

CURRICULUM VITAE

Philip Matthews PhD
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PROFESSIONAL QUALIFICATIONS

- 1985 Graduate Diploma in Theology - Baptist Theological College of WA
- 1986 Bachelor of Theology - Murdoch University
- 2009 Doctor of Philosophy - University of Notre Dame Australia, conferred in 1990. Dissertation topic: *Moral Enquiry in a Pluralist Society: From Contention to Conversation.*

PROFESSIONAL EMPLOYMENT

- 1992-1999 Editor: *Faith and Freedom: International Journal on Social Ethics*
- 1993-1997 Director: Bioethics Teaching and Research Unit, School of Public Health, Curtin University
- 1997-2002 Lecturer: School of Philosophy, University of Notre Dame, Australia.
- 2003-2015 Associate Dean, School of Philosophy and Theology, University of Notre Dame, Australia.
- 2015-2020 Dean, School of Philosophy and Theology, University of Notre Dame, Australia.
- 2021 - Adjunct Professor, School of Philosophy and Theology, University of Notre Dame, Australia.

PROFESSIONAL AFFILIATION AND MEMBERSHIP

Management committee:	Sussex Street Community Law Service (1997-2002)
Member:	Research Ethics Committee, University of WA (1997)
Member:	Research Ethics Committee, Curtin University (1999-2002)
Member:	Reproductive Technology Council of WA (1999-2005)
Member:	Athens Institute for Education and Research (2008 +)

CONFERENCE PAPERS

2012 Perth. WA Parliament, Terrorism Round Table, Parliament House.

2012 Perth. Christ church Grammar, Public Forum on Euthanasia

2011 Athens (2011) "Friendship and the common life: Aristotle's contribution for a modern utilitarian society."

2011 Cloning Ethics: Evolution of Moral Philosophy, Reproductive Technology Council of WA, Curtin University.

2011 Canberra. Baptist Today, Cosmology and the Self

2008 Minister for Health, Review of Living Will legislation, Western Australian Parliament.

2008 Curtin University. "Dying with dignity: Questions and more questions - The philosophical perspective," Neurosciences Unit, Department of Health, WA.

2007 Canberra. "Dying with dignity" forum on "living will" legislation: invitation to address "living will" legislation before the Western Australian Parliament.

2004. Subiaco. St John of God Hospital, Young Presidents Association, What's all the fuss about stem cells.

2001 Perth. "The role of ethics and ART" Gene Technology Workshop, Murdoch University.

1997 Canberra. "Bioethics and controversy" AANZ.

1996 Melbourne. "Bioethics: division and diversity" AANZ.

1995 Canberra, "Pacifism, not Passivism" AANZ.

PUBLICATIONS

Matthews, P. J. (2014). "Thin Pragmatism between Thick Practices." In D. J. Neville (ed.), *The Bible, Justice and Public Theology*, Sheffield Phoenix Press.

Matthews, P. J. (2011). "Friendship and the common life: Aristotle's contribution for a modern utilitarian society." In P. Hanna (ed.), *An anthology of philosophical studies*, Athens Institute for Education and Research 5: 97-106.

Matthews, P. J. (2008). "Dying with dignity: Questions and more questions - The philosophical perspective." In P. K. Panegyres (ed.), *Dying with dignity in neurodegenerative disorders* (pp. 87-92), Neurosciences Unit, Department of Health, WA.

Matthews, P. & Neville, D. (2004) *Faith and freedom: Christian ethics in a pluralist culture*. Hindmarsh, SA: ATF Press.

Matthews, P. J. (2003). Pacifism—not passivism. In D. Neville & P. Matthews (Eds.), *Faith and freedom: Christian ethics in a pluralist culture*, Ch 16. Adelaide, SA: ATF Press.

Matthews, P. J. (2002). "Review of Formulary Decision Making," *Drug and Therapeutics Committee*, Sir Charles Gairdner Hospital.

Matthews, P. J. (1999). "Pragmatism and Law," *Alternative Law Journal*, 24/6: 284-287.

Matthews, P. J. (1996). "Bioethics and Healthcare," *School of Public Health papers*, Curtin University.

Matthews, P. J. (1995). "In Search of a Good Death," *Faith and Freedom*, 4/4.

Matthews, P. J. (1992-1998). Editor of *Faith and Freedom*, 1-6 (Quarterly). *Faith and Freedom* is indexed in the Australasian Journal Index. Contributors to *Faith and Freedom* came from various disciplines and included philosophers and bio-ethicists of international renown.

Matthews, P. J. (1992-1998). *Ethics and Modernity* (Perth WA, Sonshine Radio, 1995) Series of 10 interviews on ethical foundations and the impact of modernity.

RESEARCH GRANTS

"Review of Formulary Decision Making" (*Drug and Therapeutics Committee, Sir Charles Gairdner Hospital*, 2002). A research project that included an ethical audit of pharmaceutical decision making in Australian and New Zealand teaching hospitals (\$30,000).

TEACHING EXPERIENCE

CURTIN UNIVERSITY (1993-1997)

Director: Bioethics teaching and research unit

HE188: Health ethics - Introduction to ethical principles in health care.
Bioethics Certificate Course: Professional development course in bioethics.
HSLE 584: Health Services Law and Ethics.

CURTIN UNIVERSITY – SINGAPORE (1994-1997)

HSLE 584: Health Services Law and Ethics.

EDITH COWAN UNIVERSITY

Biomedical Ethics, Edith Cowan University (2001)

MURDOCH UNIVERSITY

Christian Ethics Unit (2006)

NOTRE DAME UNIVERSITY (1997-2020)

Senior Lecture and Undergraduate coordinator

ET100: Ethics [Core Unit]
ET205/305/505/605: Moral Philosophy
ET501: Business Ethics (Postgraduate MBA Unit)
ET502/602: Ethical issues in Professional Life (Postgraduate Health Unit)
PH100: Introduction to Philosophy [Core Unit]
PH213: History of Philosophy: Modern
PH214: History of 19th Century & Contemporary Philosophy
PH221: Philosophy of the Human Person
PH230: Epistemology: Ways of Knowing
PH231: Cosmology and Philosophy of Science
PH290: Historical Foundations of Western Philosophy (Ancient Greek/Roman)
PH350: Special Topics in Philosophy & Ethics

PROFESSIONAL DEVELOPMENT

Prior to the establishment of the *Public Sector Management Act 1994*, I had extensive consultation and collaboration with one of the original authors of the OPSSC ethical protocols, Professor Ian Thompson. Since this collaboration I have used the OPSSC principles and decision-making protocols in several public and private sector settings. In 2001 a revised form of the OPSSC protocols was used for professional development of senior staff at Woodside Petroleum.

In 2002 I conducted an extensive review of Formulary Decision Making for the Drug and Therapeutics Committee at Sir Charles Gairdner Hospital. This review sought to ascertain both the awareness and utilization of OPSSC protocols within formulary committees.

As a clinical ethicist on several institutional ethics committees, I have extensive experience in enabling researchers to implement ethical protocols in an institutional setting. As a ministerial appointment to the Reproductive Technology Council for several years, part of my role was to disseminate information on both the scientific and ethical issues associated with reproductive technology, often to groups of people who had opposite and sometimes hostile views to each other.

I also have extensive background knowledge of the evolution of principle-based ethics over the past 25 years. The revised 2008 OPSSC code of ethics and decision-making protocols (SPIRAL and case study analysis) seems to reflect the evolution in the management of public sector standards, particularly in relation to the application of best-practice protocols. The application of the principles and codes has been extensively analyzed in many different disciplines within the public and private sector, both in Australia and other western democracies.

The cross-disciplinary application of the principles and codes provided a substantial database to analyze the strengths and weakness of this approach. It has been clearly shown that the strengths of the principle-based approach to ethics was that it standardized ethical decision making in a manner that was previously not possible within a pluralist society. However, this standardization also highlighted its most significant weakness. Missing from the original application of principle-based ethics was an awareness of what philosophers call the teleological imperative, more commonly referred to as best-practice standards. The original application of principles and codes did not pay sufficient heed to the diverse teleological imperatives that professionals in the public sector use to define the concept of "best practice." In short, the application of principles lacked awareness for how and why the teleological imperative of a practice like medicine (health) is different from the teleological imperative of the practice like law (justice). This transition toward a more teleological awareness has been so thorough that the term "second generation" bioethics is routinely used to differentiate the two epochs.

My preference for a philosophy of life is to follow Aristotle and the tradition of virtue ethics. Virtue ethics is defined by the types of "good habits" that enable one to achieve a certain standard of excellence. The individual moral agent, in this context is always embedded in the lives of others, because the concept of "good" for virtue ethics describes what one is, rather than what one believes or thinks. Thus a "good doctor" is one whose actions are consistent with the teleological imperative of medicine (health). Thus, a good human being is one whose actions are consistent with the flourishing of a civil society. The tradition of virtue ethics also utilizes a process known as consensus-based decision making. This process attempts to keep the conversation open even when there is sharp disagreement amongst the various stakeholders. Consensus based decision making trades on the idea that Truth is not usually possible for moral dilemmas, and thus a more practical means of decision making is necessary.

Consistent with the Aristotelian approach to life that endorses a balanced life, my personal integrity and self-awareness has been shaped by interaction with family, friends, colleagues and students. The Socratic tradition within philosophy requires a moral agent to “know thyself” first. This commitment to the “examined life” enables a moral agent to recognize that the good for an individual moral agent is always and everywhere linked to the common good of social harmony.

For several years I edited an international social ethics journal. Contributors to this journal included social theorists and moral philosophers from a variety of traditions. The editorial process requires significant writing and desktop publishing skills as well as the ability to negotiate with contributors over deadlines, editorial changes, copyright issue, etc.