

in the volume, this one looks at the complex and complicated relationship between politics and historiography.

Martina Bitunjac writes about the Illyrian movement of 1835–1848. Francesco Dante, also a professor at La Sapienza, specializing in the relations between the Holy See and Eastern Europe, is the author of a study entitled “Roma guarda a Est: La Civiltà Cattolica.” Slavko Burzanović writes about the “Montenegrin Missions of Cesare Durando.” An interesting analysis can be found in Andrea Carteny’s “L’Ungheria fra età di mezzo e Ottocento: Un Risorgimento mancato.” The modernization processes experienced by the empires of the East are analyzed by Alessandro Vagnini, while Alberto Becherelli discusses the emergence of nation states in the Balkans between 1848 and 1914.

Günt Kut’s contribution takes the form of the study entitled “Peace and Gender: Priorities of the Ottoman Parliament at the End of World War I.” Miroslav Musil is present with a text on Italy and the birth of Czechoslovakia, in the aftermath of the Great War. Sokol Pačukaj briefly presents a territorial dispute between Albania and Greece, concerning the Çamëria region. The piece signed jointly by M. Chkhar-tishvili, K. Mania, and S. Kadagishvili presents a series of aspects concerning the emergence and development of Georgian nationalism. A penetrating analysis of the long- and short-term causes behind the disintegration of Yugoslavia can be found in the study belonging to Ivo Goldstein. Antonio Stango approaches the issue of human rights in the context of the European integration of the central and eastern parts of the continent, while Elena Dumitru discusses the role of women in the dissident movement in communist Romania. Elena Dundovich looks at political developments in post-Soviet Russia. Ljubomir

Frčkoski is present with an article, in the English language, on the cultural diversity in the Republic of Macedonia. The final study, signed by Raffaele Riviaccio, is devoted to a somewhat different topic and it bears the title “A est del cinema: Il cinema e la storia dell’Europa orientale.”

The volume shows considerable thematic diversity, and the articles featured between its covers deal with matters pertaining to political, military, social, and cultural history, to research methodology, and also to historiographical analyses. The considerations regarding the Italian historiography interested in Eastern Europe are indeed common to the majority of the texts included in the book. The 24 articles in question are not scholarly pieces, accompanied by explicit critical references; instead, the editor chose the reader-friendlier form of the essay, with a selected bibliography included at the end of each study. Many of the texts in question bring a valid contribution to the investigation of their respective subjects, not so much from a documentary point of view but rather from the point of view of the interpretative suggestions, of the connections, of the comparisons, and of the conclusions they present.



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**MIHAELA FRUNZĂ**

**Expertiză etică și acțiune socială**

(Ethical expertise and social action)

Bucharest: Tritonic, 2011

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**M**MIHAELA FRUNZĂ is known to academic researchers for her publications concerning applied ethics and gender studies. Among these, apart from the articles pub-

lished in academic journals, we can count her books *Ideology and Feminism* (2004) and *Thematizations in Applied Ethics: Feminist Perspectives* (2009), as well as the volumes she co-edited: *Faces of Tolerance* (2003), *Gender and the (Post) "East-West" Divide* (2004), *Youth and Politics* (2006), *Institutional Crises of Philosophy* (2010), *Ethical Expertise and Bioethics: Case Studies* (2010).

Mihaela Frunză presents some aspects regarding ethical expertise and contends that ethical expertise is accessible to experts of various professions in *Expertiză etică și bioetică: Studii de caz* (Ethical expertise and bioethics: Case studies) (Cluj-Napoca: Limes, 2010).

The book *Ethical Expertise and Social Action* emphasizes the necessity of ethics as a working tool for the proper functioning of social and institutional actions. The author's point is supported by the fact that companies tend to write and enforce codes of professional conduct, ethics and values. Nowadays there is a concern to overcome the theoretical approach to ethics and to institutionalize different types of ethical actions. The book presents the current situation in Romania regarding the cultural context which requires ethical expertise as a necessary ingredient in order to discuss and apply ethical codes at the various institutional levels.

The first chapter tries to establish the competences ascribed by different professions to ethical expertise. Mihaela Frunză underlines the different views that balance *epistemic expertise* (the ability of expressing justified judgments on a subject) and *performance expertise* (the ability and the capacity to implement it in practice). Consequently, she contends that ethical expertise is accessible to experts in various profes-

sions, mentioning that the philosophers not only have the necessary competences regarding the moral tradition but also have the necessary competences regarding applied ethics. Another important aspect refers to the fact that philosophical expertise is no more important than ethical expertise in bioethics, because they can be a result of practice and of applied norms in these fields. Concerning the situation in Romania, the author notices that Romanian legislation stipulates the necessity of ethical competences only in few public institutions, but generally does not differentiate between professional and ethical experience.

The chapter "Ethical Expertise and Research Ethics" shows that research ethics is a very recent and dynamic domain, and has been a continuing concern since the beginning of the 20<sup>th</sup> century. Many companies have developed a code of ethics. Important for the author is *the ethical turn* which means that codes of ethics are used as markers of differentiation from other companies.

Generally, Mihaela Frunză talks about the complexity of the ethical action and about the various perspectives on ethical research depending on the domain in which it is used. Nevertheless, she tries to reject some restrictive points of view which might produce tensions between various areas of human knowledge. She discusses ethical dilemmas stemming from the differences in methodological approaches employed in medical sciences and social sciences. While Mihaela Frunză makes an analogy between family resemblances and ethical variables, topics used in different areas of knowledge, she tries to demonstrate the existence at the same time of interdependence and distinctive traits as a combination of different models.

In what concerns a possible definition of the research, Mihaela Frunzã refers to the medical research on human subjects, which successfully uses methods and knowledge from the social sciences, but in interdisciplinary and trans-disciplinary projects. However, she notices that we cannot accept the imposition of ethical criteria from health sciences upon nonmedical areas. The distinctive features and methods used in other areas such as philosophy, theology, natural sciences (physics, biology) involve a certain level of researcher subjectivity and creativity.

Another section is dedicated to the importance of case studies in bioethics. The thorough analysis of special cases leads to the so called *case morality*, which has its origins in medical practice as a concrete approach to each individual. Over time, this kind of approach reveals the moral principles applied in particular circumstances and also as principles derived from the medical cases. A number of researchers criticize the constructed character of the medical act, which pretends to present a case without any ideological or theoretical influences. Nevertheless, Mihaela Frunzã believes that the casuistic method has a strong influence and might generate the consensus necessary for decision-making. An important step in this demonstration is the presentation of ethical and didactic aspects regarding euthanasia. The author emphasizes the importance of case studies and of multiple perspectives in the teaching of applied bioethics, which help students to shape their own perspective regarding euthanasia.

Another chapter of this book discusses the ethical aspects of biomedical research. They are the consequence of numerous scandals regarding scientific research and

experiments, and they led to the appearance of various ethical codes. The main problem regards the experiments on human subjects. The author brings to our attention the well-known cases that reveal the necessity of a research ethics. In the case of experiments conducted in German concentration camps during the Second World War, the main ethical problem was the lack of consent by the prisoners. The same problem, plus a lack of information regarding the possibility of dying as a consequence of those experiments, can be found in the Tuskegee experiment, or in the program meant to generate information about total body irradiation. Mihaela Frunzã also reminds us of the case of the children exposed to the hepatitis B virus (1963–1966), of the dermatological tests conducted in Homelburg Prison, and of the cancer tests done at the Jewish Hospital for Chronic Diseases (New York, 1963). The fact that such cases were considered exceptions does not diminish the gravity of these experiments on human subjects. They generated official documents governing research ethics such as the Nuremberg Code (1947, CIOMS guide 1991, 1993), the Helsinki Declaration (1964, 2008), and the Belmont Report (1979). The latter proposed several main ethical principles: autonomy, charity and—later, in American context—non-injury. In the European context, we find the Barcelona principles: autonomy, dignity, integrity and vulnerability.

In Romania, research is governed by several normative documents. The author decided to discuss in detail two related documents: Law 206/2004 for good conduct in research and the Code of ethics and professional conduct for research and development staff. The practical observa-

tions made by Mihaela Frunză on the Law and the Code reveal the causes behind the inefficient operation of ethics committees in Romania.

The book also approaches the issue of vulnerability in bioethics. One first aspect regards the age of the population considered vulnerable, the conclusion being that children are most important in this case. Another element refers to assisted reproduction and the vulnerable actors involved in this process such as: egg donors, patient couples, unused embryos. This approach allows for an analysis of the ethical and legal implications of assisted reproduction. The book also presents a few experiments made in domains outside the exclusive field of healthcare: philology, social sciences, and anthropology.

Further on, Mihaela Frunză discusses two types of ethical frameworks: ethical

committees and ethical consulting. The history of these frameworks reveals similarities and distinctions between the roles they have in society. Several researchers have tried to define the educational function, mission and working methods for ethical committee members, as well as their formal training and continued self-education.

We consider that the issues addressed in these studies draw upon a solid body of research, which manages to clarify the mechanisms functioning within the field of bioethics. The presented case studies are helpful in revealing the challenges of contemporary society and in outlining possible solutions according to the rules of morality, responding to both patients' and researchers' expectations.



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