

PERSPECTIVES

On the Professions

A periodical of the Center
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"Ethics Centers Down Under"

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On July 1, 2001, I arrived in wintry Canberra to begin six weeks as a visiting scholar at Australia's Center for Applied Philosophy and Public Ethics (CAPPE). While I came on invitation, I came to spy. Apart from centers for medical ethics, ethics centers tend to be small. CSEP, for example, has only a director, librarian, secretary, senior research associate, two part-time student helpers, and several faculty associates. CAPPE has a staff of several dozen (much larger than even Maryland's Institute for Philosophy and Public Policy). How, I wondered, does such a large ethics center differ from a small one? How could it be managed? What advantages does size confer? What disadvantages?

From Prison to Ethics Center

From a distance, Australia may seem just another Texas, too large for its population, too much committed to steak and sports. That it began as an outpost of the English penal system, the vastest prison in the history of the world, may make ethics seem a daring import. But these descendants of criminals are among the world's more law-abiding people, providing a neat refutation of the biological explanation of crime.

For those who believe, as I do, that our destiny is not so much in our genes as in the opportunities we have and how we use them, Australia must be a special place, as full of hope as of kangaroos.

What I was supposed to do during my visit was write whatever I wanted, attend CAPPE events, and consult with CAPPE members on whatever was of mutual interest. While I performed these light duties, I also learned more about ethics in Australia. Practical ethics began there only a few years after it began in the US. The oldest ethics center in Australia, at Monash University, is only four year's younger than IIT's. Though the map tells us that Australia is about as far from the US as it is possible to get (without leaving the planet), intellectually Australia is much closer than England, almost as close as Canada. Every Australian academic I met had been to the US recently. For most, Chicago is a more likely destination than their own "outback".

I was, then, not surprised to learn that practical ethics in Australia developed much as it had in the US. The first centers were for biomedical ethics. Only in the 1980s did Australians do much in business ethics. All the centers of professional and governmental ethics began after 1990.

Their own accent

Though Australian developments in practical ethics closely tracked those in the US, the Australians have always done ethics "with an Australian accent". When, for example, they discuss medical ethics, they have their own cases (as well as those common to all who work in the field). Here is my favorite: Mario and Elas Rios, an American couple, came to Melbourne for in vitro fertilization. The first implantation failed and they returned home, leaving behind several frozen embryos ready for the next attempt. Killed in a plane crash soon afterward (1983), Mario and Elas left an estate of about \$8,000,000. Should their "orphan embryos" inherit it? Surrogate mothers were plentiful, willing to adopt both embryos and estate. Since the embryos were in Australia, this was an interesting moral (and legal) question for many Australians. For the Catholics of Australia (about half the population), the orphan embryos were also deeply troubling. Soon there were two Catholic centers for medical ethics, the L. J. Goody Bioethics Centre in Western Australia (1985) and the Plunkett Centre for Ethics in Health Care in Sidney (1992).

An Australian accent is also evident in the specialties Australian ethics centers have made their own. For example,

police ethics is much more prominent in Australia than in the US. This does not have much, if anything, to do with the unfortunate circumstances that brought the early European settlers to Australia's "fatal shore". The explanation is probably altogether institutional. Australia is divided into states, just as the US is, but most are larger than any American state (except Alaska). Each Australian state has exactly one police force, serving both the few cities and towns and the enormous (lightly populated) countryside. Australians have nothing corresponding to the US's overlapping jurisdictions of city police, county sheriff, park rangers, highway patrol, and so on. That is why Australia, a country with fewer inhabitants than Texas, has some of the world's largest police forces. The police force for New South Wales is second in size only to New York City's.

Where there is only one police force, corruption is harder to control. There is no second police force to control the first. Where the force is large, corruption in even a small part can involve dozens or even hundreds of officers, drawing the attention of politicians. In Australia, the attention of politicians generally means a "Royal Commission". After investigating, the commission generally recommends stricter regulation and closer supervision. For the police, better ethics has seemed an alternative to ever more intrusive regulation and supervision. The police have therefore both funded substantial research into police ethics and required police ethics as part of the college program training officers.

The Big Idea

Except in the mountains of New South Wales, winter in Australia is mild. There is no snow. Rain is rare and generally light. Some flower or other is always in bloom. Australia's winter favors long walks.

During one such walk, I had the thought that others might find Australia's ethics centers as interesting as I was finding them. I soon had a list of the ones I found most interesting and began contacting them. Of course, CAPPE was the first on my list. Its director, Seumas Miller, was quick to say he would write and, more importantly, quick to do what he said. The new director of the Monash center, Justin Oakley, did the same. The issue would, I thought, be ready in no time.

These two centers provide an interesting contrast. Oakley's center, though internationally known, remains an ordinary center for biomedical ethics. CAPPE is a protean mix promising something quite different.

After these two, my luck ran out. I did not get another contribution from a center on my original list. Some centers did not return calls or answer email. One did not do as promised. Such failure is, of course, part of editing a journal inviting contributions for which there is no pay but publication. I was nonetheless disappointed, especially when I could find no one to write about a center for business ethics or about the one Australian center for governmental ethics that philosophers do not dominate. I was reminded how few people occupy that huge country.

Redefining "Ethics Center"

Back in Chicago, this issue of Perspectives only half complete (and behind schedule), I had one of those insights hardship inspires: Why had I confined myself to Australia? New Zealand is "down under" too--and is not in Australia only because it unexpectedly decided not to join the Australian federation when it formed in 1900. Though having fewer inhabitants than Sydney, New Zealand has some interesting ethics centers. Inquiries soon led to Darryl Mercer, director of the Eubios Ethics Institute, founded in 1990 in Christchurch. Only after reading what he wrote for me did I realize how unusual his Institute is. It has, in effect, left New Zealand to become a denizen of the internet, more or less free of geography.

Mercer's Eubios Institute suggested that I might have defined "ethics center" too narrowly. Had I overlooked anything among the wombats and black swans, the sulfur-crested cockatoos and wallabies, that might count as an Australian ethics center for the purposes of this issue of Perspectives? Indeed.

About the middle of my visit, I had gone to Sydney to tour the sights and visit the one CAPPE staff member there, Edward Spence. As I sat in a white-walled, dimly-light Greek restaurant, the Steki, sharing ritsina with him and his wife, he pointed to the small stage at one end of the room and said, "That's where we do philosophy nights." I had heard of philosophy nights in Canberra. But what I had heard was confused. Some described a philosophical equivalent of the coffee houses of the 1950s, philosopher replacing folk singer or beat poet. Some made it sound

more like stand-up comedy. All that was clear was that the restaurant did a good business on philosophy nights, the audience seemed to enjoy itself, and the publicity had been good. That evening in Sydney, I nodded knowingly, too polite to admit ignorance.

Now, back in Chicago, short one article, and recalling what I had not asked, I concluded that the Steki might be, if not a new kind of ethics center, at least an experiment others might find interesting (and perhaps worth a try). I asked Spence to write about his "philosophy plays". He initially had the same trouble everyone seemed to have describing what he did. But I pressed him until I understood.

"Monash University Centre for Human Bioethics"

Justin Oakley, Centre for Human Bioethics, Monash University

The Monash University Centre for Human Bioethics was established by a philosophy professor, Peter Singer, in 1980, as Australia's first research center devoted to bioethics. It is based at Monash's Clayton Campus, located in a south-eastern suburb of Melbourne, and is part of the Faculty of Arts.

The Centre pursues vigorous research into many aspects of bioethics, and teaches a strong graduate program to a range of health professionals seeking to develop their skills in this area. The Centre has become known for

its ground-breaking work in several areas of bioethics and ethical theory, particularly reproductive ethics, end-of-life decision-making, and the development of utilitarian and virtue-based approaches to ethics. The Centre has also pioneered graduate study in bioethics, with its popular Master of Bioethics program taken by students from around the world.

Aims

The Centre has three primary aims:

- * To carry out research on issues in human bioethics and to promote study of the ethical, social and legal problems arising out of medical, biological and genetic research;

- * To stimulate the development of educational programs in human bioethics for professionals and the public;

- * To provide an advisory and resource centre for government, professional, educational, and community groups.

Funding

The Centre's basic funding comes directly from the Australian government. As with most academic units in Australian universities, the Centre's government funding has been increasingly tied to student numbers enrolled in its educational programs, with a small (albeit growing) proportion of funding allocated on the basis of research performance, measured primarily through publications, grants attracted, and PhD supervision. The Centre has supplemented direct government funding by securing grants for specific research projects both

from government bodies (such as the Australian Research Council and the National Health and Medical Research Council) and non-government bodies (such as the Myer Foundation).

Personnel

Current personnel at the Centre include: the Director, Justin Oakley (PhD, Philosophy); Lecturers, John McKie (PhD, Philosophy) and David Neil (PhD, Philosophy); Honorary Senior Research Fellow, Helga Kuhse (PhD, Philosophy); and the co-editors of the Centre's quarterly journal *Monash Bioethics Review*, Deborah Zion (PhD, Bioethics) and Merle Spriggs (PhD, Bioethics). Administrative support is provided by Heather Mahamouth. The Centre's founding Director, Peter Singer, left Monash in mid-1999 to take up a chair in bioethics at Princeton University's Center for Human Values.

Previous academic staff at the Monash Centre include Udo Schuklenk, Lynn Gillam, David McCarthy, Julian Savulescu, Dean Cocking, Stephen Buckle, John Burgess, along with research assistants on various projects. The Centre has attracted many international visitors, research fellows, and exchange students over the years.

Research

The Centre's current research projects include the following:

I am working on the development of a rigorous form of virtue ethics and applying it to certain issues of concern to the health care professions, such as voluntary euthanasia, family caregiving, and notions of professional integrity. This research has resulted in a number of journal articles, and a

<p>recently published book (co-authored with Dean Cocking), <i>Virtue Ethics and Professional Roles</i> (2001).</p> <p>John McKie is examining the implications of certain theories of justice and concepts from health economics (such as the Quality-Adjusted Life-Year, or QALY) to the allocation of resources in health care, drawing on his book (co-authored with Jeff Richardson, Peter Singer, and Helga Kuhse), <i>The Allocation of Health Care Resources: An Ethical Evaluation of the 'QALY' Approach</i> (1998).</p> <p>Helga Kuhse has been working on notions of partiality and impartiality in nursing and medical ethics, developing and extending themes from her recent book, <i>Caring: Nurses, Women, and Ethics</i> (1997). Members of the Centre and graduate students are continuing several projects focusing on the concept of autonomy and the nature and value of informed consent, both in clinical practice and biomedical research.</p> <p>The Centre is also developing research initiatives concerning the ethics of international biomedical research, such as the ethics of clinical trials in developing countries, and justice in the distribution of the benefits and burdens of biotechnological research. These projects build on studies by Deborah Zion, and on Udo Schuklenk's book, <i>Access to Experimental Drugs in Terminal Illness: Ethical Issues</i> (1998).</p> <p>Over its twenty-one year existence, the Centre has conducted a number of highly successful research projects, with several particularly worthy of note. Peter Singer led a series of</p>	<p>studies during the 1980s into the ethics of various new reproductive technologies like in vitro fertilization (technologies which Professor Carl Wood and other Monash reproductive scientists helped to pioneer). These studies resulted in some of the earliest published work on the ethics of IVF, such as <i>The Reproduction Revolution</i> (1984)--published in the US as <i>Making Babies--</i>, which Singer co-authored with Deane Wells.</p> <p>Helga Kuhse joined the Centre in 1981, and worked with Singer on an innovative study into the ethics of withholding treatment from infants born with severe disabilities, culminating in the jointly authored book, <i>Should the Baby Live?</i> (1985).</p> <p>These projects drew on the Centre's extensive empirical research into the attitudes of health professionals and the community toward the practices in question. Notable publications emerging from the Centre's empirical research during the 1990s include a study of physicians' and nurses' views on voluntary euthanasia and other end-of-life decisions, and a study of partialist and impartialist approaches to ethical reasoning by health professionals.</p> <p>During his time at the Centre for Human Bioethics, Singer also produced some of the most widely-used textbooks and anthologies in applied ethics and ethical theory, including <i>Practical Ethics</i> (2nd ed. 1993), <i>Applied Ethics</i> (1986), <i>A Companion to Ethics</i> (1991), <i>Ethics</i> (Oxford Readers Series, 1994), <i>A Companion to Bioethics</i> (1998, co-edited with Helga Kuhse), and <i>Bioethics: An Anthology</i> (1999, co-edited with Helga Kuhse).</p>	<p>Many of these and other works from the Centre have been translated into a number of foreign languages.</p> <p>Singer and Kuhse also created the well-respected quarterly journal <i>Bioethics</i>, in 1987, and founded the International Association of Bioethics, whose governing body includes many representatives from developing as well as developed countries.</p> <p style="text-align: center;">Other features</p> <p>The Centre has become known for its practical and non-sectarian approach to ethical issues. Singer and Kuhse, in particular, have been trenchant critics of a reliance on sanctity-of-human-life views by health professionals and lawmakers in justifying medical decisions at the beginning and end of life. Members of the Centre have also done much consultancy work for various government bodies, and played an influential role in public debate and law reform in many areas, including legislation governing assisted reproduction, surrogate motherhood, and end-of-life decision-making. This engagement with public policy and issues of community concern in Australia has helped the Centre gain strong support both within and outside the academy.</p> <p>The Centre's activities are also publicized through its quarterly journal, <i>Monash Bioethics Review</i>, Australia's only peer-reviewed bioethics journal. It contains much work by and for Australians. <i>Monash Bioethics Review</i> is the successor to the <i>Bioethics News</i>, begun by Helga Kuhse in 1981.</p> <p>The Centre developed one of the first Master of Bioethics programs, in 1989, and pioneered</p>
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distance education study in bioethics. The Centre's teaching programs have focused primarily on health professionals returning to university to do graduate study, more than on medical students (medicine in Australia is usually an undergraduate course), although there has been considerable involvement with the latter also.

The interaction with several hundred experienced health professionals over the years has enriched the Centre's research, and has highlighted the ethical issues of significant concern to members of the health professions. The Centre's students and members of its steering committee played a leading role in the establishment of the Australian Bioethics Association, which holds an annual conference. Each year since the mid-1980s, the Centre has run a week-long Intensive Bioethics Course, dealing with ethical issues in human research and clinical practice of direct concern to health professionals. Many applicants for the Centre's educational programs first hear about these courses through colleagues who are enrolled in them.

Future directions

Work on several research projects has just commenced, and will continue for several years. One study is investigating issues about potentiality raised by human reproductive cloning and stem cell research. Another new study deals with informed consent, physician report cards, and professional accountability. There are also plans to examine the idea, invoked in several influential court decisions, that procreative decisions have an intimacy that warrants special protection by the

state.

The Centre will extend its already substantial involvement in the new inter-faculty professional ethics subject (course) Ethics at Work, which is available to all Monash second-year undergraduates. Students taking this subject choose three out of the eight modules available (which include modules in health care ethics, and science and research ethics). The subject makes constructive use of on-line teaching as well as traditional face-to-face teaching. The Centre also plans to expand the subjects available in its Master of Bioethics program, and is developing new teaching programs focusing specifically on ethics and biotechnology.

"Centre for Applied Philosophy and Public Ethics"

Seumas Miller, Philosophy,
Charles Sturt University

There is increasing public and political concern with applied philosophical and ethical issues in the professions, business, and government, in Australia as well as outside. This concern has been manifest in government, criminal justice, health care, the media, business, the family and social welfare, science, technology, and the environment. Ethical issues include: corruption in public institutions; privacy, confidentiality and the new communication and information technologies; identity and autonomy in the context of developments in reproductive technology; social justice and

poverty; war and terrorism.

The purpose of the Centre for Applied Philosophy and Public Ethics (CAPPE) is to conduct research, provide policy input, and promote community discussion and professional dialogue concerning such pressing matters. CAPPE also supervises higher degree students and runs educational workshops for professional groups.

CAPPE, organized in 2000, is a collaborative enterprise using the combined resources of two pre-existing centers, namely, the Centre for Professional and Applied Ethics at Charles Sturt University (CSU) and the Centre for Philosophy and Public Issues at the University of Melbourne (UM). I am CAPPE's Director; its Deputy-Director is Professor Tony Coady (UM).

CAPPE's Melbourne division is located at UM's Parkville campus, close to the city's central business district. CAPPE's CSU division is headquartered at the Australian National University, Canberra, with some members at CSU campuses in Wagga Wagga, Goulburn (School of Policing), or Bathurst.

Funding and Strategy

The academic staff of CAPPE includes some thirty philosophers. Because of divided appointments, they add up to about twenty full-time equivalent research positions. While most of CAPPE's expertise is in Australia's national capital (Canberra) and a major urban center (Melbourne), there is a rural outreach (Wagga Wagga, Goulburn, and Bathurst).

CAPPE is funded under the Australian Research Council's

<p>Special Research Centres Scheme. Special Research Centres are the most prestigious and well funded of Australia's university-based, government-funded research centers. CAPPE is eligible for funding for nine years under this scheme. Additional funding comes from the host institutions (CSU and its partner UM). CAPPE also has a variety of external funding sources in industry and government.</p> <p>Today the chief areas of CAPPE research are: business ethics; environmental ethics; police ethics; correctional ethics; welfare ethics; social ethics and religion; computer ethics; media ethics; ethics of reproductive technology; ethical aspects of political violence; public sector ethics; presuppositions of public morality in the Australian-Asian context; ethics in the professions.</p> <p>CAPPE's basic intellectual strategy is to integrate ethico-philosophical analysis, empirical studies, and practitioner input. CAPPE brings together practitioners, philosophers, and other academics (including scientists) to focus on pressing practical ethical problems. Our underlying assumptions are that, given the depth and complexity of the ethical problems that concern us, (a) public debate and public policy should be informed by relevant research in applied ethics, (b) moral philosophers have an important and distinctive intellectual contribution to make, and (c) that contribution must be firmly grounded in the empirical work of social and natural scientists, and the experience of practitioners.</p> <p>The institutional strategy is to establish a leading international research center with:</p>	<ul style="list-style-type: none"> • breadth and depth in its research programs • close links to other researchers, research centers, and research groups within CSU and UM • close links to other national and international research centers, such as the Regulatory Institutions Network at the Australian National University, and the Institute for Philosophy and Public Affairs at the University of Maryland • close links to national and international organizations and professions, such as the Professional Standards Council, the New South Wales Police Service, the Australian Association of Social Workers, Transparency International, and Shell Oil. <p>Though CAPPE is still a new center, preoccupied with recruitment, accommodation, development of institutional links, and other aspects of getting started, it has already had several significant research achievements.</p> <p>The year 2000 began with Tony Coady finishing his six month senior research fellowship at the United States Institute for Peace Research in Washington, DC, and ended with CAPPE researchers securing research grants for 2001 and beyond, including several Australian Research Council Large Grants, a research project on human resource management ethics with the Police Association of New South Wales, and some small consultancies.</p> <p>During that year there were six</p>	<p>international Visiting Fellows, two international workshops held at Melbourne, and a conference on computer ethics held in Canberra. CAPPE also co-hosted an international conference, in Ho Chi Minh City, Vietnam, on building the capacity of institutions in developing countries to carry out their assigned functions. Members of CAPPE gave keynote or other invited addresses at international conferences in Angers (France), Beijing University, National University of Singapore, Stanford University, University of Leipzig, and Carnegie-Mellon University in Pittsburgh.</p> <p>There were numerous published works, including the year 2000 issues of the two journals published by CAPPE - Res Publica and the Australian Journal of Professional and Applied Ethics.</p> <p>During 2001 members of CAPPE have authored a number of books including: Dean Cocking with Cambridge University Press (UK) on professional roles; Emma Rooksby with Routledge (UK) on ethics and the Internet; Neil Levy with Oneworld (UK) on the philosophy of freedom; and my own with Cambridge University Press (USA) on social action and ethics.</p> <p>During 2001 members of CAPPE worked on a variety of externally funded research projects. One was a project on ethical issues arising when a police department investigates a complaint of serious drug offenses made against one of its own officers. Funds for this project come from the New South Wales (NSW) Police Service=s Department of Internal Affairs. Among other projects are six CAPPE-based Large Grants from</p>
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the Australian Research Council: Plant Variety Rights; Friendship, Morality and the Self; Morality of Ideals; Moralism and Morality; Protection of Human Rights in Australia; and Prenatal Diagnosis and Discrimination against People with Disability.

In 2001, CAPPE conducted a large research project with the Independent Commission against Corruption (ICAC), an agency of the NSW state government that is supposed to serve as a public-sector watchdog. The project concerned electronic corruption and electronic crime in NSW's public sector. The ICAC then organized and sponsored a conference to consider our report. The NSW Premier opened the conference and the keynote consisted of a summary of our findings and recommendations. CAPPE researchers made several other presentations at the conference on one or another aspect of the report.

A CAPPE research fellow, Emma Rooksby, undertook a funded research fellowship in Rotterdam at Erasmus University's Centre for the Philosophy of Information and Communication Technology. Her research concerned individual and institutional responsibility in the context of electronic governance. Governments and other public-sector agencies (such as schools or libraries) have been introducing new communication and information technologies, raising many new problems. For example, establishing integrated data bases within public-sector agencies may threaten civil liberties and make it harder to hold accountable public servants who have access.

At the end of 2001, CAPPE won a

competitive tender to develop a model code of ethics for the Professional Standards Council (a template of issues and possible solutions any profession could use to develop its own code). CAPPE members are also involved with the Centre for Ageing and Pastoral Care's successful Australian Research Council's Linkage Grant application on dementia. And CAPPE secured, jointly with others--including the Brisbane-based Key Centre for Ethics, Law, Governance and Justice--an Australian Research Council Linkage Grant to conduct three years of research on building institutional integrity. The industry partner is Transparency International. CAPPE's particular responsibility is institutional integrity in the Commonwealth Government of Australia.

Future

Projects planned for the future include: the ethics of responses to international terrorism; the ethics of drug law enforcement; and the ethics of nanotechnology. CAPPE is co-hosting (with Jawaharlal University and others) a conference, Globalisation, Transcultural Interaction and Practical Ethics, to be held in New Delhi, India, in January 2002. CAPPE is also co-hosting (with Fairfax Media Group) a conference on media ethics, to be held in Canberra in June 2002, and hosting the World Congress on Business Ethics to be held in Melbourne in 2004.

Because of its significant government funding and comparatively large staff, CAPPE--unlike smaller ethics centers in Australia--, can host a large number of international conferences and workshops concerned with a wide variety of

issues of practical ethics. For the same reason, CAPPE can undertake a wide range of research projects at once, some quite large and many related in ways likely to make each useful to the others.

CAPPE hopes to develop closer links with other research centers in Australia and overseas. Such centers should include not only those specializing in practical ethics but some conducting empirical and other research that is relevant to practical ethics but not practical ethics as such. CAPPE also hopes to develop closer links with government and industry (and to attract significant additional funding from them).

In short, CAPPE hopes to make a significant contribution to international research in practical ethics on many different topics, while helping Australia deal with its own problems of practical ethics.

"A Global Ethics Institute in New Zealand and Japan"

Darryl Macer, Eubios Ethics Institute

I founded the Eubios Ethics Institute in 1990 after publication of my review book, *Shaping Genes: Ethics, Law and Science of Using Genetic Technology in Medicine and Agriculture*. The word "eubios" means good life (in Greek). I chose that name because the modern debate in bioethics seemed too often preoccupied with good death, euthanasia, or good genes, eugenics, rather than with good life as such.

<p>The Institute's chief activities are:</p> <ul style="list-style-type: none"> a) publishing books on cross-cultural bioethics and biotechnology b) encouraging a cross-cultural approach to resolution of problems of bioethics, and c) interactive development of the human social mind through roundtable conferences and journal exchange among members. <p>We are a global institute, though our base is New Zealand and Japan.</p> <p style="text-align: center;">Publications</p> <p>Since 1990, we have had a bimonthly publication, initially called the <i>Eubios Ethics Institute Newsletter</i>. In 1995, it became the <i>Eubios Journal of Asian and International Bioethics (EJAIB)</i>. <i>EJAIB</i> reviews and updates news in bioethics from around the world. Each issue also reviews about one-thousand papers. To help democratize bioethics discussions, the journals reviewed include some not normally available in major abstract indexes. Because of the Institute's purpose, <i>EJAIB</i> defines "bioethics" broadly as life ethics, including medical and environmental ethics, and environmental, ethical, legal, and social issues arising from biotechnology.</p> <p>To promote research in bioethics in the Asian region and contribute to the interchange of ideas within and between Asia and global bioethics, <i>EJAIB</i> publishes research papers (about ten in each issue), and relevant news, and letters, on topics within Asian bioethics. For <i>EJAIB</i>, Asia is the geographical area that includes the Far East, China, South East</p>	<p>Asia, Oceania, the Indian subcontinent, the Islamic world, and Israel.</p> <p><i>EJAIB</i> promotes scientific responsibility, in coordination with Japan's Universal Movement for Scientific Responsibility (MURS) and the International Union of Biological Sciences (IUBS) Bioethics Program. <i>EJAIB</i> is the official journal of the Asian Bioethics Association (ABA) and the IUBS Bioethics Program.</p> <p><i>EJAIB's</i> editor is assisted by three associate editors, one each in India, Israel, and Japan. There is an editorial board of thirty who aid in the journal's peer review, and an editorial assistant to help with printing the journal. Keeping production costs low allows <i>EJAIB</i> to circulate in hard copy to individuals in over seventy countries.</p> <p>All the Institute's publications are freely accessible on the Internet (www.biol.tsukuba.ac.jp/~macer/index.html). There are fourteen books published in English and eight in Japanese. Contributors to these books come from all over the world. There is also a CD (<i>The Eubios CD</i>) containing all Eubios publications (as well as other bioethics literature). In 1995, <i>EJAIB</i> challenged other bioethics journals to provide free access on-line. Despite the increasing number of medical and scientific journals that are on-line, the other major bioethics journals have yet to accept that challenge.</p> <p style="text-align: center;">Surveys</p> <p>There are three ways to view bioethics: descriptive, prescriptive, and interactive. Distinguishing between the three is important to avoid misunderstanding of what the</p>	<p>Institute does. Starting in 1991, the Eubios Ethics Institute has conducted public opinion surveys in many countries in order to describe ordinary people's views on bioethics. Our hope was that accurate description would contribute to better understanding between peoples. One of the tendencies of bioethics has been for the experts to prescribe what is right and wrong without much attention to what their own people think--in part, no doubt, because they have had no way to know what their own people think. We have tried to change that.</p> <p>In 1994, the book <i>Bioethics for the People by the People</i> published the results of one of these surveys, "the International Bioethics Survey", conducted in 1993 in ten countries in the Asia Pacific Region (Australia, Hong Kong, India, Israel, Japan, New Zealand, the Philippines, Russia, Singapore, Thailand). <i>Bioethics for the People</i> was a significant contribution to international bioethics. It described the views of ordinary people in those ten countries. Disagreement was at least as great within each country as it was between any two countries. The nationalistic and sometimes racist stereotypes to which experts sometimes appeal are not based on the opinions that people actually have. Of course, different countries may set different policies (as we can see, for example, with abortion), but a single national policy does no mean anything approaching a single national opinion.</p> <p>The good life that one person seeks may not be the good life that another person seeks. That is as true when the subject is bioethics as when it is any other department of life. Yet, when we</p>
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look at the life of people in different countries or different parts of society--for example, in families--, we see similar problems and concerns, hopes and fears. The Institute aims for cross-cultural understanding of these deep similarities (as well as for understanding of the obvious differences).

In 1998, the Institute published *Bioethics is Love of Life*, a summary of the findings of field work, surveys, discussions, and debate with persons from many cultures. It was to be an alternative to the common Western bioethics textbooks. It attempted to show that people have faced issues of bioethics for millennia--and always will. It also tried to show how love is a universal basis for bioethics, with four central principles: self-love, love of others, loving good, and loving life (or doing no harm to life).

Roundtables

The work of the Eubios Ethics Institute is not limited to publications and surveys. It also hosts Bioethics Roundtables. Most of these have been held in Japan, with a few in India, Israel, New Zealand, or Turkey. Each Roundtable attempts to develop interactive bioethics among persons in many different cultures and specialties; participants can then contribute to the bioethics debate in their own countries and universities. Themes common to every Roundtable include: bioethics education; bioethics and biotechnology; medical genetics and reproductive technology; cross-cultural bioethics and methodology; environmental ethics; and medical ethics.

The focus on bioethics education

and methodology is in line with the Institute's practical emphasis. Other countries should not merely import American bioethics but compare the good and bad points of many approaches as a way to develop their own.

Education

Our 1993 International Bioethics Education Survey found that even though bioethics was not in the (official) curriculum in Japan, Australia, or New Zealand, a majority of teachers in each country were discussing social, ethical, and environmental issues of science and technology in class. We have since developed the bioethics education network for Japanese high-school teachers. The network has almost a hundred members and has met twenty-two times (as of March 2001), with both the biology and social studies teachers working together to better develop methods to introduce bioethics education into their own schools. The network has a newsletter and book available in Japanese on our web site. Also in 1996, we distributed bioethics teaching materials to about a thousand high schools in Japan that requested them. These materials are also available through our web site, in English as well as in Japanese.

In August 2000, we had a joint meeting in Christchurch, New Zealand, with some New Zealand teachers and researchers to compare bioethics education in Japan and New Zealand. We want to develop an informed and active public, ready for the many new bioethics problems the new century will have to resolve.

Future

In the future, the Internet should play an even greater role in our

dissemination of information and the sharing of ideas between people. Recent additions to our web site include a daily news update linked to the *American Journal of Bioethics* (another way to help internationalize bioethics discussion).

We have also worked with United Nations organizations including UNESCO, FAO and WHO, and will continue to do this. One project to be completed in early 2002 is the publication of the *UNESCO/IUBS Bioethics for Biology Dictionary*. The dictionary will be available as a free download from the Internet, with additional words entered as necessary. The dictionary will be include definitions of over three-thousand words and phrases, and is designed to be interactive, improving with feedback from the global community. We are publishing this dictionary because there is no multicultural and multidisciplinary dictionary of bioethics that includes both environmental ethics and medical ethics. The dictionary should provide a basic reference for use around the world. We hope to distribute some free hard copies in every country.

Our collection of books and journals, and over 50,000 papers, is probably the largest bioethics resource center in Asia. Housed in one of my rooms at the University of Tsukuba (Japan), the collection is available to any researcher who visits.

The Eubios Ethics Institute is primarily a place for people to meet together to consider bioethics (in its broad, good-life sense). The Institute's intensive use of the Internet frees it from many economic and political

restrictions on the distribution of its work. Because it is not tied to any larger organization, the Institute is free to work in any country.

"Philosophy Plays"

Edward Spence, School of Communication (and CAPPE),
Charles Sturt University-
Bathurst

I conceived *philosophy plays* in 1997, when I was teaching philosophy at the University of Sydney. There have been five annual series since then, each consisting of six to thirteen fortnightly sessions. Most sessions are repeated two or three times (according to popular demand). Each series has a generic theme: "Love, the Good, Knowledge, and Friendship", 1997, six sessions mainly on Greek philosophy; "Visions of Immortality, God, Body, and Soul", 1998, ten sessions on the connections between ancient Greek and Modern philosophy; "Philosophy East and West" and "Zen and Zeno", 1999, thirteen sessions on the connections between Eastern and Western philosophy; "Olympics of the Mind", 2000, nine sessions to celebrate philosophical thought during the Sydney Olympics; and "Philosophy as the Art of Living", 2001 and 2002, nine sessions on how philosophy conceived as practical wisdom can guide us in living better and happier lives.

Normally, the *philosophy plays* are performed at a Greek restaurant, the Steki, in Sydney's inner-west "suburb" of Newtown,

a neighborhood like Soho in New York, vibrant and cosmopolitan. The philosophers have come from many of Australia's universities, but mainly from three in New South Wales: Charles Sturt University, the University of Sydney, and Macquarie University. I am the default host.

I have also presented *philosophy plays* at arts and cultural festivals in Australia, including the Greek Festival ("Socrates in Love", 1999), the Sydney Fringe Festival ("The Philosophy of Happiness", 2000), and the Adelaide Fringe Festival in South Australia ("The Philosophy of Happiness", 2002). I have even presented *philosophy plays* to students from the University of Montana in Missoula (May, 2001).

The why and what

The primary objective of the *philosophy plays* is to make philosophy, especially Western philosophy, more accessible to the general public. Generally, a "play" has four elements:

- A 20-minute talk by a professional philosopher;
- A play performed by actors that dramatically illustrates some of the ideas in the philosophical talk;
- Audience discussion of the talk and play;
- A banquet, including wine, served to the audience and participants before and during the performance (the sound of plates and glasses adding the restaurant's own chorus to the *philosophy plays*).

The play component in the *philosophy plays* is either adapted

from an ordinary play or philosophical dialogue or created specifically by the philosopher-host.

Like a Platonic dialogue, the *philosophy plays* seek to engage its audience both dialectically (primarily through the philosophical talk) and emotionally (primarily through the drama). The restaurant provides a relaxed forum where people from different backgrounds and different levels of philosophical sophistication can discuss philosophy together.

The *philosophy plays* always try to be entertaining, informative, and--most important--transformative. If philosophy is the examination of life for the sake of practical wisdom, then the study of philosophy, even in a restaurant while eating and drinking, should help participants find a fulfilling life.

The Talk

As part of the series "Olympics of the Mind", I presented a session entitled "*Philosophy of Happiness*". This session was unusual. The performance had four "mini-talks", with four "mini-plays" (short extracts), each of which illustrated some key aspect of happiness in the preceding mini-talk: *Ataktos* by Dirk Baltzly, *Antigone* by Sophocles, *The Macropoulos Secret* by Karel Chapek, and the *Symposium* by Plato. The discussion followed the last of the four extracts. Here is the first mini-talk:

"The point of philosophy," the British philosopher Bertrand Russell once said, "is to start with something so simple as to seem not worth stating, and to end with something so paradoxical that no

one will believe it." I will start by saying that the one thing everyone wants is to be happy and end up stating that being happy is entirely within one's control.

The statement that everyone wants to be happy seems self-evidently true: if we were given just one chance to have a wish come true what would it be? My guess is that each one of us would wish for happiness. For, if one is happy, one in effect lacks nothing. Everything that we normally desire--wealth, health, power, friends, sex, love, fame, and popularity--are things that we want as means to achieving happiness. Happiness is our ultimate goal. People sometimes choose to end their lives precisely because, for one reason or another, they convince themselves rightly or falsely, that they can't be happy in their lives. The hope for happiness is what keeps us going and putting up with life's many undulations and tribulations. For many people, happiness is the ultimate windfall. Everything else is just the means for attaining it. Showing, however, that happiness is entirely within our control will require a lot more convincing. The nature of happiness and its practical attainment were the most important and central concerns of Greek philosophy. For Greek philosophers, and especially the Hellenistic philosophers, the Epicureans, the Stoics, the Cynics, and the Skeptics, saw philosophy not as an interesting pastime or a body of knowledge pursued for its own sake, but as a way of life.

Ataktos: A Dialogue on Stoic Ethics

(Extract edited and adapted by Edward Spence)

A : Good afternoon. You're the esteemed Stoic philosopher Zeno, aren't you? May I ask your advice?

Z : (not looking up) It's a public place. You can ask whatever you like.

A : Then please tell me. What is happiness? What should I pursue and how should I live?

Z : Anything else girl? Allbloodymighty Zeus!

A : I know it's a rather big ask, but here's my situation. Grandfather studied philosophy with Aristotle at the Lyceum. He thinks it's more than about time for me to start exercising my capacities for moral and intellectual reasoning. He's always at me:

"Atakti! What have you done today that was courageous? Did you take the proper pleasure in it? Did it proceed from a stable state of your character? How can you expect to be happy if you don't engage in the activities characteristic of virtuous people?"

It's really getting on my nerves. I mean, he's always the perfect gentleman.

But that isn't the half of it! My father has been hanging out in Epicurus' garden. He and Grandad have been having arguments about the nature of pleasure which are getting downright unpleasant. Grandfather gets furious - he says father might just as well be a pig in. er.. wallowing in the

Z : Hmm. I can see that your family life is a bit difficult at the moment.

The first thing you must realize is that both of them are absolutely, positively, dead. wrong.

Taking their cue from Socrates' question "How should I live my life?" these philosophers saw philosophy as providing us with a way of finding out for ourselves what is the best and most beneficial life to live. As for Socrates before them, the unexamined life was not worth living precisely because an examined life was essential to answering the question "how should I live my life?" And it is as a method of critically examining our beliefs and emotions so as to discover the best way to live that philosophy is and must be conceived as a way of life. Closely related to the notion that philosophy is a way of life, "viou tehne", an art of living, is the notion that philosophy mustn't just inform but also transform its practitioner. For, according to the Greek philosophers, a philosophy that does not bring about fundamental change in one's life confers no practical benefit and thus is useless.

To determine how best to live one's life, one must first ascertain what the ultimate purpose or goal of life is. And if happiness is our final goal, the Socratic question "How should I live my life?" becomes the most fundamental question in Greek philosophy, namely, "how can I attain happiness?"

Having established that happiness is our ultimate goal, the question that now presents itself is what is happiness? And to this question

we get conflicting answers. For the Epicureans, happiness is a life full of pleasure; for the Stoics, a life of virtue and nothing else, and for the Aristotelians a life of virtue plus the possession and enjoyment of some external goods such as health, wealth, and social status. For the skeptics, happiness was the total suspension of judgment and going with the flow. Which, if anyone, of these diverse and conflicting accounts of happiness is the correct one?

Play and Discussion

What followed this talk, the extract from *Ataktos* (see insert), explored the three philosophical perspectives on happiness: Epicurean, Aristotelean, and Stoic. Set in Athens around 272 BC, the play is a discussion between Atakti, a confused woman in her mid-twenties looking for happiness, and Zeno, the founder of Stoic philosophy. Zeno tries to enroll Atakti in the Stoic school, but Atakti remains skeptical. As she says to Zeno at the end of the play: "It sounds like a fine philosophy for some sort of creature, I just wonder if it is for human beings."

The discussion that follows the talk and play segments usually lasts 45-90 minutes. Our regular 'anchor', Madeleine St. Johnson-Romano (a recent B.A. in philosophy)--using a roving microphone--weaves between the tables taking questions (and comments) and directing them to the appropriate philosopher or performer on stage.

I generally have trouble recalling the back-and-forth of the discussion. (I am too busy participating.) But I do clearly recall a brief exchange that occurred during the discussion at

one of the performances for the Adelaide Fringe Festival at the Caos Café (March, 2002). (Since one of the central claims of Stoicism is that the universe has a perfectly rational order, there is a nice irony in presenting Stoic philosophy at a place called "chaos".)

The discussion began with a question from "Moving Melvin", the star of the show immediately following the "Philosophy of Happiness". Melvin, an affable (but big) African-American in his fifties, was in a tightly stretched red lycra bodysuit ready for his act of singing, tap-dancing, and telling stories of growing up in Texas. In a deep southern voice, he asked, "Isn't happiness a matter of choice?"

I replied, "Insofar as the Stoic claim that virtue is both necessary and sufficient for happiness is true, and that the possession of virtue is entirely within one's control, then yes, happiness is a matter of choice. One can choose to be happy".

Flashing me a generous southern smile, Moving Melvin uttered only a laconic "Yeaaa".

For more information about the *philosophy plays*, contact Edward Spence at: espence@csu.edu.au.

"Announcements "

PUBLICATIONS: The American Association for the Advancement of Science (AAAS) has re-released its popular video, *Integrity in Scientific Research*. The video consists of five

vignettes (each from 7-10 minutes long) dramatizing realistic situations confronting scientists, "gray areas" that should stimulate discussion of ethics in research. Viewers are challenged to define ethical problems, to identify options for responding to the problems, and to assess those options in light of their own experience and the norms and practices of their field. Accompanying the video is a revised Discussion and Resource Guide. The Guide includes an updated compendium of resources for teaching research ethics. Contact: 202-326-6216 or <http://www.aaas.org/spp/video>.

Michael Davis and Andrew Stark have edited the volume, *Conflict of Interest in the Professions* (Oxford, 2001). Its seventeen chapters cover conflict of interest in law, government, business, academics, markets, and health care. Davis' introduction provides survey of work on the topic; Stark's epilogue offers a framework for analyzing conflict of interest across professions (and other occupations).

The Center for the Study of Ethics in the Professions (CSEP) has just published *Trying Times: Science and Responsibility after Daubert* to begin to answer such question as: Can judges make responsible decisions about what scientific evidence is admissible in court (as the Daubert now requires)? When is expert witnessing unethical? How can courts respect scientific standards while pursuing justice? Produced in collaboration with IIT's Institute for Science, Law, and Technology, this volume includes essays by Barbara Jacobs Rothstein (a federal judge), Richard Meserve (a former litigator in high-stakes cases

involving scientific testimony), Sheila Jasanoff (Science Policy, Harvard), and Ullica Segerstrala (Social Science, IIT). The editor, Vivian Weil, has an introductory essay. An annotated bibliography provides entry into the lively literature since the Supreme Court decided Daubert in 1993. Cost: \$5.00 for shipping and handling. Contact: 312-567-3017; csep@iit.edu; or CSEP, Illinois Institute of Technology, Hermann Hall 204, 3241 S. Federal St., Chicago, IL 60616.

The proceedings of Marquette University's 2001 Lucius W. Nieman Symposium **New Wars, New Media: Covering Armed Conflict Since the Gulf War**, are now available in book form. Among other topics, the symposium addressed the professional responsibilities of the news media covering the attack on the United States and coverage of other recent conflicts. Copies are available at no charge. Contact: Philip Seib at: Philip.seib@marquette.edu.

CALL FOR PAPERS: *Business Ethics Quarterly (BEQ)* is planning a special issue on the topic of *Accounting Ethics*. Papers relating to all areas of accounting ethics are welcome, but the focus will be on the current difficulties of public accounting firms and the problems of corporate financial reporting. Examples of preferred topics include: auditor independence, earnings management, accounting standards, auditing standards, codes of professional conduct as guides to ethical behavior, the expectations gap, the roles of accountants and auditors, auditing as against management consulting, the relationships between auditors and their clients,

the responsibility of management accountants (including CFOs) for deceptive financial reports, the role of audit committees, accounting decision-making with a focus on the ethical aspect of accountants' professional judgment, the education and socialization of professional accountants, and accountants' attitudes about confidentiality. Papers addressing conceptual, empirical, methodological, practical or theoretical issues are encouraged. Empirical papers should have a clear theoretical foundation. Subject to the availability of funding, a research conference will be held early in 2003, sponsored jointly by the University of Alberta and BEQ, based on the papers submitted for the special issue. Further information will be available at a later date. Since papers will be refereed blind, papers should not identify the author in any way. Other submission information may be found in each issue of BEQ. Deadline: December 15, 2002. Papers should be submitted directly to the Editor for this special issue: James Gaa, Department of Accounting and MIS School of Business, University of Alberta, Edmonton, Alberta T6G 2R6, Canada. E-mail: James.Gaa@UAlberta.ca

The International Media Ethics Conference, June 26-28, 2002, will be held at the Old Parliament House, Canberra, Australia. For details, see: <http://www.csu.edu.au/faculty/arts/cappe/media.htm>.

On June 7-9, 2002, the Carnegie Bosch Institute at Carnegie Mellon University is sponsoring an international conference on the duties of corporations in a global environment in Pittsburgh, PA.

Non-presenting participants are welcome. They will be registered in the order registration fees are received, until space is exhausted. For further details, please visit the conference website at: <http://ba.gsia.cmu.edu/icr>.

The Office of Research Integrity (ORI) will convene the 2nd Research Conference on Research Integrity (RCRI) at the William F. Bolger Center for Leadership Development, November 16-18, 2002. Continuing on the tradition of the 2000 ORI conference on research integrity, the purpose of the 2002 Conference is to gather scholars from different disciplines together to discuss crucial research problems, explore different research methods, and share research results, with the ultimate goal of furthering understanding about ways to foster integrity and deter misconduct in research. The conference will also highlight research findings of the first grantees of the ORI research grant program initiated in 2000. Seven grants were made in 2001 with the support of National Institute of Neurological Disorders and Stroke, and the National Institute of Nursing Research. Abstracts for papers, poster sessions, panel discussions, and working groups related to RRI are welcomed. Research areas of particular interest include: authorship and publication, clinical, human or animal subjects, conflict of interest, data management, institutions (universities or societies), mentoring, teaching responsible conduct, research climate, and research misconduct. Preference will be given to original investigations that open new research areas, use new research methods, or provide new insights into recognized research

problems. Proposals for theoretical or methodological presentations, historical analyses, and interpretive literature reviews will also be considered. Abstracts for all presentations and proposals must be submitted electronically. Abstracts are due April 8, 2002. See the ORI website for details on submitting abstracts and conference schedule as it develops at:

<http://ori.dhhs.gov/html/programs/RCRConf2002.asp> or e-mail conference co-chairs, Mary Scheetz at mscheetz@osophs.dhhs.gov or Nick Steneck at nsteneck@umich.edu.

CONFERENCES: The XIII Annual Strategy Conference conducted by the U.S. Army War College will be held April 9-11, 2002 in Carlisle, Pennsylvania at historic Carlisle Barracks. This three-day event, with a follow-on "Teaching Strategy Workshop," will bring together top thinkers from Congress, national security strategists, senior military leaders, media, academia and the policy making community to consider, discuss, and debate topics concerning our national security strategy and to help frame vital questions that offer insights on the Moral Dimensions of American Military Strategy. For information and to register for the conference, please visit our web site: <http://www.carlisle.army.mil/usassi/ssioutp/moral.doc>

Teaching Survival Skills and Ethics, the Eighth Annual Trainer-of-Trainers Conference, will be held June 3-8, 2002 at Snowmass, Colorado. Travel fellowships available. Sponsored by NIH, this conference provides faculty and administrators with the background and materials needed

to establish or improve instruction in research ethics and in a broad range of professional skills, such as effective communication, finding employment and funding, teaching and mentoring. The keynote speaker at the conference is Drummond Rennie, Deputy Editor, Journal of the American Medical Association. For further details on the conference, as well as an application form, please visit our website at: <http://www.edc.gsph.pitt.edu/survival/teach.html>.

On April 11 and 12, 2002, scholars, students, social scientists and community activists will gather at Loyola University Chicago to discuss the role universities might play in more justly addressing issues of poverty. The theme of this conference is inspired by our conviction that it is the responsibility of a university to be a conscious social force for justice. This conference will look at the social reality of poverty with the goal of shedding new light on scarcity in our society and on the university's duty to respond more creatively with its many resources. Presentations will include: Alice O'Connor, historian, Poverty Knowledge; John Kretzmann, co-director, Asset-Based Community Development Institute; Gustavo Gutierrez, theologian, Theology of Liberation; Milton Fisk, philosopher, Toward a Healthy Society; Michael Garanzini, S.J., President, Loyola University Chicago. We will participate in asset mapping exercises and begin to develop a plan for mobilizing change within our own communities. For on-line registration or for the latest updates on the conference, visit our web site at:

www.luc.edu/depts/ethics/poverty. Please direct all inquiries to: Linda Englund, Center for Ethics and Social Justice, Loyola University Chicago, 773-508-8855. E-mail: lenglun@luc.edu.

The Seventh National Communication Ethics Conference will be held on the campus of Western Michigan University in Kalamazoo, Michigan, May 30-June 2, 2002, and is sponsored by the Communication Ethics Commission of the National Communication Association; the Center for the Study of Ethics in Society, the Department of Communication, and the College of Arts and Sciences at Western Michigan University; and the Department of Communication at Duquesne University. The purpose of the conference is to promote research and teaching relating to ethical issues and standards in all aspects of human communication and to facilitate exchange among teachers and scholars of communication ethics. For more information about the conference, including registration forms and preliminary program, please visit the conference web site at: <http://www.wmich.edu/communication/ethics>.

Registration should be sent to Cynthia Bergeon, conference secretary, at cynthia.bergeon@wmich.edu, Fax: 616-387-3990, Voice: 616-387-3130 or at Department of Communication, Western Michigan University, Kalamazoo, MI 49008. Inquiries may also be directed to Sandy Borden at sandra.borden@wmich.edu (616-387-3146) to Jim Gilchrist at james.gilchrist@wmich.edu (616-387-4356).

The Center for Ethics and

Religious Values in Business at the University of Notre Dame and the United Nations is sponsoring a conference on April 21-23, 2002 on Meeting Expectations in the World Economy: The United Nations Global Compact. The conference will take place at the University of Notre Dame, Notre Dame, IN. The United Nations Global Compact is a new initiative intended to increase and diffuse the benefits of global economic development through voluntary corporate policies and actions. Kofi Annan, secretary-general of the United Nations, addressing the Davos World Economic Forum in January 1999, challenged business leaders to join a "global compact of shared values and principles" and give globalization a human face. Annan argued that shared values provide a stable environment for a world market and that without these explicit values business could expect backlashes from protectionism, populism, fanaticism and terrorism. Following the 1999 Davos meeting, Annan and a group of business leaders formulated nine principles, which have come to be known as the UN Global Compact. The purpose of this conference is to advance knowledge about the Compact and its implementation among US corporations and academics. Firms already involved with issues of the Compact will present case studies dealing with their experiences, which will then be discussed and analyzed by experts representing various perspectives, followed by open discussion. A special focus of the meeting will be the development of an ethical culture within the corporation. The conference begins with dinner and an introductory program on Sunday evening,

April 21, and continues through lunch on Tuesday, April 23. For further information about the conference, please contact: Oliver F. Williams, C.S.C., Director Notre Dame Center for Ethics and Religious Values in Business Notre Dame, IN 46556-0399. Tel: (574) 631-5761. Fax: (574) 631-5255.

The Indian Institute of Management Calcutta, India is organizing an International Conference on Business-Social Partnership: Beyond Philanthropy, to be held December 4-7, 2002. For more information about the conference, please see: <http://www.iimcal.ac.in/cdep/conference.asp>.

An international conference on conflicts of interest in clinical and basic research that will feature presenters from the Council of Europe, the European Forum for Good Clinical Practice, the European Science Foundation, and 19 countries will be held on April 5-6, 2002 in Warsaw, Poland. Countries represented include Austria, Bulgaria, Canada, Croatia, Czech Republic, England, France, Germany, Hungary, India, Italy, Latvia, Lithuania, Poland, Romania, Russia, Slovakia, Ukraine, and the United States. The International Conference on Conflict of Interest and its Significance in Science and Medicine is co-sponsored by the Council of Europe, the Soros Foundation, the State Committee for Research (Poland), and the Polish Academy of Sciences. For additional information, visit the conference website at <http://surfer.iitd.pan.wroc.pl/events/conferenceApril2002.html>. Contact: Lawrence J. Rhoades, Ph.D., Director, Division of Education and Integrity, Office of

Research Integrity, 5515 Security Lane, Suite 700, Rockville, MD.

FELLOWSHIPS: The National Institute of Environmental Health Sciences, one of the National Institutes of Health, is offering a limited number of internships in environmental policy and ethics. Interns participating in the Program in Environmental Health Policy and Ethics (PEHPE) examine policy issues and conduct research under the guidance of a faculty mentor. Potential projects examine: issues in environmental regulation and policy, impact of new technologies on risk assessment and risk management, toxicogenomics, environmental justice, and protection of human subjects in research. For more information, see: <http://ehpnet1.niehs.nih.gov/docs/2001/109-10/news.html>.

WORKSHOPS: The Practical Ethics Center at The University of Montana-Missoula is offering six summer courses for ethics students and professionals: "Ethics and Action in End-of-Life Care" June 5-8, "Theory and Skills of Ethics Teaching" June 10-19, "The Good, the Bad, and the Indulgent: A Filmic Approach to Character Education" June 24-30, "Medical Ethics" July 8-12, "Ethics of Visual Communication" July 22-26, and "Classical and Feminist Foundations of Moral Philosophy" August 12-23. The University of Montana offers the nation's only graduate degree and mid-career program in teaching ethics. With 42 free-standing courses in ethics, The University of Montana is the nation's laboratory school for teaching ethics. For a full description of the courses and more information on

the program, or information on hotel/housing accommodations, please contact: Colleen Hunter, Program Coordinator, Practical Ethics Center, The University of Montana, Missoula, MT 59812-2808, 406-243-6605. Email: ethics@selway.umt.edu. Web: www.umt.edu/ethics.

CHAIRS: The Engineering College at Cornell University is reopening the search to fill the position of the newly created Sue G. and Harry E. Bovay Chair in the History and Ethics of Professional Engineering. The Bovay Chair is one of several initiatives across the University to address ethics in the research and practice of science and engineering. Others include the Program for Ethics and Public Life, which is actively engaged in education about the ethical issues in the new biology; and the Ethical, Legal and Social Issues initiative of the Cornell Genomics Initiative. The Bovay Professor is expected to be appointed with tenure at the level of Associate Professor or Professor. Area of specialization within the broad theme of Engineering Ethics, including the social implications of Engineering, is open. The Chair will be appointed in one of the College's schools or departments depending upon the background and interests of the successful candidate. The Bovay Professor will be expected to develop programs and courses to promote understanding of ethics in the college in conjunction with his or her normal duties of research and teaching. The Bovay Professor will also be expected to engage the broader ethics community at Cornell and beyond. Candidates are expected to hold a PhD and evidence of outstanding research and teaching. At least one degree

in engineering or the applied sciences is highly preferred. Applicants should send cover letter and CV, a statement of interest and goals, and names and contact information of at least three references. Applications should be sent to: Bovay Chair Search Committee, 222 Carpenter Hall, Cornell University, Ithaca, NY 14853. Inquiries can be addressed to Professor Kline (607-255-4307 or rrk1@cornell.edu) or Professor Warhaft (607-255-3898 or zw16@cornell.edu). Review of applications will begin immediately upon receipt and continue until the position is filled. The College of Engineering is an affirmative action/equal opportunity employer and welcomes nominations of, and applications from, women and under-represented minorities.

COMPETITIONS: The Emerson Center for Business Ethics at Saint Louis University is sponsoring an award for the outstanding case in business ethics accepted at the 2002 North American Case Research Association's (NACRA) 2002 meeting. The annual meeting this year will be held October 3-5 in Banff, Alberta, Canada. The submission deadline is Monday, June 3, 2002. A complete call for cases, papers, and symposia is available at: www.nacra.net. The award will carry a cash prize of \$1,500. In addition, the winning author (or one of the co-authors) will be provided with a \$500 honorarium and expenses to travel to St. Louis to present the case at a forum at the Emerson Center. Cases considered for the award may deal with any issue pertinent to business ethics. Cases should balance ethical analysis, decision-making, and action in a

professional, business context that can engage the student, faculty and business imagination. Cases should raise timely business ethics topics that deserve examination in a realistic context and should be adaptable to university teaching and executive training contexts. Decision-focused cases are preferred. The submission must include a case and teaching note, following the format as described in the NACRA call for cases. Specific question about the award may be directed to Jim Fisher, Director, Emerson Center for Business Ethics, at 314-977-3854 or fisherje@slu.edu.

The Center for Ethics and Business at Loyola Marymount University in Los Angeles announces its annual Business Ethics Fortnight Competitions to be held in April, 2002. The centerpiece of this event is an intercollegiate student team presentation competition on Friday, April 19. Teams of 3 to 4 students (undergraduate or graduate) make 30-minute presentations that cover the financial, legal and ethical dimensions of a case from any area of business ethics. The competition is judged by executives and faculty; cash prizes will be awarded. Additional prize money is also available for the optional "L.A.'s Weirdest Biathlon"--a competition that combines teams' performances in the presentation competition and the LMU 5K/10K Run for the Bay (Saturday, April 20). A small number of travel fellowships are available to help defray expenses. For more information, see www.ethicsandbusiness.org or contact: Thomas I. White, Director, Center for Ethics and Business, Loyola Marymount

University, 1 LMU Drive, Los Angeles, CA 90045. Ph.: 310-338-4523. Email: cebtw@lmu.edu.

The Center for the Study of Ethics in the Professions (CSEP) was established in 1976 for the purpose of promoting education and scholarship relating to ethical and policy issues of the professions. *Perspectives on the Professions* is one of the means the Center has of achieving that purpose.

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