

PostScript

BOOK REVIEWS

Gene Technology and Social Acceptance

W P Von Witzburg, J Lane, University Press of America Inc, 1999, US\$41.50, pp 338, ISBN 076181325X

Over the past 15 years, since the publication of Walter Bodmer's report for the Royal Society, the public understanding of science (PUS) has become a positive industry in the UK, initially inspired by the natural sciences, to foster public acceptance of science, it has gradually shifted on a longer and deeper academic tradition in Britain of the social studies of science. Some of that social science research produced the recent "social panic" over genetically modified (GM) crops and food, but both natural scientists and governments have failed to take account in law or ethics for many years, as it seems commented at the time.

The hypothesis of those who launched PUS was that the public was merely deficient in factual knowledge and that public acceptance of science could be improved simply by setting out "the facts". Social studies of science had demonstrated the vacuity of this "deficit model", both theoretically and empirically, long before the GM issue provided an experimental falsification of the hypothesis that was clear to all. With the publication of a seminal House of Lords report on science and society in 2000, a more socially informed way of thinking is now entering the British mainstream.

This book offers a view from a rather different perspective. It is neither British nor a work of social scientists, but comes from the headed corporate communications for Novartis (who also acts as professor of health policy at a Swiss graduate school) and from the communications manager of a major German chemical company. As one might expect from a continental European perspective, there is a lively awareness of social factors in the acceptance of new technology, but still the conceptual framework within which these authors work appears dated and unreflective.

It is an abuse of language (and of the conceptual clarity that should underlie the word language) to divide, as these authors do, public reaction to GM technology into "rational" and "emotional" categories. Although the authors try to limit the damage by noting that the emotional factors are not "any less valid, less legitimate, or less important", it follows immediately that the "emotional" factors are irrational. Nor does it help that their subheadings under "rational factors" include medical benefits; economic benefits; environmental benefits; and social benefits (my emphasis); whereas the "emotional factors" include concerns about safety and concerns to risk. This is more classification than rhetoric.

In postmodern (postnat) societies, almost all risks are natural disasters. Acts of God, such as crop failure, famine, flooding, pestilence, and devastating weather, to mention, in a modern society risks almost all result from social factors of technology, whether to build

a nuclear power plant or to burn coal, to slaughter a million cattle for food or hope that it will not cause mad cow disease, to plant GM crops. Although we accept socially imposed technological risks—indeed it would be impossible in function in modern society if we did not—then acceptance is provisional and will turn to rejection if anything goes wrong. The character of risk changes from premodern to modern society: one does not see God for a natural disaster, but one believes it justifiable to use if a train crashes, or an aeroplane falls from the sky.

Socially imposed technological risks are a central, defining element of life in modern society, not a secondary "emotional" factor. Strongly although the fundamental text that sets out this thesis on risk—*The Risk Society*—was originally published in German by a German sociologist, Ulrich Beck, it appears not to be cited in this book. It has been elaborated in the UK by Anthony Giddens, now director of the London School of Economics, but he appears not to be cited either.

Despite its flaws, there is a great deal in this book. It attempts a "big picture" overview, and much of its factual and historical content is interesting and valuable. The authors provide a clear exposition of the technical aspects of biotechnology itself and do appreciate many of the social and ethical issues that it raises. It seems to represent a genuine attempt to reach out from the Lager of technological exceptionalism to the wider community to seek consultation and consensus. As such it is to be welcomed, for its purpose is to be served by repeating, with genetic modifications, the solutions of modern power. But for all that, this book also shows just how far there is for the scientific-industrial community still to go before it fully appreciates the national foundations for the public to assert its voice, its values, and its expertise, as well as, and against, the well-articulated voice, values, and expertise of the biotechnology companies.

T Wible

Medical Ethics: Sources of Catholic Teaching

Edited by K O'Rourke, P Boyle, Georgetown University Press, 1999, £26.95, pp 442, ISBN 0878407227

This third edition of O'Rourke and Boyle's *Medical Ethics: Sources of Catholic Teaching* is a useful and comprehensive collection of statements published for the first time, by the central authorities of the Roman Catholic Church, the National Conference of Catholic Bishops in the United States, and the bishops' conferences of individual US states on a wide range of issues in the area of medical ethics. The statements are arranged alphabetically according to subject matter. It is useful to have such a wide range of documents available in one volume, many of which would otherwise be accessible only with difficulty. The documents included range from major encyclical letters issued by major church popes on matters such as human sexuality (Humanae Vitae by Paul VI) and human life (Unborn Victims of Crime by John Paul II) to ad hoc responses by

individual bishops to very particular questions with which they have been faced, and upon which they have held the need to offer some guidance. Unfortunately no guidance is provided as to the weight and authority that is to be given to the various documents. For example, a major philosophical and theological treatise such as the encyclical letter, *Evangelium Vitae*, by John Paul II is presented alongside an ad hoc response from the bishops' conference of an individual state to a particular question that has arisen, as though they were of equal significance and importance. This detracts seriously from the usefulness of the collection and gives a misleading weight and authority to a great many of the statements gathered together here.

The impression could also be given that documents such as these provide the only, or indeed the major, source for Catholic reflection in the area of medical ethics, whereas of far greater significance and abiding value are the contributions to this field of medical ethics of authors such as the late Richard McCormick, John Peel, and Albert Jonsen, to name but a few of the major positions.

M O'Dowd

The Ethics of Clinical Research in Developing Countries

Huffield Council on Bioethics, Huffield Council on Bioethics, 1999, free, pp 24, ISBN 0952270152

The discussion paper produced and published by the Huffield Council on Bioethics about the ethics of clinical research in developing countries is a timely, useful and (as such a consider publication) comprehensive document. It will prove useful for those planning research in developing countries, as well as for those already working in the developing world and planning research. The sponsors of research should also read the paper, whether they are pharmaceutical companies or a host country's statutory bodies reviewing research proposals.

The topic has most recently been discussed in the context of the controversy surrounding trials of zidovudine (AZT), but the authors rightly point to a much wider agenda. They also interestingly highlight the differences and difficulties that are particular to research by developed countries in developing countries rather than those inherent in all research. They also recall, however, on the issue of self-generated research in the developing world.

Perhaps the general issue can most easily be understood in terms of the competing arguments for universality in the ethics governing research (which can be seen as arrogant paternalism from the developed world), and for acknowledging the need for local self-determination (which can be seen as condoning unethical behaviour). Taken to the extreme the "Universal School" may result in no potentially useful research being done in the developed world because of the fear of any harm. The local self-determination group can, however, fall into the dangers inherent in having varying standards and therefore lead

The Multiparadigmatic Trend In Sociology Acta Universitatis Upsaliensis

Måns Fellelsson



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The Multiparadigmatic Trend in Sociology Ulf Himmelstrand,1987 Gendered Practices in Working Life Tuula Heiskanen, Liisa Rantalaiho, 2016-07-27 Gendered distinctions and differences in working life are produced by often hidden practices What are they like How do they work The book creates through its multidisciplinary approach and rich empirical data a wide perspective on gendered practices in working life from the level of labour market structures to the personal experiences of women and men Some taken for granted assumptions of gender in social sciences and feminist research are challenged by a view through the Nordic window **Technological Change and Co-determination in Sweden** Åke Sandberg, 1992 It follows the renewal of labor law in the 1970s especially the laws on co determination laws that regulate and encourage joint involvement by union and management in the decision making process of the organization Sandberg and his colleagues present extensive case studies that discuss and analyze job design the present strategies and future role of unions employee participation and local union efforts to impact organizational and technological changes The dairy and the Postgiro cases impressively illustrate the interaction of local and central unions to influence the early stages of decision making and planning The engineering workshop and the sugar mill cases demonstrate that union leaders can empower and influence the workers concerned through informal collaboration relying on local resources to provide greater independence

Bibliographie Internationale de Sociologie 1987 British Library of Political and Economic Science, 1991 IBSS is the essential tool for librarians university departments research institutions and any public or private institution whose work requires access to up to date and comprehensive knowledge on the social sciences **Patterns of Societal Development in Iceland** Ingimar Einarsson, 1987 Social Theory and Evaluative Reasoning Edmund Dahlström, 1995 **Types of Ethnic Identity Responses to Ethnic Discrimination** Azril Bacal, 1994 **Archaic Economy and Modern Society** Eva B. Ernfors, Rúnar Fr Ernfors, 1990 The work is concerned with the contradiction between the gift and the commodity and the essentials of the corresponding modes of human being An answer is sought to how and why the gift is constituted as the essence of archaic mode of being and production A paradigm focusing on internal causes of underdevelopment is also presented According to that perspective the gift becomes a ghost in the modern machinery of the commodity in the present day Third World disturbing economy and administration from within In this alien context the gift effects a displacement of essence of economic relationships and appears now as corruption theft nepotism bribe deals shortly with basic archaic gift structures as expressed in various terms ranging from relations of sexes to those of ritual natures A key issue is the difference between archaic and modern mind and labour It is argued that the different modalities of archaic organization possess a different potency for development of the materially based relations The course of development runs towards relative independency of the economic from mentally based relations as erected on communication of social meaning and norms or petrified rules The gift society finally gives rise to its negation the commodity which through the dynamism and

accomplishments of capital will hopefully give way to its own negation in human ethics ownness and reason as the principles of socio economic organization and planning and history and is concerned with basic rather than applied research The illustration of theoretical points often derives from the authors fieldwork among the Sinhalese and their experience of Bangladesian society Besides some major normative communicative relationships of the Sinhalese including the marriage system the traditional property system and the caste system are dealt with separately in selected fieldnotes towards the end of the work **From Ethnic Response to Clan Identity** Mohamed I. Farah,1993 **Prolonged Exile in Relative Isolation** Måns Fellesson,2003 Includes statistics

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