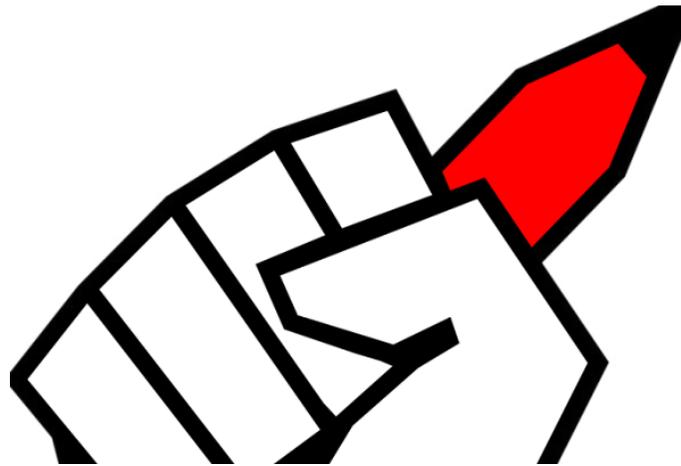
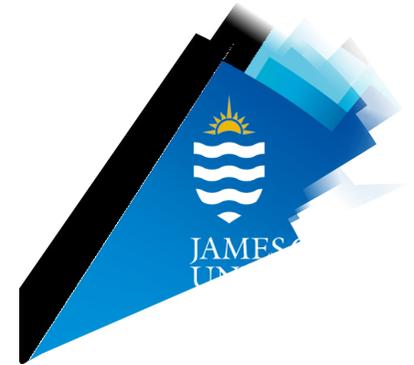


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# The purpose of the AAUP in Australia



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Image from <https://www.patheos.com/blogs/euangelion/2016/09/academic-freedom-in-crisis/> article by Michael F Bird

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# The big picture...

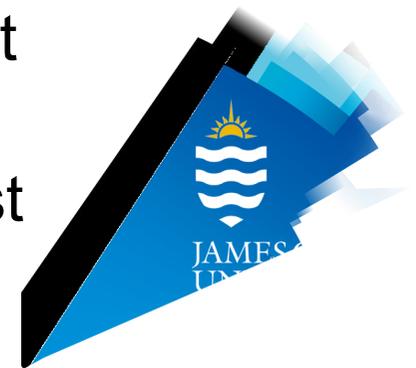
- Academic freedom and Codes of Conduct
  - From without – a general increase from multiple sources to limit the exercise of academic freedom to being a ‘so-called right’
  - From within – codes of conduct
    - JCU – ‘treat fellow staff members, students and members of the public with honesty, respect and courtesy, and have regard for the dignity and needs of others’
    - JCU – ‘behave in a way that upholds the integrity and good reputation of the University’
    - JCU – ‘Failure to comply with the Code may lead to disciplinary action, and in serious cases may lead to termination of employment and/or criminal prosecution’
  - From within – campus censorship drives and illiberal liberalism
- Education as a public good to support a robust democracy and enlightened debate in a civil society
- Coordination with and support for similar international bodies



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# The littler picture

- **Reinforcing** academics under threat across institutions
- **Reducing**
  - Shadow work
  - Casualization
  - Bureaucracy in general
- **Reorganizing** unresponsive centralized administrations
- **Reinvigorating** the notion of collegiality (where did the tea rooms go?)
- **Reproducing** (least bureaucratic, but still legal) best practice in administrative process
- **Reiterating** the forgotten concept of opportunity cost



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- David Wheeler (in a review of Smyth, D, The Toxic University)
    - ‘The new era of generic management meant that nobody needed to know anything about the real work of universities – any fool could do it! This separation of decision-making and management from any profound understanding embedded in and emerging from academic work destroyed the collegial basis of universities with a single blow’
  - Franz Kafka (1915) The trial –
    - ‘One must lie low ... and try to understand that this great organization remained, so to speak, in a state of delicate balance, and that if someone took it upon himself to alter the dispositions of things around him, he ran the risk of losing his footing and falling to destruction, while the organization would simply right itself ... and remain unchanged, unless, indeed, which was very probable, it became still more rigid, more vigilant, severer, and more ruthless’

