAPAE, and the journal itself is going from strength to strength (see p.9).

Looking to the future, we’re pleased to

announce next year’s conference will be in Sydney, always a popular destination for AAPAE Conferences. Long-time AAPAE member Bligh Grant will be convenor, and the conference will be hosted by the *Institute for Public Policy and Governance*, at UTS Sydney (pp.2-3).

When penning the President’s Reports, I often take a moment to reflect on how applied ethics is looking in Australia and the world. In the last few months, I’ve been lucky to have my work place (at Griffith University, Brisbane) involved in a host of events on ethics and integrity. Griffith recently hosted the *Regional Ethics Forum, Integrity20*, the 2016 *ABEN Conference*, and a *DFAT Australia Awards* program for governance. While the people I have met and talked with are courageous, dedicated, and inspiring, the overall message can seem grim.

Issues of corruption and serious ethical failure increasingly fall in the spotlight, issuing in numerous falls from grace by elected representatives, religious and sporting leaders, and corporate leaders (see also pp.6-7). Yet despite this publicity, and despite the sanctions, the numbers of scandals don’t appear to be diminishing. What does this never-ending and escalating level of ethical failure portend?

Is it possible that we are witnessing an absolute increase in abuse of power and flagrant ethical failures? I do not see that this possibility can be ruled out. Cultures and societies can shift in moral and less-moral directions. Perhaps the prospects created for corruption by the

24TH ANNUAL AAPAE CONFERENCE

To be hosted by the:

**Institute for Public Policy and Governance
University of Technology Sydney**
from **22 to 24 June 2017**

**Conference Convener
Dr Bligh Grant**

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CONFERENCE THEME



UTS:IPPG
INSTITUTE FOR PUBLIC POLICY AND GOVERNANCE

VISITING SYDNEY

You'll find plenty of things to see and do in Sydney. The fore-shores of Sydney Harbour are a natural drawcard with the iconic Opera House and Harbour Bridge as the gateway to the city.

Apart from being a delectable food-lovers paradise, Sydney boasts a wide-ranging cultural life and vibrant cityscape both day and night, with something to see and do for everyone.

For more information visit: www.cityofsydney.nsw.gov.au/learn/about-sydney/tourist-information or www.sydney.com

SAVE THE DATES

- Open now: **Call for papers/abstracts**
- 3 January 2017: **Early-bird registration opens**
- 31 March 2017: **Early-bird registration closes**
- 1 June 2017: **Call for papers closes**
- 22-24 June 2017: **24th AAPAE Annual Conference**

ADVANCE NOTICE

Those wishing to present at the Conference are asked to provide a short biography of around 100 words and an abstract of around 250 words when they submit their paper to the Conference Convener

Send abstracts to:
AAPAE Conference Papers
C/- Dr Bligh Grant
aapae2017@uts.edu.au

When thinking about the fractured
'STATE'

don't forget to think outside of the box.

For instance, when you think about **STATE** of mind – perhaps you think about mental health issues, likewise with the **STATE** of play – perhaps your focus is sports ethics. However, with the **STATE** of Origin, please don't just think about the Blues versus the Maroons or the Cockroaches vs the Cane Toads – your purpose might be to champion the issues surrounding immigration and the plight of refugees – what's their *origin* and why should we recognise it?

The **FRACTURED STATE**, as a central theme, can be applied to almost any situation with a bit of creativity!

{ Conference Website }

www.uts.edu.au/research-and-teaching/our-research/public-policy-and-governance/our-research/conferences/24th-annual#conference-registration

APPLIED ETHICS IN THE FRACTURED STATE

Many traditions of ethical and political writing have defended the concept of the state as the legitimate site of authority and as a key stakeholder in shaping professional codes, governance values, and institutional ethics. Yet this superiority has been increasingly contested. For instance, the concept of ‘government failure’ writ large has questioned the ethical superiority of government and its officers.

This has been joined by arguments that non-state organisations (private corporations), quasi-state bodies (statutory authorities), and professional organisations have the capacity to self-regulate through mechanisms such as Corporate Social Responsibility (CSR), codes of professional practice and, indeed, the sheer virtue of the individuals comprising these organisations.

Yet paradoxically the failure of minimal regulation (the Global Financial Crisis, for example), alongside the apparent effectiveness of the strong state in developmental contexts, have both served as evidence that the state ought to be defended as a distinct source of authority, morality, and ethical practice. At the same time, liberal political theory has consistently argued that the authority of the state ought to be formally or constitutionally disaggregated.

Frequently these arguments are debated in structural and empirical terms. Yet conceived as a series of ethical practices labelled ‘professional’ or otherwise, questions about the source of authority, in liberal and other societies, form an unspoken backdrop to much of the work of organisations and the people that comprise them.

CALL FOR PAPERS . . .

The Conference Committee warmly invites submissions for the **24th 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. As always, the annual conference atmosphere is sure to be one of collegiality and encouragement and a great space for newbie researchers (as well as seasoned presenters) to showcase their work. **The call is out for abstracts and papers related to the central theme and other issues in applied ethics and the professions.** Potential topics may include, but again are not limited to:

- ◆ The limits of authority in plural societies;
- ◆ Corporate Social Responsibility (CSR);
- ◆ The role of statutory organisations and other quasi-state organisations;
- ◆ Issues of professionalism (regulation; closure) in a range of organisations;
- ◆ The state and religion;
- ◆ Policing for the state;
- ◆ Ethics and the economy/state relations;
- ◆ Leadership and governance;
- ◆ The necessity for government in militating environmental degradation;
- ◆ Representations of authority and its contestation in law, science, and art.

An opportunity to be published

Papers presented at the Conference will be invited for submission to the AAPAE’s associated journal, ***Research in Ethical Issues in Organizations (REIO)***. REIO is a peer-reviewed journal, and all submitted papers go through a rigorous double-blind review process to determine suitability for publication. Submission for peer review does not guarantee acceptance for publication.

THE IMPORTANCE OF RITUAL

Howard Harris

This is the note written in preparation for the after dinner address by A/Prof Howard Harris at the 23rd AAPAE conference in Adelaide in June 2016. His actual address followed this general scheme, but was not read from the note, and concluded by acknowledging the sense of belonging and encouragement which Howard has persistently experienced at AAPAE Conferences.

Thank you.

It is a ritual. After dinner speakers tell stories and jokes. I am no good at jokes. The only one I know relies upon a certain ritualised set of words that once ended the ABC News on the radio. It was a very long joke, like the 10 or 15 minute news bulletins, and I can only remember telling it once, to fill in a gap in the program at the high school literary and debating society of which I was then president. A post later held by a more illustrious old scholar, Julia Gillard.

But no jokes tonight. Ritual might be more to the point. What is ritual and is it worthy of more attention than fashion? Confucius thought so. So did many of those who established the Commonwealth of Australia, a reminder of the important Constitutional Convention held nearby in 1897 – the discussions at St Mark's across the road from the oval, the sessions in Parliament House on North Terrace across from UniSA and the railway station.

I have been surprised on the last month or so by the number of times that ritual has come up in events and discussions I have been involved in. I had thought it rather esoteric. Some of you know that I enrolled in a masters degree in theology a year or so

ago. Last year I took a subject about liturgy and worship and wrote a paper for that about the activities and rituals that accompany the rather esoteric event of the making of a bishop in the Christian church. Chris Provis spoke this morning about subtleties, distinctions, nuances. My paper was about that, even more complex as the bishop in question is Indigenous. The paper ended up in a journal. I thought little of it in terms of ethics and ethics was not mentioned in the paper. Yet we have papers in this conference about ritual. I have found others talking about it. So I feel less unusual being interested in it.

***No drawn swords,
military bands, or
lamingtons tonight ...***

Back to the Federation. When I returned to Adelaide after 20 years away I came to live for 30 years in Holder Road, Hove. *Howard Harris of Holder Road, Hove.* Holder was the first Speaker of the Australian parliament, more links with Federation and with ritual – although there were no helicopters then. I had grown up in Adelaide in a little suburb close to Colonel Light Gardens, 4 streets named Ayers, Morgan, Crozier, and Kingston. Ayers and Kingston

will be names well known to those of you from Adelaide, premiers of South Australia, Ayers with a House on North Terrace, Kingston with a town in the South East and a park on the Adelaide beaches. But the ritual of street names. The four Ayers, Morgan, Crozier, and Kingston, were all South Australian politicians, all I think involved in the Federation discussions.

What could be more Australian and part of many ritual morning and afternoon teas than Lamingtons. Lord Lamington, then Governor of Queensland, read the proclamation declaring Federation from a balcony on the Treasury Building in Brisbane – and that's one of the colonial buildings that Bjelke Petersen did not get to knock down.

Swords drawn though in another ritual in Adelaide a week ago. A battalion of the City of Adelaide Regiment exercised its right to pass through the City with weapons drawn. Halted before a Police Commander with sword drawn, the battalion responded that it was exercising its right. It's a reminder of those peculiar things, rules of war, of the distinctions between soldier and civilian, no mere ritual.

No drawn swords, military bands, or lamingtons tonight at Jolley's, but it is a boathouse [restaurant],

THE IMPORTANCE OF RITUAL (CONT.)

a reminder of the rituals of rowing, of school sports, of Adelaide's rowing course in the centre of the city. Which brings me to organisational rituals.

Two which came quickly to mind are Conference dinners and ethics approvals for research. Quite by accident, and in the course of preparing a paper for a chemical engineering conference — with a dinner at the Adelaide Oval — I came across the ethics application which should have been submitted to his university in 1790 by a prominent researcher of the time, Victor Frankenstein. He was, you might recall, about to do some experiments with humans. It all came to a rather nasty end. Mary Shelley in her account of the events doesn't say very much at all about this aspect. Would the research ethics committee, the Institutional Review Board, have

stopped it if there had been one? Is the ethics review an empty ritual? Two hundred years on from Victor Frankenstein's experiments, what monsters lurk in our research laboratories, software houses, or game show episodes?

Not all rituals are empty. Who can you remember, after dinner speakers, at this and other conferences? Politicians, Academics, Imposters, people you'd never heard of (but later turned out to be notable, and later again forgotten — Kerry Chikarovski fits that description I think). I can't recall whether it was at an AAPAE Conference or some other that I heard Campbell McComas masquerading as a professor. The Hobart Conference excelled itself with the Governor and Government House. Last night Mpho Tutu and once again a Governor.

Confucius said it much better than I could, and certainly better than I have done this evening. Some of you heard Chris Provis in the morning. Janine Pierce also spoke of rituals in the Mafia.

Talk to Michael or me about the thought of an issue of REIO devoted to rites and rituals, organisations, and ethics.

The ritual of the formal dinner continues with the arrival of the sweets course, or is it desert? Please continue to enjoy dinner at Jolley's Boathouse and the prime wine and food from South Australia.

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{ WHISTLEBLOWING — HAVE YOUR SAY }

PARLIAMENTARY JOINT COMMITTEE ON CORPORATIONS AND FINANCIAL SERVICES

On 30 November 2016, the Senate referred an inquiry into *whistleblower protections in the corporate, public, and not-for-profit sectors* to the Parliamentary Joint Committee on Corporations and Financial Services (the committee) for report by 30 June 2017. The committee is inviting submissions by **10 February 2017**. The terms of reference for the inquiry and details on how to make a submission are available on the committee's website:

www.aph.gov.au/Parliamentary_Business/Committees/Joint/Corporations_and_Financial_Services/WhistleblowerProtections/Terms_of_Reference

The committee also welcomes submitter's views on the issues identified in the paper on *Corporate Whistleblowing in Australia* released by the Senate Economics References Committee as part of its inquiry into the Scrutiny of Financial Advice which lapsed at the end of the 44th Parliament:

www.aph.gov.au/Parliamentary_Business/Committees/Senate/Economics/Scrutiny_of_Financial_Advice/Whistleblowing_Paper

If you have questions about the inquiry the secretariat can be contacted on +61 (0) 2 6277 3583 or by email to: corporations.joint@aph.gov.au.

THE ETHICS OF YOGA

Josna Pankhania

In the summer of 2014, the Australian Royal Commission into Institutional Responses to Child Sexual Abuse held its twenty-first case study and public hearing. It was the first time the Commission had turned its gaze towards a religious organisation outside the structure of the Church: Satyananda Yoga, and its operations in Australia.

Over the course of several weeks, the Royal Commission heard harrowing testimonies of widespread sexual abuse not only at Satyananda Yoga's Australian base at Mangrove Mountain, but also allegedly at its headquarters in India, the Bihar School of Yoga. The public hearing, which was streamed live online across the world and presented to the Parliament of the Commonwealth of Australia, concluded that the Bihar School of Yoga's response did not properly prioritise the welfare of survivors over the interests of the Satyananda Yoga brand.

The hearing raised serious organisational questions of ethics in yoga. How was it possible for such widespread abuse of power to exist in an environment that professed to offer a retreat for seekers of enlightenment? How could the truth have been kept hidden from the public view for so long? What is the role of its current spiritual head, in addressing the findings of the Royal Commission? What are some of the pedagogical implications?

A history of systemic abuse

The 21st public hearing of the Roy-

al Commission into Institutional Responses to Child Sexual Abuse focused on the responses between 1974 and 2014 by the Satyananda Yoga ashram at Mangrove Mountain in New South Wales, Australia, to reports of child sexual abuse in the mid- to late 1980s.

The Royal Commission heard evidence from 11 adults who reported that they were sexually abused when they were children living at the Mangrove Mountain ashram.



THE HEARING RAISED SERIOUS ORGANISATIONAL QUESTIONS OF ETHICS IN YOGA.

HOW WAS IT POSSIBLE FOR SUCH WIDESPREAD ABUSE OF POWER TO EXIST IN AN ENVIRONMENT THAT PROFESSED TO OFFER A RETREAT FOR SEEKERS OF ENLIGHTENMENT?

Ten of these child residents were female. The Royal Commission also heard that there was a pattern of sexual grooming, which began when the children reached, or were approaching, puberty.

Swamis (master of the self) resident at the ashram during that period stated that they were not aware of the abuse. The Royal Commission heard that the leadership at the Mangrove Mountain ashram seriously lacked insight and awareness of the dynamics of sexual abuse and that, almost four decades later, the same swamis who were complicit to varying de-

grees in the abuse taking place, continued to be focused on blaming the victims instead of taking responsibility. For instance, one swami suggested that the victims were provocative and the other implied that they were venal, and yet another dismissed them as hostile.

Two other initiates with significant power, a doctor and a psychiatrist, did not believe the victims of child sexual abuse who they treated for various ailments related to the abuse. Regarding the psychiatrist one of the survivors confided in, the Commission stated that the disclosure should have raised concern on her part about the potential risk to other children at the Mangrove Mountain ashram.

Significantly, the Royal Commission found that the primary concern of the contemporary senior management of the Bihar School of Yoga in India was in minimising any damage to the reputation and name of Satyananda Yoga.

During the four decades that followed this history of systemic and widespread abuse, the narrative of the administration at the Mangrove Mountain ashram has been that a lone perpetrator of sexual abuse was jailed and was never allowed back to the ashram. Now with the gaze of the world how does the Satyananda movement move out of the ethical morass?

The way forward

The managers of Satyananda Yoga Academy (now called the Academy of Yoga Science) at Mangrove Mountain have sought leadership

THE ETHICS OF YOGA (cont.)

and guidance from the head of Satyananda Yoga. They believe that there may be ‘inconsistency and conflict regarding the interpretation of the standards’ between the Australian and the Indian organisations of Satyananda Yoga, particularly in relation to intimate relationships between people in positions of power within the movement and disciples, and they sought resolution of this matter through open dialogue with Bihar Yoga Bharati. They have also sought financial assistance from the head of Satyananda Yoga with a view to jointly attending to the matter of redress of the victims.

While receipt of the letter has been acknowledged by Bihar Yoga Bharati, to date the head of Satyananda Yoga has failed to respond to the crucial issues related to ethical boundaries around intimate relationships with disciples and the important matter of shared redress.

Yoga pedagogy

Deep seated values that have been held for decades are, however, very difficult to change. Recently, one of the Mangrove Mountain ashram’s directors repeatedly stated in a public speech at the ashram attended by the author, that ‘the harder the guru hits us, the better for our growth’. Such were so tragically the values of unquestioning sur-

render that resulted in grave physical abuse of children being ignored and a veil being drawn over the most heinous sex crimes against young vulnerable people.

The Academy of Yoga Science now has a responsibility to ensure that the curriculum it offers is vast and expansive, and that it is based on sound pedagogical principles that truly respect the dignity of all, including women and children.

Conclusion

The Australian Royal Commission into Institutional Responses to Child Sex Abuse represents a watershed moment in Australian society in its understanding of historical institutional abuse. Positive developments are slowly taking place at the Mangrove Mountain ashram. The process of reparations has started, child protection policies are in place, and clarification has been sought from the head of Satyananda yoga in relation to inappropriate relations with disciples.

Much still needs to be done to make the ashram a psychologically safe place. What remains to be seen is whether the current leaders of Satyananda Yoga in India and Australia will demonstrate the vision and the courage required to engage in the healing and nurturing process of reparations.

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{ BE INFORMED }

The full *Report of Public Hearings Case Study 21* of the Australian Royal Commission into Institutional Responses to Child Sexual abuse can be downloaded from:

www.childabuseroyalcommission.gov.au/getattachment/8c968a34-f97a-4136-af86-b992f119f7cc/Report-of-Case-Study-No-21

For more information about the work of the Australian Royal Commission into Institutional Responses to Child Sexual abuse, visit:

www.childabuseroyalcommission.gov.au/case-study/bc75afe3-4a12-41be-983d-f9db256f6260/case-study-21,-december-2014,-sydney



AAPAE Listserv

If you have any information or notices that you would like us to relay to your peers, please email your request to: info@aapae.org.au.

FOR THE NEXT EDITION OF *AUSTRALIAN ETHICS*

The tentative closing date for submission for the Winter 2017 edition of *Australian Ethics* is 10 April 2017 — All articles, news items, upcoming events, book reviews, interest pieces, etc. are welcome.

GIVING ELDERS THEIR DUE

Researchers continue to report that superior emotional empathy and higher ethical impulses are greatest in the old. For instance, the recent findings of Kahnjani et al (2015), are consistent with existing evidence about the empathetic ways older people react in situations of potential conflict. Examples drawn from previous studies show that, as people age, they are better able to moderate their reactions to interpersonal problems, and older individuals tend to report greater control and fewer negative emotional episodes. Also consistent with the majority of prior studies, older workers appear more 'confident, hopeful, optimistic, and resilient' than their younger counterparts (Peterson & Spiker, 2005).

One novel aspect of the Kahnjani findings is that emotional empathy is often possessed to the highest degree in the oldest band they studied, namely 60 to 80 year-olds.

Governments go to some lengths and offer incentives to encourage employers to engage and retain older workers. In presenting the case, The Australian Commonwealth's 'Investing in Experience' brings together the findings of various studies which show that older workers, (those over 55) outperform their younger counterparts because, generally, they:

- exhibit greater loyalty: are five times less likely to change jobs compared with workers aged 20-24, thus saving money on

absenteeism, training, and recruitment;

- perform at their best for approximately seven hours out of an eight-hour day;
- are the fastest growing users of information technology; and
- are less likely to take days off due to illness or to care for others, and are less likely to experience work-related injuries than other workers.

Ethical and empathetic aptitudes are not noted – neither in government publications, nor, arguably among employers and the employed. Should they not be – considering that these value-adding attributes are indispensable in many occupations and advantageous generally?

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References

- Khanjani, Z., et al., (2015). Comparison of Cognitive Empathy, Emotional Empathy, and Social Functioning in Different Age Groups. *Australian Psychologist*, 50(1), 80-85
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Alan Reddrop

{ BE INFORMED }

Like most developed nations, Australia has an aging population.

In 2016, 15% of the Australian population (3.7 million) were aged 65 and over and the proportion of older Australians is expected to grow to 22% (8.7 million) by 2056 and to 24% (12.8 million) by 2096.

On a positive note, Australia has one of the highest life expectancies in the world and this has been steadily increasing over time, both at birth and at later stages in life.

In addition, 7 in 10 older Australians consider they have good, very good, or excellent health, confirming that ageing can be a positive process, and dementia, depression, and ill health are not inevitable.

How to be better informed

For more information about ageing in Australia, visit the Australian Institute of Health and Welfare site at: www.aihw.gov.au/ageing/about/

The 2013 *Investing in Experience* report by the Commonwealth of Australia can be downloaded from: www.comcare.gov.au/_data/assets/pdf_file/0007/137869/Investing_in_Experience_PDF_1.36_MB.pdf

Age is an issue of mind over matter, if you don't mind, it doesn't matter! Mark Twain (1835-1910)

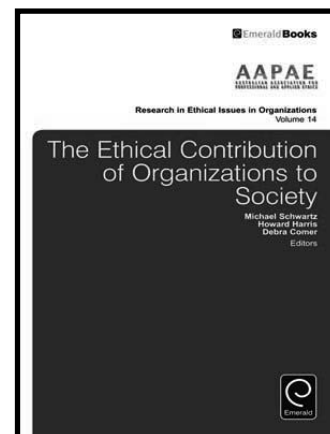
REIO GROWS IN STATURE

EBSCO has recently announced that REIO will be indexed in the Business Source Ultimate and Business Source Corporate Plus databases. It is already indexed in Scopus.

Research in Ethical Issues in Organizations, the journal of the AAPAE, is now included in the ABDC list, making it more relevant to authors whose institutions link output with the Australian Business Deans Council journal listing (ABDC). REIO has a B ranking in the ABDC list.

REIO is also in the ERA journal listing (Excellence in Research for Australia, the official listing of the Australian Research Council). It is also ranked in the Scrimago ranking with the quartile score steadily rising since the relaunch of the title in 2013.

Readership and citation information from Emerald shows that from the relaunch in 2013, at least five articles have been read more than 100 times, some have over 100 citations. Here are three of the most read or most cited papers. The authors come from the AAPAE and the wider academic community; that papers come from conference volumes and the themed volume on moral saints and exemplars.



Cécile **Rozuel** (2014), *Exemplarity as Commitment to the Self: Insights from Spiritual Healers*

Peter **Bowden** (2015), *Ethics across the Organisational Spectrum*

Hugh **Breakey** (2014), *Dividing To Conquer: Using The Separation Of Powers To Structure Institutional Inter-relations*

REIO still needs more papers submitted, more people willing to act as referees to maintain the high quality that brings repeat readership, downloads, and citations, and more AAPAE members promoting REIO as a publication alternative. With ABDC, ERA, and international recognition, REIO is a desirable publication outlet in applied ethics.

REIO 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 organisational ethics and do so in ways that make original and substantial contributions to the existing business ethics literature.

To find out more about publishing in REIO or if you would like to volunteer as a referee, please contact the series editors, Michael Schwartz or Howard Harris, direct.

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INTEGRITY DEMANDS COMPROMISE

Hugh Breakey

Many people think integrity simply means having the courage of one's convictions. We think of people of integrity as being open about their values and consistently acting in line with them, even in the face of social ridicule or threats to life and liberty.

But there is a puzzle here. If integrity simply requires being loyal to, and steadfast about, one's values, convictions, actions, and words, then totally evil people could have integrity. Some philosophers have followed this line of reasoning to explicitly accept – at least in principle – the possibility that a Nazi could have integrity. (See the summary by Cox *et al.*, 2013)

Other philosophers are even more concerned about integrity fomenting anti-social outcomes: In his aptly titled, 'Integrity and Moral Danger', Scherkoske (2010) argues that if we think about integrity as being loyal to one's own values, then, "integrity is itself a source of moral danger: roughly, a person's concern to preserve her integrity threatens to lead her into moral error."

Can this be right? Or does integrity possess qualities – perhaps even qualities of *compromise* – that make it worthy of the social respect and admiration it enjoys?

Acts of integrity

As a first step in considering these questions, we should note that integrity is often located in actions like conscientious objection and civil disobedience.

Conscientious objection stands as one of the most visible displays of integrity, and one where the law explicitly responds to integrity-based concerns. Conscientious objectors publicly stand against, and refuse to comply with, practices that clash with their values.

Yet this stance is an act of principled compromise, balancing personal convictions alongside social values. Conscientious objectors only avoid performing the action itself, usually in a way that allows the practice to continue. For example, conscientiously objecting soldiers publicly withdraw their own contribution to the war effort. They do not attack the state through violence and sabotage.

People undertaking civil disobedience take things a step further. They actually disrupt the practice or violate the law they consider unjust. But rather than breaking the law secretly and to their advantage, they act openly and usually peacefully, drawing public attention to their acts and challenging the law to hold them accountable.

As such, neither practice involves people pursuing their agendas heedless of social peace, the rule of law, and others' rights. Instead, both exemplify a principled middle-ground between loyalty to one's own values, and respect for society.

People of integrity

The link between integrity and principled compromise becomes even clearer when we consider

the people we hold up as exemplars of integrity – think of Socrates, Thomas More, Emmeline Pankhurst, Gandhi, Rosa Parks and Martin Luther King Jr. All of these figures suffered great personal losses for standing up for their convictions.

Yet while they sometimes seemed heedless of their own wellbeing, these figures strove to respect others' lives and freedoms. There are countless cases where such concerns tempered their methods. Consider Emmeline Pankhurst's declaration that she would die for women's freedom, but would not kill for it, and Gandhi's famous halt on the mass disobedience campaign after the Chauri Chaura riots in 1922, where he stood up for non-violence against his own movement.

Indeed, even if we consider those exemplars of integrity whose values led them knowingly to their deaths, we find they worked with and within the systems that executed them.

Socrates chose to drink hemlock rather than flee the Athenian justice that condemned him to death. Yet he submitted to that punishment out of respect for Athenian law – despite his steadfast view that the sentence handed down by the Athenians amounted to a flagrant injustice.

When Henry VIII asked his Chancellor, Sir Thomas More, to support his marriage to Anne Boleyn, More held firm to his religious objections. Yet he attempted compromise after compromise with

INTEGRITY DEMANDS COMPROMISE

(cont.)

Henry. Thomas tried repeatedly to resign his post, and then held his silence, knowing that legally his silence had to be understood as consent. It was only when Henry demanded the Saint swear an oath effectively renouncing the Pope, that Thomas was left with nowhere to turn. He was tried and executed for treason.

These exemplars of integrity did not spurn the societies in which they lived. They wrestled with how to be true to their own values while respecting the moral importance of law, loyalty, and a cohesive society.

Principled compromise and integrity

In a recent article (Breakey 2016), I argue there is a reason why we associate these people and practices with integrity. We recognise integrity in those who make great *personal* sacrifices for what they believe in – not in those who sac-

rifice *others* for what they believe in.

As such, integrity involves fierce loyalty to one's own values – while adhering to moral constraints that prevent the anti-social extremes that such loyalty can otherwise foment. Hard compromises between personal goals and social values turn out to lie at integrity's very core.

This does not mean that integrity demands moral perfection. People of integrity must be trustworthy, committed to personal non-violence, and heed social-decision-making processes (like democratic elections). Within those bounds, however, the person of integrity can be libertarian or socialist, conservative or progressive, egoistic or altruistic, prudish or libertine, devoutly religious or resolutely atheist, scientifically rigorous or romantically aesthetic.

If this is right, then integrity may be more important now than ever. Violent religious extremists and political ideologues offer tantalisingly pure solutions to complex problems. Meanwhile, people wonder whether devout religious convictions necessarily call into question a person's allegiance to modern society.

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THE PRESIDENT'S REPORT (CONT.)

current pressures and opportunities of globalised capital helps explain our situation.

Yet there are other possibilities: Perhaps some parts of each country's integrity systems are actually improving their performance. The institutions that unearth and publicise the problems – such as journalists, social media, watchdogs, and commissions may be working better than ever before. Perhaps all the publicity, the falls from grace, and the occasional criminal sentences are just a stage in the long journey whereby such behaviour is gradually restrained and improved.

But maybe this is too sanguine: Another explanation is that unethical methods and corrupting practices have become so intrinsic to systems that no amount

of public scandal and criminal sanction can deter them. For example, if to finance an effective election campaign requires soliciting millions of dollars in corporate and institutional donations, then a necessary part of getting a seat at the table would involve acquiring a serious conflict of interest (i.e., to reward campaign donors with favourable access, hearings, and decisions in the future).

I do not know the answer to these questions, but one way or another they all mount substantial challenges for those trying to improve ethics and governance in the 21st century.

Regards,

Hugh

Happy
Holidays

'Making the right moves ...'

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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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