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Professional & Applied

- ◆ BUSINESS
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- ◆ PUBLIC POLICY
- ◆ PUBLIC SECTOR
- ◆ SOCIAL WORK
- ◆ TEACHING

Welcome one and all to the Summer edition of *Australian Ethics!*

The themes of this issue are of freedom and responsibility. Theodora Issa tackles the tension between these valuable moral qualities head on in her article, while I consider the moral responsibility of the Australian Government for the current bushfire crisis, in the context of its climate policies.

In an intriguing article, Greg Latimore considers the moral responsibilities of human resource managers, and the ethical difference between valuing a person for what they are rather than what they can do.

At the business end of moral responsibility, Roz Bliss turns to very practical tools for answering to both organisational and personal responsibilities, providing a valuable breakdown of how bespoke ethical decision-making guides can be developed for specific workplaces.

In other contributions, Peter Bowden describes the joys of old age, and Howard Harris gives a terrific account of the mutually beneficial relationship between the

AAPAE and our partner journal REIO.

Of course, the big news in every Summer edition of *Australian Ethics* is the information on the upcoming AAPAE Conference.

The 27<sup>th</sup> Annual Conference of the AAPAE will be hosted by the *University of New England*. The theme is a very relevant one in the information age in which we live: *Who's watching? Surveillance, big data and applied ethics in the digital age.*

The immediate thing to note about the conference is the date—in 2020 the conference will be held in September rather than our normal June/July slot. The reason for this is the destination! Armidale is a very beautiful town, but in Winter it gets extremely cold. By September the climate will be altogether more hospitable. So if you are planning to attend, do make sure you start thinking about your availability during this period, as it won't necessary line up nicely with university Semester breaks.

Looking forward to seeing you all there!

**Hugh Breakey**  
President, AAPAE

27<sup>th</sup> Annual Conference hosted by the **School of Humanities, Arts & Social Sciences** at the **University of New England**, Armidale NSW

## Who's watching?

Surveillance, big data and applied ethics in the digital age

**Wednesday, 9 September to Friday, 11 September 2020**

Wednesday, 9 September will begin around 5pm with a Welcome Event

The conference will conclude around 4pm on Friday, 11 September

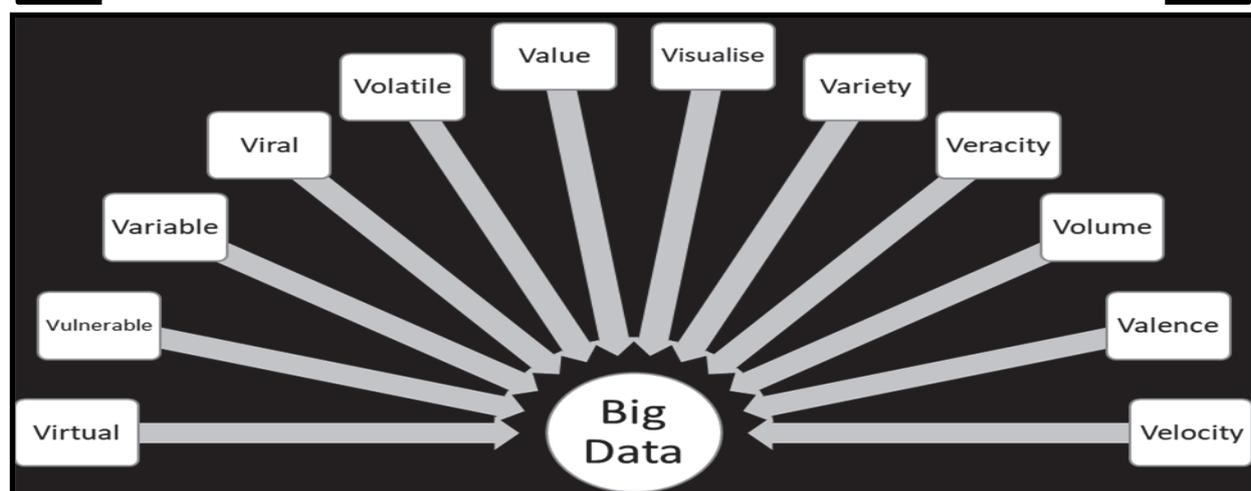
Over the past 20 years, large institutions—be they corporations or government agencies—have developed, via the collection and use of big data sets, a remarkable ability to track and predict individual and group behaviours. The techniques are impressive and, furthermore, give rise, especially in the health arena, to many potential benefits. At the same time, there is growing unease about both (i) the surveillance this seems to involve and (ii) the growing potential for extensive manipulation of the public at large.

In this conference we would like to explore, amongst other issues in professional and applied ethics, the ethical implications of Big Data for us as a society and for professionals working with such data sets.

- ◆ What, if anything, is wrong with Big Data? Are there genuine reasons for concern?
- ◆ Does Big Data represent an unacceptable form of surveillance that threatens our freedom in a significant way?
- ◆ What obligations might professionals working with Big Data have with respect to the obtaining of such information and the use to which this data is put?
- ◆ From a historical point of view, what distinguishes this system of data collection from earlier systems of collection? Is there something morally significant about any such differences?
- ◆ What limits might there be to the collection of such data?

For further information contact:

Professor Adrian Walsh on [awalsh@une.edu.au](mailto:awalsh@une.edu.au)



GETTING TO  
ARMIDALE

**A**rmidale is located in the New England North West region on the northern tablelands of the Great Dividing Range, 569 kilometres north-west of Sydney.

**Train**—The Armidale XPLOER runs daily from Sydney to Armidale.

**Coach**—**New England Coaches** offer return services to Brisbane, Coffs Harbour and Tamworth. **NSW TrainLink** offers coach services

between Armidale, Tenterfield, Gilgai including stops in between.

**Fly**—**QANTASLink** and Regional Express Airlines (**REX**) operate multiple flights weekly out of **Sydney**, while **Fly Corporate** provides daily weekday flights to/from **Brisbane**.

**Self-drive** is also always an option.



ARMIDALE

For more information about Armidale (and the New England region, see: <http://www.armidaletourism.com.au/>

**Draft program**

*Welcome Event and Registration—5pm  
Wednesday 9 September*

*Conference Program, including AAPAE AGM—  
Thursday 10 to Friday 11  
September*

*Conference Close—4pm  
Friday 11 September*

une  
University of  
New England

VISITORS

<https://www.une.edu.au/info-for/visitors>

**Who's watching? Call for papers now open**

The AAPAE Conference Committee warmly invites submissions for the 27<sup>th</sup> 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 one of collegiality and encouragement, and is a great space for newbie researchers (as well as seasoned presenters) to showcase their work.

**Everyone is encouraged to submit their papers to a Special Issue of the journal, *Research in Ethical Issues in Organizations*, which will feature a selection of papers from the conference.**

For further information, contact **Professor Adrian Walsh** on [awalsh@une.edu.au](mailto:awalsh@une.edu.au)

**Best PhD paper presented at the Conference**

First prize will be an award for **A\$500** and second prize **A\$250**

Submission deadline for full papers: **TBA (Late July 2020)**

For further information, please email: [info@aapae.org.au](mailto:info@aapae.org.au)

## VALUABLE OR VALUED: RECONCEPTUALISING THE HUMAN IN HUMAN RESOURCE MANAGEMENT

Greg Latemore

Greg is a PhD candidate at The University of Notre Dame Australia is currently awaiting the outcome of his thesis examination. His research is a theoretical monograph in the domain of ethics and human resource management (HRM) with the topic: 'From valuable resource to valued person: Ontologies of HRM'. While acknowledging the rich HRM and strategic HRM (SHRM) traditions, his thesis suggests a more person-centred conceptualisation of the human resource. This article briefly summarises his research, and invites other ethicists and scholars to contribute to the conversation as the HRM tradition continues to evolve.

**M**y research acknowledges the inherent tension in the HRM narrative between 'moral value' and 'economic value' identified by Paauwe and Farndale (2017). Similar to other scholars, I suggest that the HRM discourse needs to be more careful when theorising about the 'human' in HRM. Further, I support the endeavour that "taking up research of and the search for the 'meaning' of the 'H' in HRM [is] a core task for the 'discipline'" (Steyaert & Janssens 1999, p. 194).

Ontology refers to the nature of being and HRM scholars and practitioners alike should be aware of the language we employ within the discipline as it signals our ontologies, our assumptions of human nature, and how we understand people ought to be treated. The frequent mantra that 'our people are our greatest asset' does not necessarily help to present a view which is respectful of human dignity. The casualisation of the workplace and the rise of the 'gig' economy also seem to assume an economic environment where people are able to be treated as tradeable, individual commodities.

Numerous critical scholars have been concerned about the dan-

gers of commodification, instrumentalisation and reification in the HRM discourse. The resource-evaluative-maximiser-model [REMM] (Jensen & Meckling, 1994) of *homo economicus*, 'economic man' [sic] underpins an assumption of human nature where humans are merely acquisitive, selfish, resource maximisers. A contrary view is now being suggested where humans are regarded as being co-operative and generous by nature, connected within their communities, and not just resource-seeking isolated individuals. Rather, we exist in relationships reflecting an ontology akin to the African concept of *ubuntu*, 'I am because we are' (Gade, 2012).

Like other scholars, through my research I seek to restore the human to HRM. The virtues of humanistic management are therefore affirmed, and a person-centred refinement to HRM theory and practice is promoted in this research.

The philosophy of Jacques Maritain (1882-1973) has been employed as a 'lens' to inform the HRM discourse. Maritain was a French philosopher who was involved in articulating the theory behind and in the promotion of the 1948 UN Declaration of Hu-

man Rights. His philosophy proposes an integral humanism which emphasises the person and the common good.

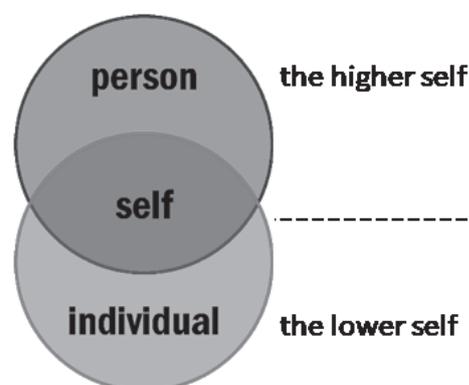


Figure 1: Conception of the 'Self' (Latemore 2019 after Maritain 1947)

Maritain's view is of a functional, civil society characterised by freedom and self-determination. Using the example of a beehive, Maritain points out that bees exist to serve the hive: instead, he proposes that the benefits of citizens' efforts should flow back to them as well, rather than the State being the main beneficiary of their contributions. Similarly, later HRM and strategic HRM scholars are reinforcing a multi-stakeholder view of the human resource where the efforts of those who do the work of organisations should flow back to them and not only to their employers.

(Continued on page 5)

**VALUABLE OR VALUED:  
RECONCEPTUALISING THE HUMAN IN HRM (CONT.)**

(Continued from page 4)

Maritain challenges the romantic ideal of a heroic, isolated individual by presenting a view where the person is the higher self ('giving itself') and the individual is the lower self ('to grasp for itself') as summarised in Figure 1 (see p. 4).

My research applies Maritain's philosophy to the HRM discourse, and considers to what extent the person has been conceptualised throughout its tradition from the pre-HRM era (scientific management and the HR 'school') to HRM, SHRM, sustainable HRM, 'green' HRM and workplace spirituality.

**The Proposed Contribution**

Through my research, I seek to contribute to the HRM discourse by highlighting the resource-centred conceptualisation in HRM, and to suggest a more person-centred approach to understanding the human asset (as shown in Figure 2 below).

Those who do the work of organi-

sations are to be affirmed as equal partners with employers to foster a common good which is characterised by well-being for all stakeholders. The very nature of organisations is now being re-considered beyond financial gain for shareholders in favour of multi-stakeholder outcomes such as societal and ecological flourishing.

**The Invitation**

I invite other ethicists and scholars of HRM to contribute to the evolving HRM tradition by challenging the dangers of instrumentalisation and commodification in HRM, by supporting a more person-centred viewpoint of the 'human resource', and by helping to explore the implications of what that might mean for HRM practice.

**Conclusion**

As an Australian practitioner of some 40 years in the HRM profession, I am concerned with how people are being treated in organisations. Words do matter, and how the 'human' is being understood and expressed within the

HRM narrative is a driver of such treatment.

My thesis suggests this approach to balance a viewpoint where people might only be "valued, not for what they are but for what they do or what they have—for their usefulness" (Merton, 1966, p. 282). Restoring the human to HRM and affirming the uniqueness of each person who does the work of organisations is indeed a worthy endeavour.

**Selected References**

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Steyaert, C. & Janssens, M. (1999). Human and inhuman resource management: Saving the subject of HRM, *Organization*, 6(2), 181-198.

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

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		<b>Utility</b> (valuable)	<b>Dignity</b> (valued)	
MACRO- FOUNDATIONS	WEALTH-CREATION (End)	Human Capital	Community	Common Good
MICRO- FOUNDATIONS		Individual	Human	Person
		<i>Strategic Perspective</i>	<i>Humanistic Perspective</i>	<i>Personalistic Perspective</i>

## DECISIONS, DECISIONS—WHICH BUSINESS ETHICAL DECISION-MAKING MODEL WORKS FOR ME?

Roz Bliss

Employees everywhere are doing more with less. Increased pressures to achieve goals, budget cuts, fear of layoffs, coupled with external pressures of an economic uncertainty and high unemployment creates an environment of increased risk taking and opportunities for unethical behaviours. Compliance and ethics professionals work hard to communicate and train on 'hot topics' but, as we all know, we can't be all places at once at all times.

An ethical decision-making model is a tool designed to help employees make the proper decision when the right choice is not obvious. An initial internet search on this topic reveals hundreds of options, both academic and industry specific. From a business perspective, how do you identify, customise and socialise a model that is easily identifiable and effective?

Brevity is an important aspect in choosing a model. While pages of explanation and insights can be useful, employees faced with an ethical dilemma, where the answer is not obvious, often need prompt and efficient solutions to resolve challenges. A company model needs to be accessible, easy to follow and provide consistent and reliable results.

Frameworks for ethical decision-making generally contain a three-step process: clarification, analysis

and implementation (including reviewing the outcome). Each section needs to be methodically completed to reach a final decision.

### Clarification

Employees know when something just doesn't seem right. It may be an initial gut feeling or just a general feeling of unease or distress. Perhaps they remember something from past training or their company orientation that triggers this sense of discomfort. In most cases there is an obvious answer. The ethical decision-making model is designed to assist when the solution is not readily apparent.



The first phase assists the employee with understanding and defining the nature of the situation they are faced with. Think of this as the start of a decision tree. What is the root of this challenge? Employees need to gather the pertinent information and ask themselves basic questions—is there a legal or regularity concern? Does the dilemma conflict with company policies, standards

or values? An affirmative answer to any of these questions allows the employee to bypass the analysis phase and go directly to implementing a solution.

### Analysis

In this second phase, analysis, the goal is to encourage employees to examine and identify possible alternatives. This action is a self-examination and introspective by nature. The considerations include stakeholders who may be affected or impacted by the decision. Perhaps the most poignant concern is the classic 'headline test'. How would this employee feel if their decision was made public, perhaps on the front page of their local newspaper? What would a reasonable person think about this decision, how would they explain it to their manager or family?

In most cases, there are viable alternatives based on stakeholder priorities. There may be multiple considerations with varied outcomes. Employees need to examine each scenario and determine which option they believe would cause the least harm or greatest good (and is the right thing to do).

### Implementation

Arriving at a correct conclusion is futile without implementation. It takes courage to take the next step to do the right thing. Employees need to feel safe from retribution and retaliation. Written codes, policies and procedures are required and continued communi-

**DECISIONS, DECISIONS—WHICH BUSINESS ETHICAL DECISION-MAKING MODEL WORKS FOR ME? (CONT.)**

*(Continued from page 6)*

cation and training need to be in place to reinforce these messages. Company messages should foster an open-door policy and encourage employees to bring issues forward to their managers, higher-level managers, ethics office, human resources, legal department and/or company whistleblowing hotline.

**Developing the right model**

Identifying the appropriate questions and guide for your company's model depends on the ethical culture and requirements of your organisation. It is helpful to brand your model with an easy to remember logo or visual depiction. Northrop Grumman Corporation, a U.S. based global defence contractor, uses a JIC – Just In Case model for their 85,000 employees. This model was designed using the JIC acronym for the Judgment, Introspection and Courage phases of their decision-making process.

**Customising the model to your company**

Company cultures are varied and unique. Creating a successful ethical decision-making model requires viable input from employees, as well as other stakeholders. In the case of the Northrop Grumman model, focus groups were conducted at various levels of the organisation to solicit feedback and determine levels of commitment to using this tool. Originally, the JIC model phases were Judgment, Intention and Courage.

However, feedback from employee focus groups suggested that even the best of intentions may lead down the wrong path. Hence, the model was changed from Intention to Introspection.

**Socialising the model**

Annual and refresher training provides opportunities to socialise your company's ethical decision-making model. Brochures, wallet cards, calendars and give-ways are additional methods to raise awareness of this tool. However, it takes more than simple awareness to integrate this methodology into your ethical culture. Manager training and interactive group meetings help bring this model to life. It is helpful to introduce this model using real life examples from the workforce. Allow employees to role play using these scenarios to work through the various stages of the model. The ever-changing nature of ethical dilemmas provides continual fodder for ongoing discussions.

Remember, an ethical decision-making model is just a tool to help employees make the right decision. It does not replace frequent and robust ethics and compliance programs, training and communication. It's just another tool in the belt to help build a strong and successful program!

**Roz Bliss**

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URL: [www.ngc.com](http://www.ngc.com)

**JUDGMENT**—*In the judgment phase, the goal is to understand the nature of the ethical dilemma you are facing. ... This phase encourages you to recognise and define your feelings of unease in order to facilitate a resolution.*

**INTROSPECTION**—*The goal of the introspection phase is to self-examine the many pathways to making the right decision. Think about your thoughts and the motives of your action. ... Consider as many alternatives as you can; sometimes the best solution is not the most obvious one.*

**COURAGE**—*The courage phase is where you bring the issue forward and seek guidance despite possible opposition. ... Acting in accordance with company values will give you the support you need to proceed with confidence.*

## BUSHFIRES, CLIMATE CHANGE AND MORAL RESPONSIBILITY

Hugh Breakey

The recent bushfire crisis has seen the Australian government under fire for its longstanding policies—arguably, its lack of policies—on climate change. But is the government morally responsible? While the focus for this question is normally on emissions, there are five types of influence the Australian government wields over global climate change:

1. Most obviously, Australia can reduce its own greenhouse gas (GHG) emissions. Australia emits a small, but nontrivial, amount of total human-caused GHG emissions (a little more than 1%);
2. It can reduce or conditionalise its export of fossil fuels (i.e., coal) to other countries, making these resources less easily available and potentially more costly—helping prod the uptake of renewable energy sources by other countries.
3. It can reduce or conditionalise its importation of goods and resources whose production and transport involved high GHG emissions.
4. It can create, either directly through funded primary research, or indirectly through incentivisation of entrepreneurs via its climate policies, improved green technologies—potentially empowering all nations to improve their GHG footprint.
5. It can through its behaviour and example positively influence the behaviour of other countries and their own policies across the above four levers of change.

The final policy lever is worthy of note. Since the inception of the Intergovernmental Panel on Climate Change (IPCC) through to its voluntary targets made under the Paris Agreement, Australia has consistently been a climate laggard—avoiding or diminishing onerous international commitments so far as possible. Since a non-warmed climate is a public good that requires contributions from every nation, laggards present a serious problem. Here, as elsewhere, non-contributors fuel tragedies of the commons because no-one has reason to act when others will just free-ride on their efforts. For this reason, this last factor has a ‘wild-card’ quality. It’s hard

to predict the wider influence Australia might have had if it was an exemplar rather than a laggard.

All that said, it remains the case that Australia is just one country. It’s unlikely (though not impossible) that its policy-making across these dimensions would have made a tangible difference to current global GHG levels—and therefore to the lengthy hot and dry climate conditions fuelling the bushfire crisis.

Does this lack of tangible causal impact absolve the government’s moral responsibility? While it did not cause the current bushfire crisis, it remains true that it failed to do its fair share to combat one of the foreseeable drivers of the crisis. More serious again, there is no reason to believe that the current heat and drought are one-off occurrences, but rather that, as predictable consequences of climate change, they will continue long into the future. In my view, this is where the deeper responsibility lies.

Because of Australia’s poor action over the last few decades, Australia is in a poor position to turn things around domestically. Like a large ship that can only be steered slowly, governments, economies, industries and technology all have institutional momentum. But recent years have not been used to take the sustained consistent actions that would have seriously begun that change of direction. As such, it may be that the most worrying effects of Australia’s poor performance on emissions is not that it has been poor in the past, but it has placed itself in the position where it will struggle not to be poor for the foreseeable future, because the type of actions to bring us from emissions laggard to emissions exemplar, and to create scalable exportable technologies, now cannot occur without enormous disruption and economic cost.

### Dr Hugh Breakey

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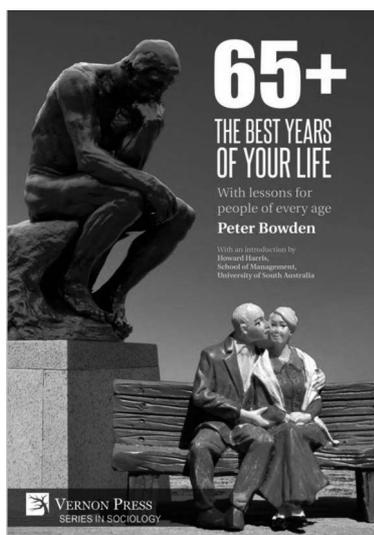


## THE JOYS OF OLD AGE

Peter Bowden

Early in 2019, a long-time supporter of the AAPAE, Dr Peter Bowden, published a book  
***Sixty Five +: The Best years of your life***

For this book, I set about asking around 150 Australians over the age of 65 in the Eastern Australian states whether they preferred life now to life before they were 65. A majority said yes and gave their reasons. I then combined these reasons with everything I could find that was written on old age—from the philosophers of 2,000 years ago, to the modern-day positive psychologists. Our old age is a topic that has fascinated the world's writers over many, many years. Hopefully, the book has captured that wisdom of the centuries. The reason for writing the book is that many writers have said that old people suffer from depression. I did not believe it, so set out to find out everything I could about old age and happiness.



The reason most people said they liked their old age was that they were free. As one respondent put it, “If I get up in the morning, and then decide that I am not yet ready to face the world, I can go back to bed”. Many other reasons were offered, such as the freedom to travel—an unexpected answer but, nevertheless, the second major reason Australians enjoy their old age.

The subtitle for the book is ‘with lessons for people of all ages’. I found that the explorations of reasons for happiness in old age also covered every age. I give you the more significant of those reasons. Above all is the need to have some activity that is important to you. It can be anything, from writing letters to the newspaper, to long walks in the country. As mentioned above, for many people, it is travel. An overriding interest is curiosity.

I started work on the book not that long after I turned 65. It took a couple more years to research and write, and even longer to find a publisher. I am now in my early eighties and want very much to research and write a second edition. There are two

reasons. First, I’m curious to know if Australians are unique in believing that the best years of their life began after 65. I have friends in the United States who put out my questionnaire to those in their address book who were over 65. In France, on a cruise out of Bordeaux, the purser, who had worked in a French restaurant in Sydney, permitted the same survey. In both cases, the answers came back that life is not better in old age, with one French woman lamenting “Everybody knows that your older years are the worst in your life”.

Both surveys covered about a dozen people; not big enough a sample from which to draw a valid conclusion. **I desperately want to survey at least 150 Americans or 150 Frenchmen (or people from other parts of the globe), to find out whether in fact they are less content with life after 65.** If any reader is willing to take on these surveys, I would love to hear from you.

The second reason is that at 84, the ills of old age start to descend. The question remains—Is life after 85 still the best years of your life? The answer that will come up in the second edition is most likely no, they are not. But you cannot turn back the clock, so going back to 65 is not possible. These years can still be very happy years, however. Two approaches are possible, and will be set out in the second edition. One is a commitment to stoicism. In short, to grin and bear the ills of old age, even the final illness. The second is to be still engaged in an activity, or activities, that you find absorbing. For this oldie, it is researching and writing the second edition of *Sixty-Five +*. Or maybe a new book: *85 + Still the Happiest Years of your Life*.

**Dr Peter Bowden**Email: [peterbowden@ozemail.com.au](mailto:peterbowden@ozemail.com.au)Amazon: <https://www.amazon.com/65-Best-Years-Your-Life-ebook/dp/B07NYBGZXL>

## WITH FREEDOM COMES GREAT RESPONSIBILITY

Theodora Issa

Freedom that we pride ourselves on practising, is an expression that we use frequently in our day-to-day life, at home, or at work; yet have we ever asked ourselves what does 'freedom' mean, and does it have any rules or regulations?

So, what does 'freedom' mean? The dictionary (Lexico, 2020) definition provides us with some pointers:

- ◇ Freedom means: the power or right to act, speak or think as one wants.
- ◇ Freedom also means: the state of not being imprisoned or enslaved.

Without a doubt, the above can be interpreted to mean human beings have the right to think, speak and act as they want, and not to be threatened by any form of imprisonment or enslavement.

Freedom has been and continues to be an issue of interest and debate. The teachings of many religions and ideologies dictate that human beings have been created with the freedom of will or what is referred to as 'free will', which should be practised within boundaries that are derived from old teachings (e.g., the Ten Commandments, the Sermon on the Mount etc...).

For instance, Judaism and Christianity relate freedom to serving others, to liberty, to the independence of the spirit to believe, while Buddhists believe in 'free action' but have no firm concept of 'free

will'. Hinduism also has teachings regarding freedom, giving its followers the freedom to choose their gods. Shintoism teaches 'freedom of religion'. Sikhism allows individuals complete freedom to choose their spiritual path, and Islam considers freedom a natural human right.

Undeniably, it is beautiful to be free, it is one of the fundamental rights of humankind. However, when we monitor and reflect on the actions of other people as well as ourselves, or the events taking place around the globe, these actions might not always lead to liberty. We can feel that humans are really exercising this gift of power in acting, speaking and/or thinking freely as they want, yet without consideration for others—practising their right to be free or having freedom but forgetting the other side of the equation which is their responsibility to others.

Freedom as a right comes with both responsibility and accountability, and a privilege or right any individual has must be accompanied by responsibility and accountability. Thus, individuals need to act with reasonableness towards others when exercising their right to be free. In addition to responsibility and accountability, and most importantly, is the obligation to maintain respect for others whose own freedom may be negatively impacted when we exercise our right.

It is disturbing to witness some

individuals confusing freedom with liberalism, and there seems to be those who consider that abiding with the ancient wisdom is unacceptable, rejecting any need to obey laws or the morality of being free. In this regard, let us take for example the 'freedom of speech'. Some individuals champion their own definitions and interpretations to the world from behind a fake social media profile, and respond aggressively (often taking a personal tone) to any idea that might come as a rebuttal to their opinion. This aggressive response which, unfortunately, is often confused with and misunderstood as 'freedom of speech', may lead to silencing or alienating others who have different opinions, effectively turning our global society into a polarised or one-sided society, as those who have different opinions are silenced by fear of being smeared. Being free does not give us the right to be impolite, disrespectful, or dismissive of other people even when we strongly disagree with these individuals' points of view or beliefs.

Such disrespectful action has become easier with the use of technology and the social network—where individuals engage in discussions behind a fake profile and exert every effort to silence the other party, even going beyond what their 'freedom' gives them as a right, attacking the integrity, the personality, and even destroying an individual through verbal

*(Continued on page 11)*

## AAPAE AND REIO—A VALUABLE PARTNERSHIP

Eight years ago, the AAPAE decided to make *Research in Ethical Issues in Organizations* its official journal. The relationship has been mutually beneficial.

The AAPAE has found a reliable outlet for papers from its conferences. There have now been seven 'conference issues' of *REIO*, and publication has come promptly after the conference, almost always in the year after the conference has been held. That has been a benefit for Australian scholars seeking to have work published promptly. *REIO* has also published articles by practitioners, helping the AAPAE to achieve its aim of engagement with practitioners and the community. In the ten most recent issues there have been contributions from thirteen practitioners, from Australia, the US, the UK, Switzerland and the Netherlands.

The work of Australasian scholars has found a national and international audience through *REIO*. *REIO* is published by the large, UK-based publisher Emerald, and papers and chapters published in *REIO* are included in Emerald databases and become accessible electronically. People do find them and read them; many pa-

pers have had over 100 readers. You can't get cited unless someone finds your work and reads it. Emerald was crowned Academic, Educational and Professional Publisher of the Year at the 2019 British Book Awards.

The conference volumes have provided an opportunity for Australian (and New Zealand) scholars to gain editorial experience, working with an established publisher to manage peer review, selection, get on top of the formalities and produce the conference issue.

Through peer review and membership of the Editorial Board, *REIO*, the AAPAE journal, provides a service to academia and an opportunity for individuals to gain experience and to contribute to the discipline and profession. *REIO* has benefited from the skill and experience of the editors chosen by AAPAE for the conference volumes.

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## WITH FREEDOM COMES GREAT RESPONSIBILITY (CONT.)

(Continued from page 10)

and written attacks.

Keep in mind that any right we might be privileged with, comes attached to obligations and here

freedom comes coupled with the obligation to respect others and be sincere in the way we deal with other people. We need to remember, as my father always repeats to me 'our individual freedom

*REIO* deals with current, topical issues—the Global South, ethics in a crowded world and in the fractured state, visual ethics, responsible leadership, fiction and the relevance of organisations to ethics. In part that is an indication of the relevance of AAPAE conference themes, in part of the themes chosen by the series editors, Michael Schwartz and Howard Harris.

Published twice a year since its relaunch with volume 8 in 2012, *REIO* boasts over 160 articles and reviews. The agreements signed in 2011 between AAPAE, the publisher Emerald, and the series editors have stood the test of time, bringing benefits to the Association, Australian scholars and practitioners, and to *REIO* and its publisher.

*Declaration of interest:* Howard Harris is a contributor to *REIO* and is co-editor of the series.

### *Want to know more about publishing in REIO?*

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ends when others' begins'.

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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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