PSY399: Putting theory into practice
Lecture 1: Introduction
What is a capstone?
- Draws disparate parts together and holds them in place
- Caps a structure and holds it together, is at the pinnacle of the building.
- PSY399 is about drawing together your U/G learning, synthesizing it into a more holistic understanding, and preparing you to move on to employment or further study.
- Sense of achievement
- Increased confidence to make transition
- Consolidations of skills, including problem solving, communication skills, creativity, innovation, critical, analytical and integrative thinking
- More involved in the community
- Socially aware and responsible

Lecture 2:
Professional Conduct in the Workplace:
Why is self marketing important?
- Competitive job market- differentiate yourself from other candidates
- Employers respond to positive, motivated people who show initiative in promoting themselves.
- The way you conduct your networking can give the employer an indication of attitude and aptitude for the job.
- Hear roles that are never advertised.
Employers seeking staff have 3 big questions:
- Can you do the job? Technical/academic skills
- Will you do the job? Personal/ professional skills and attributes, positive work ethic.
- Will you fit in? Cultural fit, team approach.
Interview: STAR technique
Situation, Task (Tell the story, set the task) **Action** (Demonstrate the competency/what you did/your role), **Result** (the outcome/what you learnt).
PSY399:
Lecture 3:
Introduction to Ethics, Ethical Practice & Research Ethics:
Some key initial questions
- What do we mean when we talk about 'ethics'?
- How do we go about making ethical decisions?
NHMRC *National Statement on Ethical Conduct in Human Research*
 The *National Statement* governs the conduct of human research in Australia.
 It is the primary document according to which Human Research Ethics Committees evaluate applications for ethics approval for human research.
 It sets out an ethical framework for human research.
National Statement **Preamble**
- 'All human interaction… has ethical dimensions'. (Ethical dimension in EVERY human engagement)

- 'However, "ethical conduct" is more than simply doing the right thing. It involves acting in the right spirit, out of an abiding respect and concern for one's fellow creatures' (p. 3).
- An ethos that is 'more fundamental' (p. 3) than a list of things to do and not to do.

The fact/value distinction:
We commonly divide our discourse into two domains:
1. **Facts**: 'Is' statements, which are descriptive or explanatory.
   E.g. It is much cooler in Sydney today than it was yesterday.
2. **Values**: 'Ought' or 'should' statements, which are normative, prescriptive and evaluative.
   E.g. right, wrong, just, unjust, evil, bad, good, fair, unfair.
   o Ethics is concerned with these sorts of statements.

Ethics and/vs. the law:
- Ethics is not the same as law.
- Some acts may be illegal, but not unethical.
   o e.g. drug use, consenting adult smoking marijuana.
- Some acts may be unethical, but not illegal.
   o Bronwyn Bishop, behaviours of multinational corporations labour laws, environmental harm.
- Some laws may be unethical:
   o Laws of apartheid government.
- Explaining how a given law is unethical may be part of a strategy for arguing for its abolition or modification.

Ethical theories: (guide us to making ethical theories)
There are two main branches of ethical theories:
1. **Meta-ethics:** Determining the nature of ethical claims – objective, subjective, emotive, etc. (theory about nature of ethical theories).
2. **Normative ethics:** Providing systems of principles according to which can make, explain and justify ethical decisions. (action guiding)
- The second branch is what we'll be examining now.

How assess a theory (what makes a good one):
Theories should ideally:
1. Be internally consistent
2. Be clear and (as far as possible) complete
3. Be as simple as possible whilst still accounting for the phenomena in question (Occam's Razor)
4. Have explanatory and predictive power.

How to assess an ethical theory:
We need some additional criteria:
1. The theory's implications should be reconcilable with our experience and our intuitions (though our everyday beliefs may be revised in the light of new theories). (We should revise our beliefs though when new evidence comes to light).
2. The theory should provide us with guidance about what to do, and should help us deal with ethical dilemmas.

Ethical dilemmas:
- A dilemma is a situation, which involves two mutually incompatible, but equally reasonable (or equally undesirable), courses of action.

- An ethical dilemma is a situation in which there are two courses of action that might be regarded as equally ethical, but performing the one precludes performing the other.
- E.g. Plato, Sartre.
    - You borrow a sword from your friend. He wants it back. Give it back or don't. Seems like right thing to do is give it back BUT you know your friend has a temper and could potentially harm his wife, here, not giving it back seems like the most ethical thing to do (considering the context).

Traditional ethical theories:

There are three main traditional (Western) ethical theories:
1. **Consequentialism**
2. **Deontology**
3. **Virtue ethics.**

Consequentialism: (e.g. Peter singer)
- The right action is the one that produces the right consequences.
    - Utilitarianism – the greatest good for the greatest number. e.g. avoidance of harm. (Cost/ Benefit analysis).
    - Very prevalent in current economic and political thought.

Deontology: *Immanuel Kant*
- Focuses on duty, moral obligation, rights, motives or intentions. Duties have different sources and come from being rational:
    - Social roles
    - Professional roles
    - Reason itself, ability to be rational. **Kant's Categorical Imperative** (directive action e.g. shut that door, *but trumps all other actions*):
        - **Universalisability**: always act in such a way that you could will that your action could become a universal law.
        - **Principle of humanity:** always act in such a way that you treat people as ends in themselves, not merely as means to an end.

Virtue ethics: *Aristotle*
- The good action is the action that flows from a good character.
    - Focuses on developing a virtuous character. (What the virtues are varies.)
    - Differs in being agent-centered, rather than act-centered.
    - What sort of person you are matter deeply in virtue ethics.
    - Learn by practice, through upbringing and education.

More recent theories
- *Ethics of care:* feminist critiques of utilitarianism. Specific duties to specific people, in virtue of your relationship to them.
- *Non-anthropocentric ethics:* Respect for one's fellow creature, environmental ethics and animal ethics (human's are not the centre).

Ethics and PACE
- Ethics is integral to the PACE initiative:
    - As ambassadors of the University, students are expected to engage with the wider community in a responsible and ethically informed manner that respects the rights of individuals, communities and the environment.