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Welcome to the Summer Edition of *Australian Ethics*!

This edition covers a dazzling array of intriguing and important moral themes.

James Page asks *Does the internet know everything?* He observes the various topics and voices the internet struggles to appropriately cover: the non-literate, the non-recorded histories, voices from the Global South. More deeply, he considers whether the internet's preoccupations can distract us from more substantial questions about who we are as individuals, and the pursuit of self-knowledge.

As a wonderful follow-up to James' thought-provoking article, the question about the internet's knowledge gaps was put to the internet itself (well, to ChatGPT3.5). Its answer may surprise you!

Next, Charmayne Highfield questions how cashless we should become. There are genuine benefits for using online technologies for our transactions, but there are also costs that demand our consideration. Cashless economies can carry personalised and private information about us, they can cause inequities for those unaccustomed to using technology, and they make debt creation worryingly easy.

Alan Tapper reflects on moral maxims—those little quotes we all know and say to remind ourselves or others of relevant moral principles and virtues. While he has a collection of almost 300 (!), in his piece Alan provides us with a fascinating selection sorted across eight categories, including justice, charity and prudence (with a bonus category of cynical but hilarious 'anti-moral' sayings).

Finally, Theodora Issa draws on the ethical writings of the 10th Century Syriac philosopher Abu Zakariya Yahya ibn Adas as she reflects on the current morals of life in Australia. Theodora explores his theory of human nature, and the need to properly balance our competing internal forces to achieve a truly ethical character.

Make sure also to check on the articles on the 2024 AAPAE Tertiary Ethics Olympiad, Research in Ethical Issues in Organisations, and the Journal of Global Ethics.

Planning is still going on for the nature and makeup of our 2024 Conference. Make sure you stay tuned to our email communications and LinkedIn feed for updates! <https://www.linkedin.com/company/australian-association-for-professional-and-applied-ethics/>

Best wishes for 2024!

Hugh Breakey

Professional
& Applied

- ◆ BUSINESS
- ◆ EDUCATION
- ◆ ENGINEERING
- ◆ ENVIRONMENT
- ◆ LAW
- ◆ MEDICAL
- ◆ NURSING
- ◆ POLICE
- ◆ PUBLIC POLICY
- ◆ PUBLIC SECTOR
- ◆ SOCIAL WORK
- ◆ TEACHING
- ◆ TECHNOLOGY

THE AAPAE TERTIARY ETHICS OLYMPIAD

Hugh Breakey

The **first ever AAPAE Tertiary Ethics Olympiad** took place in October 2023. While this was the first Olympiad explicitly branded with the AAPAE name, it is the second time (the first being in 2022) the Ethics Olympiad event has been opened to teams from universities.

For those unfamiliar with the event, the Ethics Olympiad brings together teams of three to five ethics athletes ('eth-letes!') from different universities (with some universities fielding two teams). In each heat, a team is asked to consider an ethical question arising in a case study. The teams are supplied with a document detailing the many case studies beforehand, which they have studied and discussed. In the heat, one of those case studies is used, and the team is presented with a previously undisclosed ethical question about that case. The team-members must develop an answer to the question, and then provide ethical arguments supporting that answer. Then, the other team fashions a reply, and a structured discussion and question-and-answer period ensues.

The teams are scored according to set criteria which reward clear, concise, respectful discourse. At the end of the day, scores are collated, and teams are awarded Gold, Silver and Bronze medals based on the scores. All participants receive a certificate with the winning teams getting medals. The Ethics Olympiad aims to provide participants with a unique and rewarding experience as they engage with other tertiary students from throughout Australasia in a format that promotes civil, critical and collaborative discourse.

Having watched and judged the last two Tertiary Olympiads, the thing that I love about the event is how respectful the deliberation is, and how much this impacts on the discussion's philosophical quality. When students know that they will be scored on responding thoughtfully and sensitively—rather than aggressively and dismissively—to other students' arguments, they demonstrate impressive capabilities to listen carefully and respond fairly to others' views.

From surveying the quality of arguments in social media, political debate, and most opinion writing in major presses, it is easy to get the impression that arguing well is a lost art. Too often, arguments are riven with straw person fallacies, ad hominem, rampant confirmation bias, and rhetorical point-scoring. But the Ethics Olympiads show that if people are put into structures that reward constructive argument rather than outrage, they can become models of exemplary argument.



In the event, there were seven teams competing. ANU (Green) was awarded the Gold medal, Macquarie University (Blue) the Silver medal and ANU (White) received the Bronze medal. Several other teams got honourable mentions. Congratulations to all the teams for a terrific day!

Thanks to the judges for their contributions to the day—and especially to Matthew Wills who administers the event.

Are you working or studying at a university in 2024?

Would you be interested in competing in, or being the 'coach' of a team competing in, the 2024 AAPAE Tertiary Ethics Olympiad? The exciting event will be held over Zoom in late 2024. If you're interested, you can visit www.ethicsolympiad.org for more information. Or feel free to email me (h.breakey@griffith.edu.au) or Matthew (ethicsolympiad@gmail.com). We'd love to see you there!

SAVE THE DATE: THURSDAY, 10 OCTOBER 2024

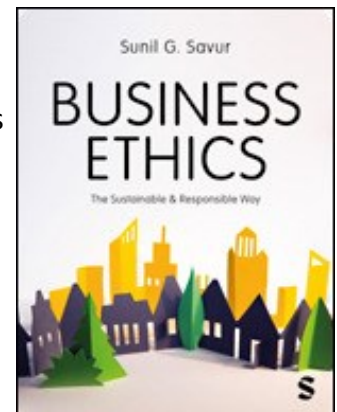


The **AAPAE Ethics Olympiad** will be held via Zoom on the 10th of October 2024. Graduate and Undergraduate University students are invited to enter teams to represent their tertiary institution. Any tertiary institution can participate, but there is a maximum of two teams from each institution allowed to enter. During the day, all will be involved in a series of three heats where they will be scored according to set criteria that rewards, clear, concise, respectful discourse around interesting ethical cases. Gold, Silver and Bronze medals will be awarded to the top three teams. For more information, visit: https://ethicsolympiad.org/?page_id=1458

Business Ethics: The Sustainable and Responsible Way provides a fresh, contemporary, and hands-on approach to business ethics, emphasising practical skills for both undergraduate and postgraduate students. This engaging text is supported through a rich array of short and long case studies from across the globe. Accompanying questions also encourage reflection and the skills needed to apply theory to real-life scenarios, as well as online resources and teaching guide.

Dr Sunil G. Savur at the University of South Australia, Adelaide.

<https://uk.sagepub.com/en-gb/asi/business-ethics/book281457>



CONGRATULATIONS TO DR JAMES PAGE

Congratulations to AAPAE member Dr James Page for recent recognition by the International Human Rights Arts Movement, with an Honourable Mention in the Art of Unity Creative Awards, for the creative non-fiction “Ambush”, jointly authored with Mr Sagamba Muhira. The piece tells of an incident in the Democratic Republic of Congo, during the Congo Wars. The International Human Rights Arts Movement is a human rights organisation based in New York, USA, but with wide international participation. The Awards aim, through the arts, to raise the profile of human rights and to initiate discussion on issues relating to war and genocide.

Link: <https://humanrightsartmovement.org/art-of-unity-creative-award-2023>.

DOES THE INTERNET KNOW EVERYTHING?

James Page

Does the internet know everything? It strikes me that this is an important question, as the question has implications for ethics and how we think about what makes us human. We certainly use the internet as if it knows everything. The internet is, after all, an accumulation of human knowledge and a common way to find out something, be this profound or commonplace, is through an internet search. Yet it may be worthwhile to ask the question: **What doesn't the internet know?**

Before asking this question, it is useful to acknowledge an anthropomorphism, in that we are speaking about the internet as if it were a person. Indeed, the internet can be argued to be a person, in that we communicate with it and gain information from it, and artificial intelligence can be argued to be already with us, through the mechanism of the search engine. Yet in asking what the internet knows or does not know, in a way we are asking **"What do we know?"** and **"What don't we know?"**. The important proviso is that someone, somewhere needs to have recorded this information and uploaded this information online.

So, the first limitation to the internet is that it generally cannot reflect cultural understandings from nonliterate societies, operating largely and in some cases completely, on oral tradition. Cultural anthropology attempts in some way to represent the cultural un-

derstandings of such societies in written form, and this is valuable. The gap can also be partially overcome by use of sound recording, music and ethnographic film, which can be uploaded. Even this information, however, needs to be identified on the internet through searchable words. With the internet, we unavoidably move from the nonliterate to the literate world.

What the internet knows about the past is extensive, but it is similarly limited in that what the internet shows or reveals about the past can only be information which has been recorded and posted. The paradox of unrecorded history is that we know that this history did take place, but we cannot quite say, at least not definitively, what this past was like — as we have no record. There is an additional level of complexity in that what is recorded will generally be recorded by the winners or victors in history.

This uncertainty can also apply to our online understanding of the present. The internet presents us with a tidal wave of information about the world in which we live, and indeed the overwhelming

amount of this information is one of the critical issues of the internet. Yet how much does this online information actually tell us? Just to identify one limitation: most of the information online about current geopolitics comes from the Global North. It is possible to gain Global South perspectives, but one must search for these voices. It is part of the implicit weakness of the internet.

At a superficial level, the internet knows much about the future. The internet can predict what is likely to happen, based on current data. This, however, is one weakness of social prediction, in that the prediction is dependent on the selection and quality of data. A further limitation of prediction is that individuals are difficult to predict. At any time, any one of us can choose to do something unexpected or unpredictable. And, indeed, groups of people can choose to do unexpected or unpredictable things. What has happened in the past is not necessarily what will happen in the future.

War is an interesting example of how complex prediction can be. Those who argue for military deterrence often suggest that war has always been part of human history and that we need to prepare for war to prevent war. However, even if we grant the proposition that war has always been part of history, this does not necessarily mean that war will necessarily be part of human history in the future. *The Seville Statement*

(Continued on page 5)

... we are speaking about the internet as if it were a person. Indeed, the internet can be argued to be a person, in that we communicate with it and gain information from it ...

(Continued from page 4)

by UNESCO points out that just as war is an invention of humankind, so too we can invent peace. The future is not settled.

Perhaps the paradox of the internet becomes most clear when we look at the all-important metaphysical questions of life. Yes, the internet can assist in framing these questions, but ultimately, the internet cannot actually answer the metaphysical questions of life, such as who we are, our purpose in life, the nature of human relationships, meaning in life, and our destiny. When it comes to these questions, each of us must form our own beliefs, based upon the evidence, as we see it.

The metaphysical limitation of the internet perhaps becomes more acute when we look at the concept of the self. The internet may well know detail about our individual past, especially given how much information is stored via

social media. Yet, the only person who truly knows about our individual past may be said to be ourselves, and even then, this knowledge can be fragmentary, as we often lie to ourselves about who we are. True self-knowledge can be elusive.

So, the internet does not know everything, but the fact that this seems to be the case means that we place a great deal of pressure on ourselves. That is perhaps part of the challenge of the internet age. We have more information than ever before and more immediate access to that information. The danger, however, is that we tend to think we are not important as individuals and we tend not to take time to ask the important metaphysical questions.

So, in terms of applied ethics, what ought we be doing? I would suggest continuing to develop educational responses to the internet, something which is already happening. I would suggest, spe-

cifically, emphasising epistemic humility, that is, that although we may have a great deal of information, we do not necessarily know everything. The other suggestion is emphasising the self in education. By this I mean that, whilst information is valuable, the self, that is, who we are, which of course is tied up with our relationships with others, is both the most valuable thing we possess and that which makes us human.

What makes us human may be difficult for us to discern, but we owe it to ourselves to attempt the task. It is certainly something that the internet cannot possibly comprehend.

Dr James Page

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Dr James Page (Jim) is an Australian educationist and anthropologist, and an adjunct academic with the University of New England.

What does ChatGPT 3.5 have to say

No, the internet does not know everything.

ChatGPT goes on to say ...

"While the internet is a vast and powerful resource that contains a tremendous amount of information, it is not all-encompassing or infallible. The information available on the internet is created and maintained by individuals and organisations, and it may be incomplete, inaccurate, or biased.

While the internet is a valuable tool for accessing information, it is not a substitute for critical thinking and comprehensive research."

And what about ChatGPT itself, does it know everything?

The humble ChatGPT's reply

"As much as I'd like to claim omniscience, I don't know everything. I've been trained on a vast amount of data and can provide information and insights on a wide range of topics, but there are limits to my knowledge. My responses are based on the information available up to my last training data in January 2022, so I may not be aware of very recent events or developments. Additionally, there are areas where my training data might be incomplete or where I may not have sufficient expertise to provide accurate answers. So, while I strive to be helpful and informative, I'm not all-knowing!"

Well, you have to admire its honesty.

HOW CASHLESS SHOULD WE BECOME?

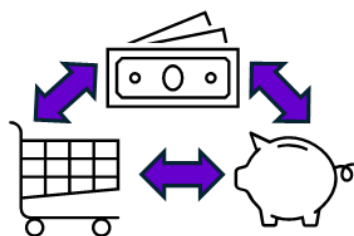
Charmayne Highfield

Australians, like consumers elsewhere in the world, are increasingly transacting via non-cash channels. A 2022 Consumer Payments Survey revealed that in-person transactions made in cash account for around 16% of total transactions which is half the amount just three years earlier. Even people who traditionally used cash—such as the elderly and those on lower incomes—now use less cash and, in 2022, only 7% of Australians were considered “high cash users”, that is, making in-person cash payments 80% or more of the time. With so few people using cash these days, it would be easy to take a utilitarian view to being a cashless society.

On the sustainability front, going cashless helps the environment by reducing the carbon footprint associated with the cash lifecycle. Convenience and efficiency as well as innovation and economic growth are other promoted benefits. Nonetheless, consumers might be losing out—they pay with a cashless equivalent plus with each transaction they pay a bit more with their personal data. Their spending habits are a valuable commodity that is freely given away.

Not surprisingly the Australian Taxation Office loves the idea of going cashless because, just like posts on social media, once an item is recorded electronically, it cannot be totally erased—it can be found, traced and shared, and in the case of a cashless transaction, it can also be taxed.

Nostalgically, one of the first images of cashless transactions came in 1887 when Edward Bellamy in his futuristic novel, *Looking Backward*, suggested accounting for transactions on a card. In 1974, Bankcard first appeared in Australia, followed by today’s credit and debit cards, and now in-app mobile payments, mobile wallets and even cryptocurrencies.



Although cashless transacting is not new, the push towards a cashless society was spurred along by the COVID pandemic. Being in lockdown but still needing essentials (and not-so-essentials) fuelled a cashless shopping explosion. While the pandemic is over and the economy is normalising, the use of cash has continued to decline, and the cash-use-cycle implies a continued downward trend.

The cash-use-cycle shows the interaction between: i) the prevalence of people transacting in cash, ii) the ease of obtaining cash through ATMs, banks and other cash-out options, and, iii) merchants that still accept cash payments. Research suggests that the shift away from cash can be self-reinforcing in that a decline in one part of the cash-use-cycle, say less people paying with cash, results in fewer merchants ac-

cepting cash and a decrease in cash access points. This knock-on effect reinforces the move away from cash to a point where transacting in cash becomes increasingly harder and cost prohibitive, effectively extinguishing cash as a payment choice. However, the wholesale conversion to a cashless society undermines financial inclusion and this could deepen existing inequalities.

Another ethical concern is that many Australians have embraced cashless payments to excess. With over 13 million credit card accounts currently active in Australia, Australians collectively owe around \$40 billion (May 2023). Unserviceable household debt is a major concern especially when coupled with the current cost of living crisis even for necessities such as electricity. A cashless society needs (among other things) unlimited uninterrupted access to electricity and the internet—a need that was severely tested with the recent Optus outage.

Yes, society must move forward, but how cashless should we become? The morality of a cashless society depends on how well it is implemented and maintained. Striking a balance between the benefits of cashless society and ensuring equitable access and financial inclusivity for all members of society is non-negotiable.

Dr Charmayne Highfield

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References: Please contact the author direct for a list of references.

MORAL MAXIMS

Alan Tapper

Some people collect things like stamps or Roman coins or Star Wars figurines. In the last few years, I have been collecting moral maxims. That is, things people say or write when they wish to address a moral issue.

My interest began when thinking about the saying “Two wrongs don’t make a right”. Another that intrigued me was “If it ain’t broke, don’t fix it”. Another comes from Socrates: “It is better to suffer wrong than to do wrong”. These at first seem persuasive. But on second thoughts their meanings and force seem slippery.

This led me to my collecting. How many similar sayings could I find? I now have a collection of about 300 maxims. New sayings have stopped appearing, so I’ve probably reached a limit.

Over time I have found that the sayings fall into broad categories. In fact, they mostly fall into the standard categories of classical ethics — that is, the ethics of the Greeks and Romans, the ethics of justice, courage, prudence and wisdom. Here is a sample under such headings.

Justice: “Fair’s fair”. “What’s good for the goose is good for the gander”. “What part of ‘no’ do you not understand?” “Injustice anywhere is a threat to justice everywhere” (Martin Luther King). “A peace treaty is not a suicide pact”. “The umpire is always right”. “I believe in justice, but I will defend my mother before justice” (Camus).

Truthfulness: “Actions speak louder than words”. “False in one thing, false in everything”. “Least said, soonest mended”. “If you tell the truth you don’t have to remember anything” (Twain).

Courage: “Feel the fear, and do it anyway”. “No guts, no glory”. “The only thing necessary for the triumph of evil is for good men to do nothing” (attributed to Burke). “Fortune favours the brave” (Virgil). “Toughen up, princess”.

Prudence: “Let sleeping dogs lie”. “Be careful what you wish for ... you may just get it”. “Expect the best, but plan for the worst”. “Failing to plan is planning to fail”. “A man’s got to know his limita-

tions”. “Never chase your losses”. “Lie down with dogs, get up with fleas”.

Wisdom: “Freedom isn’t free”. “Wherever you go your self goes with you”. “You can’t take it with you”. “Garbage in, garbage out”. “Corruptio optimi pessima” (The corruption of the best is the worst). “He who wants to play the angel plays the beast” (Pascal).

Self-control: “Things are never as bad, nor as good, as they seem”. “What is the worst that can happen?” “Less is more”. “Opportunity is missed by most people because it is dressed in overalls and looks like work” (Edison).

Tolerance: “Live and let live”. “Beauty is in the eye of the beholder”. “Each to his own”. “Good fences make good neighbours”. “There’s nowt so queer as folk”. “Judge not, that you be not judged” (Jesus). “Not that there’s anything wrong with that” (Seinfeld).

Charity: “There but for the grace of God go I”. “To err is human; to forgive, divine”. “A kind word (or gentle answer) turns away wrath” (Proverbs). “Knowledge puffs up but charity edifies” (Franciscan saying). “I want a man who is kind and understanding. Is that too much to ask of a millionaire?” (Zsa Zsa Gabor).

As the last example suggests, whether a saying is “moral” or not is part of what makes this collecting interesting. “Never give a sucker an even break” has an attractive pithiness, but maybe it is too cynical. Or maybe it is just sardonic rather than cynical. Similarly, Groucho Marx’s: “The secret of life is honesty and fair dealing. If you can fake that, you’ve got it made”. I count these “anti-moral” sayings as part of the collection.

I suppose that these sayings don’t settle any problematic moral issue. More plausibly, they serve as reminders of things we already know but tend to forget when we need to remember them. “Two wrongs don’t make a right” has a partial truth about it. But acting in self-defence is not committing a

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Theodora Issa

Morals... What Morals?

Seeking guidance from a 10th Century Philosopher

In this piece, I will not talk about the headlines in the newspapers, the TV stations, or the social media that describe in detail the deterioration of morals in societies. Nor will I talk about the ongoing youth crimes, school shootings, violence, the increased limitations on freedom of speech, the deterioration of human rights, the damaging of properties by intruders and the undermining of institutions, the ignorance towards history, the forcing of strange ideas into the minds and souls of individuals, and the list goes on. Whilst the issue of the ongoing deterioration of society is important, in this piece, I will not borrow from those, but I intend to share an experience of mine that took place last winter.

I am stunned with what is going on in this world at all levels, even at the simple level of driving in the suburbs and city streets. Driving has become a very demanding and unenjoyable chore, whereas the drivers around seem to act against any norms of driving etiquette, and do not seem to comply with any driving practices. Further, on several instances, the drivers lack patience and act in a very disrespectful manner.

For example, last winter we were on our evening drive. It was rain-

ing, and this was a rain that came following a hot summer and dry autumn. Thus, one needed to be careful, and especially if the drive is within the suburbs where the speed limit should not exceed 50km/h. However, the driver behind us became restless, sounding the horn, bearing in mind the use of horns has not been the practice, and flashing the lights on the high beam. Add to this, the driver became more aggressive approaching our car with high speed that was a very testing environment, here we became scared for our lives. As we approached the wider stretch of the road where we will head into a two-lane part of the street, the driver sped and took over—an extremely dangerous manoeuvre.

Reflecting on these few scary minutes, we were lucky this incident ended there, and the driver did not display more aggression towards us or even intentionally cause an accident.

Here, I posed the question, what is happening, where are the morals of humankind... the response came from those listening to the question saying: 'What morals?'

It seems morals are the victim of overindulging, overworking and overreacting. It seems morals

have been forgotten, giving way to rudeness, impoliteness, discourtesy, offensiveness, disrespect and let me say vulgarity. This I state with great disappointment and regret. Generally, Australia is a place of manners and morals... but what happened was shocking, and incidents like these require positive action and a rethinking of how we interact with one another. Looking at this situation, it might be a stage in the nation's development. Here I am hoping that this is the case, and it is not a permanent change in manners and morals in the society.

This specific incident and the questions that followed reminded me of an analysis given by a 10th century Philosopher. I have been re-reading a book titled "Tahdhib al-akhlaq and Maqala fi at-tawhid" written by the famous Syriac Philosopher Abu Zakariya Yahya ibn Adi (893-974 AD). The copy in my hands was republished in 1930. Tahdhib al-akhlaq translates to refinement of character, while Maqala fi at-tawhid is an essay on unity.

Sadly, this apparent degrading of morals is not new. It has happened before. Yahya ibn Adi analysed morals, stating immorality is part of the human nature, and the

(Continued on page 9)



It seems morals are the victim of overindulging, overworking and overreacting.

... morals have been forgotten, giving way to rudeness, impoliteness, discourtesy, offensiveness, disrespect and let me say vulgarity.

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individual will become immoral if this person continues to live according to the untamed human nature without testing or checking for the best in themselves. By following the untamed human nature, the human being does not allow for the logic faculties of the mind and the spirit/soul to reign over their actions. Therefore, the human untamed nature might dictate immorality, blocking the great values and the influence of other gifts to the humankind by the Creator.

Indeed, humankind has been gifted with the logic faculties of the mind, the spirit/soul acting as the guard towards and limiting the excessive untamed human nature. The balance created from the control by the logic faculties and the spirit/soul on the untamed human nature results in the differences between humans, their manners and their ways of dealing with issues, big and small, as well as interacting with nature, and other individuals.

Yahya ibn Adi also notes that the difference in morals has three

forces that might be referred to as spirits/souls within the major spirit/soul. These forces are covetousness (lust, greed), wrath (anger or rage), and dialogue (speaking, communication). All human actions are influenced by these three forces.

Both the covetousness and the wrath forces can be seen in both humans and animals. Whilst such forces are necessary for animals to ensure they survive and thrive, in humans these two forces need to be tamed in order not to transform the actions taken by humans into actions by animals. The third force of dialogue prides itself with its virtues, and this is the force that strengthens the human, urging individuals not to go after the lust, greed, anger or rage, but instead garner as much knowledge as possible to enhance one's ability to be polite, well-mannered, and patient.

Let us go back to my experience on the roads on that rainy night. The person who kept harassing us on the wet roads was employing the forces of covetousness and wrath fed by a lack of knowledge, disrespect and the abuse of the

logic faculties. Instead, this individual should have allowed the third force to flourish and show respect to others.

Here's hoping that the situation will improve and will not deteriorate further, looking for families and other institutions to put their efforts together to heighten the power of their children by enhancing the third force in their souls/spirits. This might seem difficult, as society has underestimated the value of the family, our schools and educational institutions, and religious institutions.

Here's hoping that the individual of the 21st century who enjoys our unprecedented technological creativity would be in position to find a solution to this problem before it is too late for our humankind and our societies, thus bringing back morals to the street and the society as a whole, that denote respect to all.

Dr Theodora Issa

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References: Please contact the author direct for a list of references.

REGONITION FOR AAPAE MEMBER DR JAMES PAGE

Congratulations to AAPAE member Dr James Page for recent recognition by the International Human Rights Arts Movement, with an Honourable Mention in the Art of Unity Creative Awards, for the creative non-fiction "Ambush", jointly authored with Mr Sagamba Muhira. The piece tells of an incident in the Democratic Republic of Congo, during the Congo Wars. The International Human Rights Arts Movement is a human rights organization based in New York, USA, but with wide international participation. The Awards aim, through the arts, to raise the profile of human rights and to initiate discussion on issues relating to war and genocide.

Link: <https://humanrightsartmovement.org/art-of-unity-creative-award-2023>.

CALL FOR REFLECTIONS:**GLOBAL ETHICS FORUM: CHALLENGES, REPLIES, ALTERNATIVES**

Special sections are planned for forthcoming issues 20:2 and 20:3

Issue 20:2 – submissions due 15 May

Issue 20:3 – submissions due 15 September

For the twentieth anniversary year of [Journal of Global Ethics](#), the journal editors solicit brief articles concerning the future directions of the fields of global ethics, global justice, and development ethics, and reflections upon critical challenges that may reshape these fields. This call follows the model used for the tenth anniversary year of the journal, which led to three special sections that appeared in Volume 10, 2014, issues 1, 2 and 3. We anticipate that this invitation will draw focused and topical reflections regarding the current state and possibilities for the evolution of these fields. This call is an opportunity for practitioners and academics to write very directly to bring the attention of colleagues to specific areas in which you would wish to see work accomplished in theory, in research and in action. Further elaboration on this call for submissions is presented in the Editorial for issue 19:2 (August 2023).

We consider this section of offerings to be a forum, rather than a space of traditional peer review: consistent with the Editors' judgment concerning the suitability of each submission, we expect to publish all Forum offerings that we find to be cogent. Our request is for a comment of between 1000 and 4000 words. Please also provide an abstract of 100 words or fewer and a list of at most five keywords. Submit material to the journal's editing system by the usual article submission process, selecting submission type 'review', rather than 'research article', and indicating 'Global Ethics Forum' at the 'special issue' prompt within the submission process.

Journal of Global Ethics is the main affiliate journal of the International Development Ethics Association, which celebrates its fortieth anniversary in 2024. We anticipate that some submissions will specifically feature development-related themes, and we ask that contributors focused on those themes note the 15 May deadline, so that we may feature such material within the second issue.

Editors, Journal of Global Ethics

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(Continued from page 7)

wrong, and the saying can be used to suggest that it is a wrong.

My favourite saying is from Jesus: "Be as cunning as serpents and as harmless as doves". I suspect it is less well known than it should be. To my mind, its cleverness is that it combines in one saying a defen-

sive morality with a positive morality. None of the others do this, I think.

Dr Alan Tapper

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OPEN CALL FOR PAPERS:

RESEARCH IN ETHICAL ISSUES IN ORGANISATIONS

We invite submissions on all topics that touch on ethical issues connected to organizations broadly construed (e.g. for profit, not-for-profit, government, or other).

The purpose of the series is to explore the central and unique role of organizational ethics in creating and sustaining a pluralistic, free enterprise economy. The primary goal of the research studies published here is to examine how profit seeking and not for profit organizations can be conceived and designed to satisfy legitimate human needs in an ethical and meaningful way.

Research in Ethical Issues in Organizations (REIO) encourages a cross disciplinary approach and aims to draw on a wide range of fields. We encourage authors to submit rigorous research studies (essayistic or empirical) from a wide variety of academic perspectives including (but not lim-

ited to) business management, philosophy, sociology, psychology, religion, accounting, and marketing.

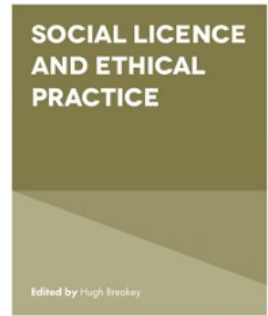
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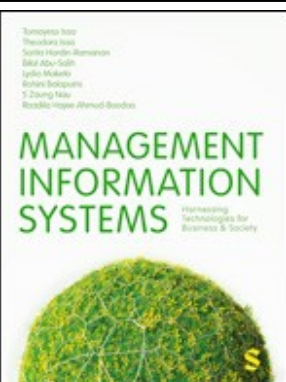


RESEARCH IN ETHICAL
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VOLUME 27

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FOR THE NEXT EDITION OF AUSTRALIAN ETHICS

The closing date for submission for the **Winter 2024** edition of *Australian Ethics* is **17 June 2024** — All articles, news items, upcoming events, book reviews, interest pieces, etc. are welcome. Please email the editor at: info@aapae.org.au.

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or needs to think and talk
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