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The Bulletin of European Association of Professors Emeriti

In order to foster the idea that the vocation for research and teaching is for life and to make full use of the human capital of professors emeriti, the Council of EAPE has decided to Publish the *Bull Eur Assoc Professors Emeriti* and has nominated the Editorial Board.

Editor in Chief is *ex officio* Natale G. De Santo, President of EAPE. A coordinating editor will be nominated soon because of the impossibility of Vassilis Droucopoulos to continue his collaboration. The Bulletin will appear 6 times a year.

Each issue of The Bulletin will start with a message from the President of EAPE, followed by a section of original manuscripts on emeriti and science and by a section on News. The latter will include data on the structure of EAPE and its Committees, the minutes of EAPE Council Meetings, and news about emeriti and their associations.

Instructions to Authors

Manuscripts shall be in good English in word, font 12, with good illustrations and shall be emailed to the President of EAPE.

• Email: nataleg.desanto@unicampania.it

Original manuscripts around 1000 words shall include affiliation(s), email and portrait of the 1st author, 1 Figure and 1 Table (emailed on separate sheets) and a maximum of 5 references adopting the *Vancouver style*. References are each numbered, ordered sequentially as they appear in the text. When cited in the text, reference numbers are in round brackets. The news about emeriti and their associations shall be limited to a maximum of 500 words, and up to 3 references, no portrait of the author shall be added, but one figure, if needed, can be added. All manuscripts undergo editing.

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The Impact of Covid-19 on Education and Science

Florence in the XIV century -after plague, famine, death and depopulation- generated Renaissance Scholars such as Filippo Brunelleschi, Giovambattista Alberti and Leonardo

An Achievable goal for our Universities

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Natale G. De Santo

Covid-19 an epoch-defining event impacts education and science

We are living during an epoch-defining event; a seismic event. All schools and universities have been closed in Europe, USA and Australia; cities are deserted. The impact on education and science is unpredictable. The question is: will we be able to return to previous standards? A loss is foreseen, although, at all levels, education is being delivered online (1). But campuses are not just places to study, they are places for critical learning through direct interaction as requested by the training of autonomous thinking (Julian Barnes, *The sense of an ending*, 2011.

The Covid-19 pandemic in Italy

On March 20, 2020, seemingly a century ago as judged by the speed of the virus compared with the slowness of our bureaucracy, an editorial by Mario Molinari, the Editor-in-chief of *La Stampa* in Turin, was published in *The Guardian*; it was elegantly translated by Catherine Hornby. Some excerpts, quoted here, indicate where we are and what changes are expected in the future.

"Last week, Italy became the first European country to go into complete lockdown to protect its citizens from a pandemic attack. Previously, such a scenario was just an academic hypothesis for national security experts. Now what *Italy* is doing can become a model for other countries threatened by the same enemy: corona virus"(2).

What did we learn? "We must then *invest in health* like we do in security – that means rethinking national budgets to dedicate strategic resources to research, development and training in the medical sector and also to the purchase of materials destined to become crucial supplies.

The second lesson coming from Italy's experience of the pandemic is the crucial importance of collaboration between citizens and official institutions. There is also a third element to the Italian experience: it is reflected in the people at their windows and in balconies, who at midday last Saturday collectively applauded the doctors and nurses who are key figures in the fight against the virus" (2).

Indeed, the Editor-in-Chief of *La Stampa* shows that our globalised world imposes limits on the growth of social and health policies. Solidarity is constrained as are bilateral collaborations. The Minister of Health was the first to ask for common directives and had difficulty in getting the first meeting organised. Now Italy will be seen as a cutting-edge laboratory in which all these actions are strengthened and thus their impact can be fully appreciated.

We have also learned that deaths from the virus in women aged over 50 constituted 30% of deaths. This has great meaning in terms of the biology of the virus, in terms of resistance to the virus and in terms of the social impact (to be investigated).

Mariana Mazzuccato, an economist with dual Italian–US citizenship is Professor in Economics of Innovation and Public Value at University College London. She wrote in The Guardian: "The world is in a critical state. The Covid-19 pandemic is rapidly spreading across countries with a scale of severity not seen since the devastating Spanish flu in 1918. Unless coordinated global action is taken to contain it, the contagion will soon become an economic and financial disaster too ... But we now have an opportunity to use this crisis as a way to understand how to do capitalism differently. This requires a rethink of what governments are for" (3).

The death of the generation who performed the Italian economic miracle

The President of the Italian Republic, Sergio Mattarella, a former professor of Parliamentary Law at the University of Rome, on March 21, thanked Frank-Walter Steinmeier, President of

1. Grove J. How student mobility could recover from Covid-19. The Times Higher Education, London, March 20, 2020. Webmaster.timeshighereducation.com

2. Molinari M. Coronavirus has taught Italy hard lessons. Other countries must learn from us. The Guardian, London, March 20, 2020.

3. Mazzuccato M. The Covid-19 crisis is a chance to do capitalism differently. The Guardian, London, March 20, 2020

the Federal Republic of Germany, for the provision of medical equipment, and strongly wished "Germany and other countries to escape the painful Italian path... Here, in numerous territories, along with the many deaths, it has decimated the older generation made up of those people who are, for the youngest, the point of reference not only for affection but also in everyday life".

Francesco Forte, 92 years old Emeritus Professor of Economics at the University La Sapienza in Rome- a man with an intimidating CV as well as a state minister for economic affairs - commented "The dead, on average, are 80 years old. They are those who attended schools with dilapidated classrooms, not warmed in winter. Yet they are those who performed the Italian economic miracle, Italy being, like Japan and Germany, an aged society. In Japan and Germany there has been less decimation of old people, probably because of the more common use of computers for everyday activities; so, they transact rent payments and make purchases from home. The Darwinian sickle of death exterminates those at higher risk. They are worn down but they belong to the generation that built Italy, those of the, so-called, Italian miracle. We shall repay them. I suppose that those more at risk are aged people with low incomes, with lower education, they mostly live in the suburbs or in villages with fewer services, they had the most demanding jobs, they were commuters, used to getting up very early in the morning. We can't wash our hands of them" (4).

Dying without tenderness, without religious assistance

In Europe there has been a long discussion about end of life care. Helping patients to die in peace, hand-in- hand with their loved ones appears as a scored goal. It seems that the problems outlined in 1982 by Norbert Elias in *The Loneliness of the Dying*, has found a solution. Dying is a personal process encompassing the tenderness for, and of, friends and family; writing last wills has been impossible. Adult, old and very old patients affected by Covid-19 die without tenderness-no family, no friends, no priests are admitted into intensive care units. At the Hospital of Bergamo, a physician prayed with a dying patient and blessed him in the name of the family. In Lombardy 12.5% of patients infected with Corona virus died; not enough places in cemeteries, not enough coffins, not enough burial workers.

We need Renaissance scholars

In Florence in the XIV century there were a number of outbreaks of plague. People died in the streets, although the government had increased the number of hospitals and bought enough granaries to feed the population. However, the city rose again. The general structure of the city was maintained, the university produced people like those mentioned in *Contro gli specialisti (Against specialists)* by Giuliano da Empoli in 2013: "In Florence in the XIV Century the initial group of humanists rejected scholasticism and looked for a culture bridging philosophy and poetry, science and arts. This generated the works of Filippo Brunelleschi and Leon Battista Alberti".

We are sure that modern universities, which mix science and philosophy and biology and medicine systems by adopting complexity as a method, will again produce a new cradle of Renaissance scholars who will soon fill the gaps. Europe will shine again, and will definitely learn, not only to cope with globalisation, but also with the effects of the enemies of globalisation, including the disasters generated by viruses.

Covid-19 pandemic reaffirms the value of science

People watching TV programs about Covid-19 are attentive to virologists, epidemiologists, specialists in infectious diseases and anesthesiologists more than ever before. This is the case even in Italy where populists against vaccination have produced disasters in recent years. It was encouraging to see Professor Antony Fauci, Director of the National Institute of Allergy and a member the White House Corona Virus Task Force, at the age of 80, taking the liberty of gently correcting Trump about the Covid-19 pandemic.

"Stay at home" and the moral social value of work

Whilst urging people to stay at home many have had to continue to work but are not protected against Covid-19 infection or against economic hardship. They are passive victims. Many allow us to survive, others work for us but without social protection; they are paid normally but are exposed to a higher risk which they are obliged to accept. There are numerous groups: doctors, nurses, laboratory technicians, pharmacists, journalists, police and army personnel; then there are those who provide vital services such as water, gas and electricity supplies, transport workers (metro, bus, train, taxi), supermarket and food shop workers, newspaper vendors and those who work in agricultural and pharmaceutical fields. These are all obliged to support a minimal survival economy. They protect our health; their health is not protected. The social, moral sense of their work is reaffirmed. We understand that their work is not a "union problem"; it is *our* problem since it allows us to "stay at home" (5). To that list I would personally add priests of all religions.

I would like to transfer the problems of all these workers, who are forced to save those of us who "stay at home", to the European Institute of Public Law and to the European Parliament and in so doing honour those workers with the use of our legal culture.

4. Forte F. Massacre of the elderly, a heritage. Il Giornale, Milan, March 23, 2020, p.12.

5. Mauro E. Il lavoro degli altri/The work of others. La Repubblica, Milan, March 24, 2020, p31

Complexity

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Edgar Morin (left) and Giuseppe Gembillo (right)

Complexity is a challenge to traditional knowledge based upon the reductionist method; it is a way of understanding, a cognitive principle that allows complex thought (1). It starts from the ascertainment, back in the mists of time, according to which everything that exists is interconnected and interdependent. In the western philosophical and scientific tradition, from Thales to Einstein, we thought to address it convinced that it could be traced back to the simple elements that form it. This claim became a "rigorous cognitive method" with Descartes, who suggested separating every object into its constituents to overcome the intricacy of every object composed of juxtaposed parts and therefore discernable. In such a perspective the object is composed and constituted of assembled parts.

The assembly happens in a precise order that characterises each object. From the way constituents are connected derives the specificity of the whole. What differentiates an object is not the material it is made from; it is the order in which the parts are connected. Materials can change without affecting the object's physiognomy. A chair can be made of wood, plastic or metal, but its parts always have to be constructed in the same way. This is true for every object, whether artificial or natural. In such a mechanistic perspective each part is ordered in the system, and the order of the world and the system of the world identify with each other. The parts that constitute an ordered system are in interaction with each other. By interacting, they keep their physiognomy and characteristics intact. Therefore, the system does not undergo modifications, it is static. It is complete in all its parts. It is decomposable and rebuildable because, as Latins used to say, it is "perfect", meaning it is brought to definitive completion. These terms apply just to "artifacts": a car is complete; it does not grow or develop during its existence. If anything, it wears out. But it actually consists of single pieces that can be replaced. The same is not valid for a tree or a cat; they always grow "by themselves" and are never complete, neither in relation to their totality nor to their parts. In the perspective of scientific reductionism an ordered, systemic and complete reality can be "adequate", meaning duly understood, only from a "complete" theory. But we now know that every system is not inert but in homeostasis, it is always open, in metabolism with the outside; then theories describing it must be adequate and be fluid, and are therefore incomplete. The problem persists: what is the reason for the reductionist ideal being dominant? Upon what misunderstanding is it founded? It is founded on the confusion between *complication* and *complexity*. What does it mean for a western man that something is complicated? It means that it is composed of an enormous quantity of elements, so entangled to be hardly untanglable. Traditionally, it is assumed that the untangling can happen without the whole being affected by the breaking down that it goes through. In short, the solution to the problem resides in the game between *complication* and *explanation*. It is clear that if we intend a Whole to be composed of superimposed or juxtaposed parts that are clearly distinguishable, the deed of dividing into parts does no harm to the Whole. Therefore the "explanation" is nothing more than the resolution of an entangled object. It is like having a crumpled piece of paper and wanting to make it smooth again; or it is as if we try to

1. E Morin, La sfida della complessita. La defi de la complexite, (2002) a cura di A.Anselmo e G. Gembillo, Le Lettere, Firenze 2011

unravel a skein of wool (2). To understand how traditional monism can be turned into an ontological vision of the real, and into rigorous method, it is necessary to analyse the indications provided by Descartes in his *Discourse on the Method*. According to that work, what, before him, was a sort of presupposition, became a path to be followed with consciousness and extreme attention; it has become the "right way" from which one must not divert. In such a view, the object has a structure analysable with precision and which is unchangeable, it has an eternal structure; otherwise the analysis would not lead to reliable and definitive result. The real object is, instead, a complex event moving in three directions: one of historical evolution; one of contemporary interaction with the other wholes; one of its inner changes. It is always something absolutely different, new, with respect to the parts that constitute it and the other "objects" it interacts with. It can be deduced by thinking of any living thing, such as a living organism, which cannot be reduced to any one of its organs, or locked in them or be understood through them. Such a thing is not thinkable without the interaction with the environment. It can be deduced again, if one thinks of a natural *habitat* or of a *society*. They cannot be reduced to the sum of the individuals constituting them. But even if one takes, for example, the physical-chemical sphere, it is characterised by inter-retroactions from which absolutely new elements emerge with respect to the components. As a clear example, water originates from gaseous and flammable elements that, in interaction, turn into liquid producing the new "wet effect". Such considerations lead to the conclusion according to which the Whole is always more than the sum of the parts. Attention has to be shifted from the parts to their relations. But it is necessary to add that the Whole is also *less* than the sum of the parts, because, this belongs to a system characterised by unpredictable relations constituting a limit for the single parts, which compress some potentialities that, in a different aggregation, could otherwise be explained (3). Therefore, it does not exist as a Whole in the absolute sense, but as different "wholes". We are in front of, accordingly, a series of wholes that in their evolution, phylogenetic and ontogenetic, keep the old, constituted by the universal, renewing it through different "determinations". In them, every whole is realised through a process of autopoiesis (self-formation), making it a specificity interacting with others, "grouping" and self-developing in an original manner. Eventually, every event looks as creative as much as it is complex and the inert *complication*, the purported *entirety* and the dream of *completeness* disappear in the vivid entanglement of the parts, from which ever new characteristics always emerge. Such characteristics spring from interactions that create other innovations while renewing themselves, in a diachronic and synchronic game in which linear time and cyclic time integrate and complete each other, since cyclic time produces a "structure", linear time makes the latter "dissipative", fruit of circularity between chaos and order, between "entropy" and "information" (4). For instance, an organism takes form, lasts for a certain period of time, then it dissipates. But, before that, it makes time to create another organism. A condition for the subsistence of complex events is their historical development, internal and external. At each physical level, medium, micro and macro, reality is not "complete", but always in the making. Therefore, any element is to be considered as a complex system made, not by the sum of the parts constituting it, but by the inter-retroaction, by the recursive and constant relationship between them, from which a "Whole in the making" emerges. As Edgar Morin and Ilya Prigogine showed, from the atom to the human society, to the entire planet Earth, everything is an emergence of innovation, event, dissipative structure; everything is "History and nothing more than History" (5).

2. G. Gembillo, A Anselmo, Filosofia della complessita (2013), Le Lettere, Firenze 2017.

3. E. Morin, La Methode 1. La Nature de la Nature (1977) Seuil, Paris 2014.

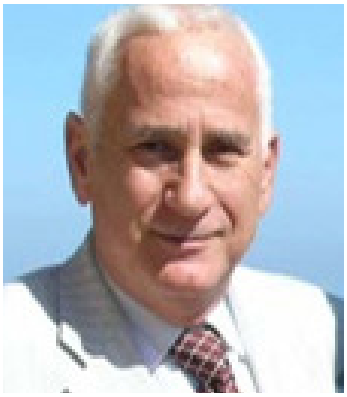
4. I. Prigogine, I. Stengers, La Nouvelle Alliance, (1979) Gallimard, Paris 1986.

5. B. Croce, La Storia come pensiero e come azioe (1938) Laterza, Bari 1966.



A very Short and very Naive Philosophical Approach to the Nature and Role of Emeriti

Athanasios Diamandopoulos
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Athanasios Diamandopoulos

This article is the last part of a Trilogy on ancient Greek World ideas about old age, seen from different angles: a) Diamandopoulos A., 2020, The Innate quality of Old independent of Age, with some historical notations, In: The Capital of Human Knowledge, Society for Dissemination of Useful Books (edt.), Athens, 2020, pp 139-144. b) Diamandopoulos A., Plato, Aristotle, Plutarch and Galen on the elderly, JGG, 2017;65:325. Basically, it is a play between two actors. Firstly, a few fragments of Empedocles' poems and King David's Psalms and secondly, some parallel similarities – even farfetched - with the nature of professor's emeriti. Empedocles (c. 494 – c. 434 BC) was a well-known thinker, natural philosopher, poet and medico-alchemist (?). He was born and lived in Agrigento, a beautiful city of Magna Grecia in South Italy.

According to Empedocles' cosmology, the Universe was composed of the Four Elements. Water, as proposed by Thales, Fire, as proposed by Heraclitus, Anaximenes' Air and the Earth, a new addition by Empedocles himself. These elements stay unmixed but bound together in the shape of a perfect sphere with the "key" of Love. (ill.1) Ironically, Empedocles' supposed decision to jump to his death into the crater of Etna resulted in the destruction of this bond. The idea was made public in 1826 in Matthew Arnold's poem "Empedocles on Etna", published anonymously in 1852 in the collection *Empedocles on Etna, and Other Poems*. (1)

To the elements it came from
Everything will return.
Our bodies to earth,
Our blood to water,
Heat to fire,
Breath to air.

We return back to the Agrigentian's proposal that Love and Strife are two forces in perpetual struggle. By the entrance of Strife, the perfect sphere was gradually broken up to develop at last into the world and the individual things, **"Knit in all forms and wonderful to see"**. When Strife has a smashing victory life ceases to exist, chaos rules free. Then Love enters in a counterattack. Empedocles describes it elegantly in verse:

"But the complete mastery of Strife, means the complete dissipation and destruction of things as such, until Love, winning the upper hand, begins to unite and form another 'world of life and beauty, ***which ends in the still and lifeless sphere of old****, again exultant in surrounding solitude"* (ill. 2)

In the cultural climate of this naive play we can flatteringly substitute Love with the Academic Chair of the past. In the name of love for hierarchy, the then professors eventually became autocratic, imposing the beauty of order on their younger colleagues. However, this was the *"still and lifeless sphere of old"*. And then the latter responded, striving to introduce the New University Order. Academic life became vibrant and beautiful again. Arguments, theories, opposition and support were freely expressed, until Strife and the New Order sometimes turned the elegant strife to annihilation. In his poem "Empedocles on Etna", Mathew Arnold accurately describes the mood:

But often, in the world's most crowded streets,
But often, in the din of the strife,
There rises an unspeakable desire,
After the knowledge of our own buried life;
A thirst to spend our fire and restless force
In tracking out our true, original course

The old-style professors with a chorus of sycophants around them when active, wisely retired, becoming emeriti. King David in his Psalms sings: "God made the moon to mark the seasons; the sun knows when to set" (Psalm 104:19). And what happened to the chorus of sycophants? Saint Basil from Caesarea offers a beautiful example in lyric prose. In vulgar interpretation he wrote that the octopus when hungry attaches itself freely on a strong rock, imitating its colours. Fish swimming around do not realise the camouflage and are easy prey. Sycophants do the same. When conditions change, they stick to another rock changing colours and again declaring their new faith. More food is provided"!

However, there is not only the sun in the sky (or the top

1. http://www.archive.org/details/empedoclesonet

professor at a University); there is also the moon (or the bunch of associate professors, lecture, dons etc.) They are also a vital factor in Academia. Empedocles justifies their existence *"And the everlasting Law made two great lights, for signs and seasons and for days and years, the greater light to rule the day, and the lesser light to rule the night; and it made the stars also"*. A very accurate statement but even great minds couldn't avoid plagiarism, voluntarily or not (2) The Book of Genesis in the Old Testament, written a century before Empedocles' poems, presents the same argument: *"God made two great lights--the greater light to govern the day and the lesser light to govern the night. He also made the stars"*. Still, there is an even older precedent in David's Psalm 104, circa 1015 BC: *"He made the great lights – the sun to govern the day, the moon and stars to govern the night".* It is not fair to generally accuse the teaching staff of the New Order of decay. Because, according to Saint Basil, as natural phenomena, like ebb and flow, reflect the inhalation and exhalation of the moon, people also temporarily resemble the waxing phase of the moon when ill-doing and then the waning phase when they rectify. But what is happening to retired emeriti? Their destiny can be likened with that of the souls in Hades. As Empedocles was an ardent advocate of reincarnation, the souls entered other living creatures and then *"All things doth Nature change, enwrapping souls. In unfamiliar tunics of the flesh"*. (3) There, the souls the wise, pious and kind eventually settle in the Islands of the Blessed, where no sorrows, conflict or pain existed. This is the idea of the Isles of the Blessed or the Elysium. The idea was a common theme in many ancient Greek writers like Homer, Plato, Pindar, Pythagoras, Diogenes Laertius and others and was later transformed into the Christian Paradise. Another example of the "I said it First Syndrom" (4). We may assume that the Old Professors found their Island of the Blessed in the European Association of Professors Emeriti. However, they cannot be satisfied with a life of happy idleness because, as Menader, the comic poet, put it, "The wisest need anxious thought". And thus, the Emeriti, having stored much Wisdom and Love for teaching and science, continue again on the path they so well know. And then a filial bond is soldered between retired mentors and energetic staff. In response, mature emeriti should support their successors' achievements *"And thou shalt write a song like mine, and yet Much more than mine, as thou art more than I."* And the elegant fight between Love and Strife starts anew. Hopefully, none will achieve the final victory.

2. Clement of Alexandria, *Miscellanies*, In: Early Christian Writings, Book 5, chapter 1: On Faith or the Gnostics, www.earlychristianwritings.com

3. *The Monist*, William Ellery Leonard, THE FRAGMENTS OF Empedocles, on Nature, Vol. 17, No. 3 (JULY, 1907), Oxford University Press (publ), pp. 451-474

4. The use of Ancient and Medieval Greek literature for avoiding the «I said it first» research syndrome, A. Diamandopoulos, *Proceedings University of Patras' Medical World Congress*, Olympia, 2002

Canada's highest award, the Order of Canada to Professor Emerita Dorothy E. Smith

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Dr. Liv Mjelde

The sociologist Dorothy E. Smith, aged 93 years, received her country's highest award, the Order of Canada in Ottawa on November 21, 2019. She is a well-known Canadian professor and mentor who continues to supervise doctoral students; she produces new critical work and shares and discusses the production of knowledge with colleagues in many parts of the world. She was a professor at the Ontario Institute for Studies in Education (OISE), the Department of Sociology of Education, in Toronto, Canada for many years. OISE was one of the foremost institutes in education in the 1980's and the field of Women's Studies was a central part of the institute. She was one of the initiators who formed the Centre for *Women Studies* at OISE.

Her influence on critical thinking in social sciences has led to many new and fundamental questions being posed

in sociology as well as in other scientific disciplines during the past decades. She has won awards from, among other places Japan, USA, Scotland, Taiwan and Sweden. She was honoured with the prestigious Kerstin Hesselgren's scholarship at the University of Stockholm in 1993 and has been a visiting scholar in Norway on various occasions. She has influenced scientific critique in relation to the social division of knowledge in all Scandinavian countries. One central question, posed both by men and women, is whether perceptions of scientific outlook have, despite challenges faced over the past century, remained encapsulated within the intellectual traditions that emerged in Europe in the 16th century, and which saw increased dominance in western capitalist societies until the 1980's. The philosopher Thomas Kuhn of the University of Berkeley, USA, called, in his book *The Structure of Scientific Revolutions*, for a change of paradigms in both natural and social sciences.



Prof Emerita Dorothy Smith

Dorothy Smith's critique of the development of western science has had widespread influence in recent decades. Her exploration into how the central means of pursuing leadership and management in western societies is managed and administrated through, what she calls, "objectified knowledges" or "textually mediated discourses", conceptualized far away from people's everyday lives. This lies at the core of her thinking. These textually mediated discourses rule our lives in what she names "the relations of ruling" and of course they play a central role in the educational system as in all other aspects of society. In questioning the empirical basis of these objectified knowledges, researchers have lately challenged hegemonic thinking and put new epistemological questions on the agenda. In medicine and health care the question of *"Knowing patients as persons"* has become part of the discourse in Scandinavia.

Dorothy Smith was born in Great Britain in 1926 and has a Bachelor of Science from the London School of Economics (1953) and a PhD. in sociology from the University of Berkeley (1963). She had experience as a secretary and social worker before she entered the academic world and later she had the experience of being a single mother. Her experiences in working life and as a single mother with two children made her question the analytic tools she learned in the academic world and the general production of knowledge in society.

Her emigration to Canada in the 1970s, from the United Kingdom by way of the United States, saw her begin to challenge the dominant sociology she had learned in graduate school in the two countries. The consciousness-raising practices of the early days of the 1960s and 1970s, relying on a telling of women's experiences, was another inspiration in the development of her scientific work. International Women's Day was revived and March 8th became again a day when women in many parts of the world took to the streets and new political questions were put on the agenda. "The Personal is Political" was an important insight that demanded new ways of seeing both in the political and the scientific world.

Dorothy Smith was hired by the sociology department at the University of British Columbia in Vancouver in 1968. The Canadianization movement in Canada was at that time confronting the dominance of intellectual and cultural discourses by the United States and England. She began to ask questions about her own training as a "structural functionalist" in a male dominated world. She challenged sociology's exclusion of women and the nature of such exclusionary practices at the same time as she was deeply resonant with sociology's foundations seen in relation to critical thinkers in the twentieth century, such as Maurice Merleau-Ponty, Alfred Schutz, Harold Garfinkel, George Herbert Mead and Mikhail Bakhtin. But she had to restructure their ideas to make them function as elements in an approach that would understand people's everyday life, including her own life. She exposed the hiatus in her own life. On one hand she lived as a woman and mother dominated by the tasks of everyday life; on the other hand, she lived as a professor of sociology dominated by abstract texts that did not talk to her everyday life. In a word, it was her ontology, her life itself, which inspired her revolutionary thinking.

She produced her first book rather late in life. She was 61 years old when an important collection of essays was published (1). She put her own experiences into her written praxis. She was the first sociologist to theorise the epistemological implications of the exclusion of women and to suggest other ways of practising sociology. Her work extended to an exploration into the social organisation of knowledge that revealed what she calls the "Conceptual Practices of Power" (2,3,4). These books are

1. Smith, D. E. The Everyday World as Problematic: A Feminist Sociology Boston: North- Eastern University Press, 1987.
2. Smith, D. E. The Conceptual Practices of Power: A Feminist Sociology of Knowledge Boston (North- Eastern University Press, 1990.
3. Smith, D. E. Texts, Facts and Femininity. London: Routledge 1990.
4. Smith, D. E. Writing the Social: Critique, Theory and Investigations Toronto: University of Toronto Press 1998.

also collections of essays. She continues her explorations into the objectified practices in social science, but she also starts to develop what she has called "Institutional Ethnography": empirical, yet scientific ways of exploring the everyday world of people. She is internationally acclaimed for having developed a "Sociology for People", a social science committed to remaining with actual people as the subjects of research and to grounding research, both researchers and the participants in their actions in relation to others and how we all are caught up in hegemonic governing relations (5).

Dorothy Smith is today an adjunct professor both at the University of Toronto and the University of Victoria. She is always exercising her wit and applying her common sense to the prevailing discourses of sociology, political economy, philosophy and cultural studies. At the same time, she continues to develop her own understanding of the world. Dorothy Smith's engaged rebel sociology throws light on a remarkable range of issues and authors, forever changing the way the reader experiences the world.

5. Smith, D. E. Institutional Ethnography. A Sociology for People Lanham. AltaMira Press 2012.

A Pandemic in the XXIst Century: A Lesson for the Future?

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Dr. Patrick Berche

We must remain humble before the forces of nature initiated by our behaviour. Frank Macfarlane Burnett, 1960 Nobel Prize winner in Medicine, wrote in 1962: "One can think of the middle of the XXth century as the end of one of the most important social revolutions in history: the virtual elimination of infectious diseases as a significant factor in social life" (1). In 1980, the emergence of the AIDS pandemic was like a thunderbolt striking at the heart of the richest countries, resulting in millions of deaths. Since that time, there has hardly been a year without the discovery of new infectious agents, viruses or bacteria, which may be sometimes the cause of more or less limited epidemics (Ebola, arenavirus, Lyme borreliosis, hantavirus...). The threat is there permanently present.

Since the Middle Ages, the world has experienced many pandemics, most often originating from natural reservoirs, rodents, bats, birds, often with intermediate hosts such as pigs and ducks. All these epidemics are largely linked to our increasingly aggressive behaviour towards Nature. Pandemics are associated with globalisation, notably through the colonisation of America and Africa, the extension of sea and air communication routes, and more frequent contact with natural reservoirs. Previously unknown germs, that have been present for millennia in wild animals can hit a population without immunity and cause disasters. These include smallpox, which raged from Roman times, the Black Death of 1348, which came to the west following the siege of Caffa in Crimea, and cholera, brought from India to Europe around 1830 by steamboats, with numerous resurgences since. Similarly, the first influenza pandemics appeared in the XVIth century and expanded with the discovery of America and the intensification of maritime exchanges with Africa and the Far East. Since then, there have been two or three influenza pandemics every century, some of them lethal. In the XXth century, three pandemics were experienced, including the terrible Spanish Flu of 1918, which had a mortality rate of 2-4%, and killed 50 million people. Other, less lethal, pandemics followed: the Asian Influenza of 1957, the Hong Kong Flu of 1968 and the 2009 pandemic in Mexico.

Today, we are facing a new invisible enemy-the SARS-Cov-19 coronavirus, responsible for often fatal respiratory distress, termed Covid-19. No one anticipated this virus

1. Burnet FM. Natural history of infectious disease. Cambridge, Cambridge University Press, 1962, p.18.

to emerge from Wuhan, a Chinese metropolis with a population of 11 million people, in a province of 58 million. The first cases would have appeared around 17 November 2019 and the first deaths occurred towards the end of December. The alert was not given until 20 January 2020 (2). The virus was then isolated by Chinese scientists and its genetic sequence published. On the other hand, the seriousness of the epidemic was probably underestimated by the Chinese authorities, who declared 3295 deaths and 82,431confirmed cases on April 2 2020. The WHO declared a public health emergency on 30 January 2020, and then a pandemic on March 11 2020.

The virus is a previously unknown coronavirus (3), whose genome seems, hitherto, to be stable and very similar to a bat virus, also found in pangolin, a small mammal (the spiny anteater). The contagiousness of the virus is similar to that of the influenza virus, a sick person infecting 2 to 3 healthy people. Its genome is close to those of the SARS-Cov1 (2002) and the MERS-Cov (2012), but this novel virus is much more contagious. It is transmitted by saliva (particles of spit, or in aerosol form); hand transmission may be common because the virus can survive from a few hours up to 2-3 days in some environments. It seems to spare children who are often healthy carriers and usually causes a benign disease in young subjects. On the other hand, subjects over 65 years, especially those with respiratory diseases, and fragile subjects (diabetics, obese, hypertensives, immunosuppressed, smokers) can develop a fatal respiratory distress syndrome. The average case-fatality rate is reported to be about 1%, but can be as high as 15% in the elderly. There are many healthy carriers who eliminate the virus over a few days, sometimes doing so for more than 10 days, and thus contribute to its spread in the population. The wave of infection in China lasted 10 weeks, with a peak at 6 weeks. This was at the cost of strict police containment. Physical barriers (masks, distancing, hand-washing) are the only effective way to avoid transmission during the first wave, before the biological barrier of acquired immunity appears in the population, thus preventing the spread of the virus as for influenza. Never before has the requirement for a vaccine been so important in order to create herd immunity, preventing or mitigating recurrences.

Western leaders initially looked on with surprise and curiosity, without really believing in the seriousness of the outbreak or making adequate arrangements. They were surprised to see hospitals being built in China in a matter of days. The epidemic seemed so far away and yet was so close because of the volume of air communications between Europe, the United States and China. The numbers of deaths began to surge during March 2020 in European countries such as Italy, Spain and France. Some refused to acknowledge its lethality or minimized it. In fact, nobody was expecting a cataclysm of such magnitude, comparable in some way to the Spanish flu, for which there was no treatment, except physical barriers. Containment! A terrible constraint on freedom, but required to spare the population, the elderly, the frail, the poor, the homeless, the undocumented people. And soon, Africa, India, Bangladesh and other countries, will ignite, leading to a mortality that will be confused with the daily and anonymous deaths due to deprivation and poverty.

We are blindfolded, which prevents us from seeing the disasters of globalisation that we daily enjoy. We get our supplies cheaply from poor countries, including China, which provide us with a large part of our raw materials, medicines, clothing, food, etc. These commodities are provided by means of starvation wages, without social guarantees, child labour, and many other abuses that we take advantage of. We have to see this disturbing reality!

After this pandemic, nothing will ever be the same again. The victims whose fate we deplore and who will not have received the respect they deserve at unattended funerals, remind us that the first duty of the State is the health and safety of its citizens, that the health system must not be coerced but respected, that Europe must unite to overcome this ordeal. Moreover, the pandemic that highlights social differences and national selfishness, will trigger a cruel economic crisis. I am one of those who believe, with reasonable optimism, in a Renaissance after a period of disarray, and in a New Deal. Humanity in the past has always overcome, in pain, the ordeal of pandemics.

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2. Chen T, Rui J, Wang Q, Zhao Z, Cui J-A, Yin L. «A mathematical model for simulating the transmission of Wuhan novel Coronavirus», bioRxiv, Systems Biology, 19 January 2020.
doi: https://doi.org/10.1101/2020.01.19.911669

3. Perlman S. Another Decade, Another Coronavirus. N Eng J Med. February 2020, 382, 760–762.



Jean-Didier Vincent: from Scientific Studies to Popularization of Neurobiology and Literature

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Raymond Ardaillou

Born in 1935, Jean-Didier Vincent spent the longest part of his career as a neurophysiologist, first in Bordeaux (1966-1991) where he was Professor of Physiology, head of a department of clinical investigation in neurology, head of a research laboratory entitled "Neurobiology of Behaviour" and Dean of the Faculty of Medicine. He moved to Paris to take the direction of the "Alfred Fessart Institute", a well-known institute assembling several teams of researchers in neurobiology, from 1991 to 2002. He was simultaneously professor at the university Paris-South and at the University Institute of France which has the mission to develop high-level research in universities. His high abilities and the amazing depth of his knowledge explain why he was entrusted with a lot of responsibilities including the chairmanship of the National Council for the programs in the high schools and the direction of university digital teaching for the French-speaking countries. He was elected as a member of the Academy of Sciences and of the Academy of Medicine and the Academia Europaea. He has received the «Blaise Pascal» prize and the «Medicine and Culture» prize from the Institute of Science and Health.

It is not easy to summarise the totality of his scientific works. The main topic was the development of neuroendocrinology. In Bordeaux, he published on the hypothalamic hormones and the neurological command of human behaviour. In the Alfred Fessart Institute he studied particularly the olfactory system in mammals and showed the adaptative abilities of this system. He also studied dopamine receptors and contributed to discriminate the two classes D1 and D2 of these receptors. As soon as he started his scientific studies, he was eager to make them understandable by a large public. His first book was «The biology of passions» published in 1986 (1). Resolutely rationalist, he defends an essential role of hormones like oxytocin and of neuro transmitters in the genesis of our feelings. He shows that love and hate, hunger and thirst, pleasure and pain, take the same neural pathways and are decidedly inseparable. Emotion and behaviour can only be understood if we put an end to the old dichotomies aimed at separating body and mind. Therefore, he was a convinced monist in opposition to Descartes's dualism. He deepened the same theme in other works, some before his retirement (2004) like «For a new physiology of taste», "The devil and the flesh", and, in collaboration with the philosopher Luc Ferry, «What is man» (2). He tackled the story of the great lover, Casanova («Casanova, the contagion of pleasure»). In «Life is a fable» he told his personal experience and tried a self-analyse. He published, in 2000, «Dispute on the living», a confrontation between science and religion where he «disputed» with Jacques Arnould, a Dominican monk, asking him what he thought of Christ's genome (3).

But it was especially after his retirement that he gave free course to his thoughts and the ease of his pen. He published many books in several domains. Three of them were to explain to non-specialists the biology of the brain. The first is «An Extraordinary Journey to the Centre of the Brain» in memory of the famous novel by Jules Verne, «Journey to the Centre of the Earth» (4). He considers the development of the human brain with time, its numerous functions and the relations between these functions and the biology of neurons. In the second book published with PM Lledo, entitled «The Tailored Brain» an analogy with a tailored suit, he shows that the brain is not a frozen organ once and for all when we become adults; it evolves throughout life according to our history, culture and intellectual life. This plasticity opens perspectives for all those who suffer from disorders linked to a trauma or a degenerative disease and, as all of us believe, is the best means to make our old age happier. He wanted to participate in the scientific education of children by writing «How to Explain the Brain to my Grandson» and «How to Explain Sex to my Daughter». He was also an historian and wrote a book on Elisée Reclus, a famous geographer of the 19th century who participated in the insurrection of Paris («La Commune») in 1871 and who was exiled outside of France after almost being shot, owing to the intervention of several foreign geographers. This book was awarded

1. *La Biologie des passions*, éditions Odile Jacob, 1986.

2. *Qu'est-ce que l'homme?* éditions Odile Jacob, 2000.

3. *La Dispute sur le vivant*, éditions Desclée de Brouwer.

4. *Voyage extraordinaire au centre du cerveau*, éditions Odile Jacob, 2007.

the Femina Prize in 2010 (5). A diligent reader of Jean-Jacques Rousseau, he wrote the apocryphal memories of Thérèse Levasseur who was his seamstress and later his wife. His last books are «Welcome in Transhumania» and «Biology of the Couple». In the first, he takes a sceptical eye on transhumanism, denouncing a lack of ethics, however necessary around this radical transformation of the genome. In the second, published in 2015, he asks the questions «Why are we attracted to someone? What inevitably pushes us to seek our other half? Why do we stay with our partner or do we want to break up?».



Jean-Didier Vincent

To better understand our impulses as our differences, Jean-Didier Vincent uses the life sciences and describes the abundant love diversity in animals, delivering to us at the same time the surprising keys to our behaviour.

Summarizing the journey of Jean-Didier Vincent through life, his story makes me think that it would have had its place in the Age of Enlightenment. Like Diderot who wrote the encyclopedia which bears his name and that of d'Alembert, he wrote scientific articles. Like him again, he knew how to write novels, some of which such as "Jacques and the Fatalist" are dialogues where each person confronts his ideas with those of the other. This is what he did in his books where he communicated with the philosopher Luc Ferry and the Dominican Jacques Arnould. He always had the art of conversation punctuated by remarks that are often unexpected but always relevant. Finally, still like Diderot, Rousseau and Voltaire, he took part in the politics of his time as President of "The Foundation of Political Innovation" responsible for reflecting on the great problems posed by the evolution of science and society in this period of anthroposphere that we live in.

5. *Élisée Reclus géographe, anarchiste, écologiste*, éditions Robert Laffont, 2010 (Femina Prize)

Surgery in the Elderly: Clinical and Ethical Issues

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Olimpio Guerriero

Projections from the WHO, United Nations and the EU commission all point to ageing as a major challenge for society with a directed response to meet the needs of the elderly. The challenge is global with greatest emphasis in developing countries.

"How much should a doctor do for aged patients?" This question briefly summarises the main problem in medicine today and it is a topic full of contradictions regarding legal, scientific, ethical and economic issues.

Clinical considerations

A preliminary question is: how can we define a patient as "aged"? Everyone agrees that biological age is more important than chronological age, but for statistical purposes even if a worker could be defined as "old" at age 65/67 (the usual retirement age) a more reliable cut off should be 70 years old. The increase in life expectancy brings a greater rate of pathologies in aged patients, especially oncological ones (1).

Although decisions about surgical procedures may not differ between an 80-year-old patient and a 50-year-

1. Santini L, Guerriero O. *Surgery in advanced age*. 1st International Congress of European Association of Professors Emeriti, Athens. Archives of Hellenic Medicine 2019; 36 (2): 13.

old patient, many factors should be considered in aged patients, especially if there are comorbidities and other problems related to the social context. All risks of surgery and peri/post-operative complications should be evaluated (e.g. ictus, loss of consciousness) because they could have a catastrophic impact on quality of life, with loss of autonomy and need for additional assistance after discharge from hospital.

Some believe that quality of life below a certain value, is not worth living, and surgery should not be proposed. In fact, the aim of surgery for aged people should be to enhance the quality of life and not just survival. Although morbidity and mortality assessments are important in the elderly, we think that the patient's perspective and wishes should be a guide for the surgeon. Decisions should be made in order to aim for the best benefit for the patient. We are sure that, even in the most complex cases, the experienced surgeon is the most qualified person to make those decisions, rather than the patient's family or judges.

Ethical aspects

A doctor does not have the right to exclude the use of surgery-if it is technically possible and can reasonably be successful– just because, probably, the patient will not live any longer because of his old age. "Age" has surely been noticed as a "therapeutic indicator" or a discriminating parameter when deciding whether we should assist, or not, the aged patient using expensive procedures or surgery (2).

But could a surgeon refuse to perform surgery on a patient in good health "for his age" just because life expectancy will not be extended? This question has two different answers.

The first one, is the *"ethical utilitarianism"* that would translate into an interest to perform procedures only in patients who, once recovered, would be useful and productive for society. So, whoever needs more help because of age or disability is penalised instead of being supported. The second one, the *"personalist principle"*, instead, considers the single person more important than the interests of science and community. In this context, human life is considered as an inviolable value itself; old people are not regarded as parasites on our society, but as assets, so that they are not excluded.

Based on this principle, we maintain that the health service should look at the criteria of sociality and subsidiarity, so that elderly people will be treated solely on the basis of their necessities.

Physicians' behaviour towards elderly, frail and sick patient should be inspired by the same criteria used for every medical practice: choosing the most appropriate therapy (evaluating the risk-benefit assessment) and related to the clinical case.

Also, for some decisions at a patient's bedside, chronological age finds much agreement: for example, in intensive care units, when it is necessary to decide to whom to assign the only space available, it is usually given to the younger of two patients. Therefore, if the evaluation of therapeutic proportionality leads to selecting and treating the younger patient whilst disadvantaging the older, the choice will not be the result of preliminary criteria, it will be based on different therapeutic chances connected to the specific clinical situations of the two patients.

Conclusion

The main problem relates to the physiological complexity of ageing (3).

Most older patients sit between the frail individual, with cognitive impairment and numerous co-morbidities, who takes many drugs and has limited life expectancy, and the super fit centenarian still capable of strenuous exercise with an active social life.

Although few would dispute that those in the former group should not be considered for an aggressive surgical approach (overtreatment), and that the latter should not be deprived of this opportunity (undertreatment), the question is how to deal with the majority of patients who fall in between these two extremes.

Most surgeons now acknowledge that surgery in the elderly is different both in terms of associated risks and meaningful outcomes (4). The challenge for the surgical community is to identify optimal care pathways that are cost-effective and that pay particular attention to quality of life.

The physician must make "the right choice", in "the right way", according to science, to the patient, and to collective parameters. Different elements make every choice difficult and not without risks, regarding if and how to act. But physicians are increasingly left alone.

We need to create conditions for a" great pact" of collaboration between physicians, citizens, administrators and politicians, to give an answer to the new and increasing healthcare needs in a redefined ethical and normative context (5).



2. Govaert JA, Govaert MJPM, Fiocco M, et al.; The Dutch Value-Based Healthcare Study Group. *Hospital costs of colorectal cancer surgery for the oldest old: a Dutch population-based study*. J Surg Onc 2016; 114: 1009-15.

3. Audisio RA. *Tailoring surgery to elderly patients with cancer*. Br J Surg 2016; 103: e10-e11.

4. Deiner S, Westlake B, Dutton RP. *Patterns of surgical care and complications in elderly adults*. J Am Geriatr Soc 2014; 62: 829–835.

5. Santini L, Guerriero O, Sepe S. *The centenarians surgery*. JGG, 2017; 65: 303-306.

Corporate Sustainability and Human Resource Management: the Road to a Better Workplace

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Nancy Papalexandris

Introduction

Corporate Sustainability and Sustainable Development is an important issue in the field of management research. However, their link with Human Resource Management (HRM) and Corporate Social Responsibility (CSR) is not well established in the literature. Systematic studies are still scarce and there is a wide range of interpretations and several overlapping terms that often cause confusion to practitioners. HRM practices included in the CSR programmes of a company are often linked with sustainability, business ethics and workplace justice and are often grouped under the term of sustainable HR.

In view of the above this paper's aims are:

First, to clarify terms linked with sustainability and HRM.

Second, to present HR practices falling within sustainable HR with special reference to Greek companies following the 2010 economic crisis.

Thirdly and finally, to stress the need for sustainable HR, which appears to be a serious prerequisite for corporate sustainability, business ethics and a better workplace, as well as a competitive advantage to companies which, especially in times of crisis, have to take care of their people needs to boost their morale and invite their full cooperation.

Clarification of Terms

According to the 1987 definition by the World Commission on Environment and Development (1) "Sustainable Development is seeking to meet the needs and aspirations of the present without compromising the ability to meet those of the future".

At the company level the term is referred to as Corporate Sustainability, placing extra emphasis on the effects business operations have on environmental issues such as pollution, global warming, recycling, protection of eco-systems etc. In order to simplify sustainable development for business, the use of the "Triple Bottom Line was introduced" by Elkington in 1997 which included the 3 Ps i.e. Profit, Planet and People (2). This means that corporate results should be measured not only by the financial bottom line (profit) but should include environmental (planet), societal and ethical (people) performance.

At the same time, starting in the 80's, a growing interest was shown by companies in CSR activities as a response to society's demand for using part of their financial profits for the general good. CSR includes a range of activities undertaken by companies, on a voluntary basis, going beyond its legal obligations towards them which centre around the 3P's. Therefore, CSR can be considered as the implementation of sustainable development. (See Figure1).

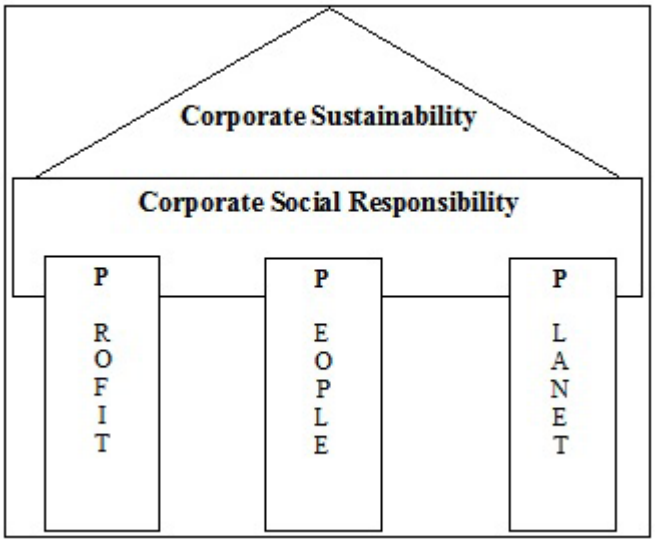


Figure 1: Relationship between the balance in Profit, People, Planet, CSR and Corporate Sustainability as proposed by Rompa in 2011

As Carroll wrote in 1991, the concept of CSR was spreading in the business world showing a transition from the importance given to shareholders in past years to the stakeholders approach which implied that the interest of various groups interacting with a company (employees, customers, providers, local community, society etc) should be taken into consideration (3).

CSR is closely related to HRM as, in practice, CSR activities

1. WCED (World Commission on Environment and Development). *Our Common Future.* Oxford University Press, Oxford, 1987.

2. Elkington J. Cannibals with Forks: The Triple Bottom Line of 21st Century Business. Capstone, Oxford, 1997.

3. Carroll A. The pyramid of corporate social responsibility: Toward the moral management of organizational stakeholders. Business Horizons 1991; 34(4): 39-48.

offered by companies include, apart from the environment and society, their own employees.).The growing emphasis on the long term outcome of HRM has led to the belief that HRM could help in the realisation of corporate sustainability goals as stressed by Ehnert in 2009 (4).

At the same time companies have been faced with challenges in workforce which showed the need for adopting a more long-term approach in their HRM policies including the growing need for skill upgrading, facing employee aging and issues of diversity, keeping up employee morale, addressing the war for talent etc. All these challenges, which stress the need for more sustainable HRM practices and for sustainability as a strategic potential for HRM, have led to "Sustainable HRM".

Rompa identified in 2011 three topics related to sustainable HRM (5):

a. Sustainable supply of future employees through training, talent management, better work-life balance;

b. Good treatment of employees to avoid staff turnover, dissatisfaction, stress at work and loss of morale;

c. Engagement of employees in CSR practices, since it is through their voluntary involvement in activities benefitting the environment and society and by their ethical behaviour that their organization can implement CSR in practice.

The case of Greece during the economic crisis (2010-18)

Having described the concept of sustainable HR, we will present HR practices linked to sustainability which have been applied by major companies operating in Greece.

In order to identify practices, we studied in depth, websites and published reports by companies belonging to the Greek Network for Corporate Social Responsibility, and identified, practices aiming at the well-being of employees in the workplace or their involvement in volunteer work. We also studied reports by a number of Institutes and Associations organising award-winning contests for CSR, sustainability and HRM practices.

Our general impression was that a number of larger companies felt the need to assist their people in facing social problems and also encouraged them to get involved in volunteer work both within the company for the benefit of co-workers and outside the company for the benefit of society.

A careful study of reported practices showed emphasis on the following:

- Health and safety programmes.
- Outplacement programmes during downsizing.
- Concern for employee well-being.
- Enhancing employee competencies to retain employability in the workplace.
- Equal opportunity & diversity programmes.
- Career counselling and talent management.
- Employee involvement in volunteer programmes for the local community.
- Employee participation in projects to protect the environment and save resources both within and outside the company.

A series of in-depth interviews with HR managers in companies active in employee-centred activities, asked them about the degree to which they believed that their HR practices were part of, or contributed to, corporate sustainability. In most cases they believed that the link between HR and sustainability is more critical in times of crisis and that sustainable HR will be a strategic approach for HR in the future and a tool for building corporate sustainability and improving the workplace.

Conclusions

The general impression, both from published sources and from interviews, was that the link between HRM practices and Corporate Sustainability is gaining attention and that CSR activities for, and with, the assistance of employees, increased during the Greek economic crisis.

At the same time there is a growing awareness among employers that better treatment of employees in the workplace is an important element of corporate sustainability if they wish to keep their employees morale and enhance their performance.

4. Ehnert I. Sustainable Human Resource Management: A conceptual and exploratory analysis from a paradox perspective. Heidelberg: Physica-Verlag, 2009.

5. Rompa I. Sustainable HRM Ingredients: Yet to be established. Dissertation at V.U., University of Amsterdam, 2011.



The Ethical Task of Chemistry

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Luigi Campanella

Along many years in the past environmentalism was considered as an intellectual fashion, but progressively the days of the reckoning came. The global warming, the fever of the Earth Planet, the defrosting process of the ice-caps are today not only subjects of academic discussions, but overall of policies and of mass media communications with involvement of citizens, independently on their education and social level.

This is a very meaning fact as related to environment as common patrimony, but some time has had a negative secondary effect respect to our role of researchers because someone thought that our active role could be no more essential. To this doubt it must be answered looking at the essential role of the knowledge in the case of both technical and political choices, and knowledge requires research.

Task of chemistry, more than of the other scientific disciplines, is to produce a reliable description of the material reality and of its possible developments: this role is out of discussion as essence of chemistry, science of the transformations.

About the ethical idea of the world many speak and claim to have competence to sell. Really the two points are only one, the same: the ethical idea of world cannot be considered completely distinct from the knowledge of the world itself and it is largely inside the scientific approach: a neutral knowledge of the problems cannot exist.

This does not mean that all the problems need only technical answers; the policy too has to contribute. Nobody thinks to delegate all the choices to be adapted to the technical component of the society-that tomorrow could be represented by artificial intelligence-but any rational choice foresees to have well understood the problem and to have well clear what means any solution to it.

Back to chemistry this discipline, as science of the transformations, has interpreted the evolution of universe. Discarded the Bacon's idea of man being able through the science to dominate nature, idea responsible for some of the actual crisis, the modern vision is based on the conceit of interaction between observed and observer. It is clear that the interaction always modifies the two terms of the problem, but -and from this the environmental problem raises-, it is not possible not to consider the results of this interaction, both for the observed and the observer.

The physical space we occupy is substantially small, feeble and closed: small as the 7 billion of its inhabitants represent its limit; feeble as sometime few stresses are sufficient to let it to lose its way; closed as we don't know where to escape in case of danger and as its resources are limited: the illusion of an infinite growth is just and only an illusion. From a more rigorous point of view, even if the energetic resources should arrive (the system earth is closed, but not insulated) the entropic component of them, if not controlled, could make to become them not sufficient.

Here the chemistry becomes fundamental by its research to individuate and to exploit the material resources of our planet. When chemists go to interact with other fields the chemical image of the world often results unknown. The education in chemistry is generally poor so that the conceit of the planet as a complex system, not easy to be disaggregated into their different species interacting each other.

Chemistry allows us to know how these different components spatially located are characterized, where to they evolve, and specially to interact with specific portions of this complex world and with it whole. Chemistry has shown during the years its ethical vision resulting able to convert its deterministic innate philosophy into a holistic one, more appropriate for a complex system as our earth is.

If this is the situation to give chemical basis to all and to provide the right competences to survive and interact with this complex system, becomes not only important, but the true ethical task of chemistry.

Alternative is on one side a useless chemical superficial factual knowledge, a series of aimless uncontexted information and on the other an ideological enviromentalism, without knowledge and scientific competence, a mythic back to Arcadia or to Eden that in a complex and ovecrowded world as ours cannot be accepted.

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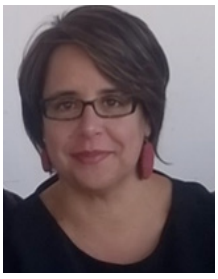
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Vittorino Andreoli, World Psychiatrist and Successful Writer
A Certain Age: New Ideas about Aging

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Rosa Maria De Santo

On January 20 Vittorino Andreoli released his last book, where he expresses his view about old age (In Italian: *Una certa età – Per una nuova idea della vechiaia*, Solferino, Milano). Born in Verona on April 19 1940 Andreoli has enjoyed a busy professional life and authored books of great success. Many are devoted to the fields of psychiatry which he has been investigating life-long. For example, those on brain plasticity.

He started to study biology at the University of Padua. In due course he became Professor of Pharmacology in Milan, investigator at NASA Laboratories in New Mexico, Fellow at Cambridge, Visiting professor at Cornell Medical College and Professor of Biological Psychiatry at Harvard. His studies allowed him to postulate a correlation between brain plasticity and deviant behaviour and to establish the extreme lability of the boundaries between normality and pathology. The focus of his studies was madness as an adaptive form modulated on the basis of individual experiential fields and influences from environment, helping to break the Lombrosian assumption of mental illness as a degeneration of brain functions.

In the years 1972-1999 Andreoli was chief of psychiatry at the Hospital of Verona and member of the Safety Working Party of the European Agency for the Evaluation of Medical Products (EMEA). Between 1999 and 2002 he was professor of General Psychology and of Psychology of Growth at the University of Molise. In the years 1994 -2000 he served as President of The Session on Psychopathology of Expression of the World Psychiatric Association and later as its Honorary President. He was a founder and first secretary of the Italian Society of Biological Psychiatry and, for 20 years, the editor- in- chief of the Italian Notebooks of Psychiatry. He is a recipient of the Gold Medal of Military Health.

He has authored not less than 70 books. The majority are works of fiction, poetry and theatrical pieces. He is the winner of many literary prizes including the prestigious San Michele Capri Prize. We mention a few: *A century of madness* (1991); *Instructions to be normal: understand the daily madness to give harmony to one's life* (1999); *My mads. Memories and stories of a doctor of the mind* (2004); the essay *The Jesus of all* and the novel *The fourth Sister* (2013), in which he narrates the themes of the existential unease that characterise his scientific production; *The joy of thinking, a praise of a forgotten art* (2017); *Men of God, an investigation into priests* (2018).

The book we are reviewing - *A certain age. For a new idea of old age* (204 pages), is divided into 6 chapters: The Flow Time, Anatomy of Old Age, Psychopathological Risks in Aging, Gender Differences, Longevity, and the Discipline of Well-being and Old Age.

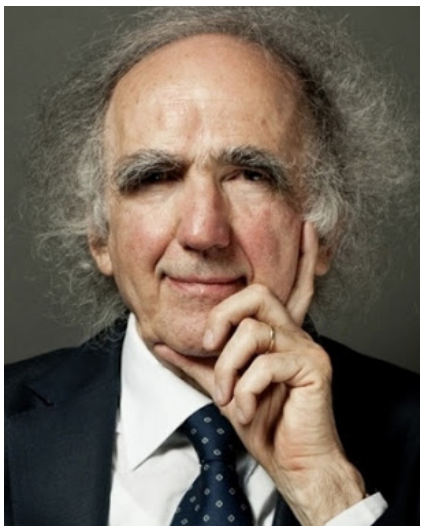
His sources for this work are Hesiod (*Theogony*), Gorgia, Protagoras, Plato (*Republic*), Mantegna (*Jesus in the Temple*), Bellini (*Jesus*), Dostoyevski (*Idiot*), *Luke's Gospel, Peter Pan, Ecclesiastes,* Lawrence de Medici (*Triumph of Bacchus* and *Arianna*), St Francis of Assisi (*Song of songs*), Søren Kierkgaard (*Fear and Trembling*), Giorgione (*Aging woman*), Tertullian, Freud and Samuel Beckett (*Waiting for Godot*).

Yes, old people wait for Godot who never arrives. Godot is a grandchild who comes to discuss soccer with his grandfather by mixing stories of old and recent champions.

Godot sums up the unmet desires: "Desires are testimonies of our presence, of our willingness to be present: one of the great secrets of human life" (p.128)

He chants creativity, that of Jahveh who created from nothing; that of Michelangelo who foresaw the *Pietà* in the stone and carved it; that of Anton Gaudi "who brick by brick composed *The Sagrada Familia*"; the Boson of Higgs hypothesized long before its demonstration; the discovery of Pluto, the dwarf planet.

Andreoli very much values "relations that have a great meaning for humans. They express the need to be associated with the other, to establish a link with the other than self" (page 88).



Vittorino Andreoli

Memories too are great resources in aged persons "who love to return to the their past and visit it without a fixed goal, without a path, as it occurs when walking through a flourished grass one is attracted by the smelling of a bush or by the colour of the petals of a flower that painted a blue or a red a spot. It is amazing that one can be surprised by her/his own life, as one might find additional novelties produced unintentionally or forgotten" (page 120). However, memories can carry pain" Memories, these very long shadows of our heavy body/ trawls of death/ we erased by living " (from the poet Vincenzo Cardarelli).

Andreoli quotes Sandor Marai's *Last gift* describing the beauty of his 87 years old woman "who is beautiful as she was as a young, in a different way, but beautiful" and speaks of the tenderness that grows between aging spouses and explains the peculiar sexuality of old age "the age of love". He also describes the intimacy of eroticism "in the age when the body is not the result of organs, but transcends them". He explains old age by referring to Thomas Aquinas *"adaequatio rei et intellectus"* (on the relation between reality and intellect), in the sense that the aging person is forced to adapt his body to the environment.

There are two extensive quotations. The first, page107-109, is from Ovid's *Metamorphosis*, Book VIII, verses 616-724- a poem written in the years 2-8 AC. Ovid recounts the story of Philemon and Baucis, two old spouses, poor people but happy to live, poor but generous. When Jupiter and Mercury came to their village, disguised as beggars, no one opened the door. Nobody said welcome. Philemon and Baucis opened their modest home, let them enter and offered the best they had, after embellishing their three-legged table. They served radishes, endives, black and green olives, dry meat softened in boiling water, roasted eggs, nuts, grapes, dates, apples and wine in wooden cups. Jupiter and Mercury very much appreciated their generosity so decided to disclose their identities. By their powers they turned Philemon and Baucis' poor home into a gold temple with columns, and asked them to express a wish- any wish. The old pair just asked to be life-long guardians of the temple, and at the end of their lives to die simultaneously and escape the pain of the burial. The two gods promised and kept their word. Foreseeing the end, the old couple hugged each other, said farewell- "goodbye my spouse" and died praising each other, while their bodies were turned into a tree made of two trunks. Soon they put out branches and foliage.

The second, long quotation (pp 172-175) is a frequently quoted passage from *Genesis* 5, 5-32 – *Patriarchs before the flood* – and 11, 10-26 - *Patriarchs after the flood*. "When Adam was a hundred and thirty years old, he fathered a son (Seth)...Adam lived for eight hundred years after the birth of Seth and fathered son and daughter. In all Adam lived for nine hundred and thirty years"…. "Shem was hundred years old when he fathered Arpachshad. After the birth of Arpachshad, he lived four hundred and three years".

Andreoli explains that psychiatry is still technologically poor. However, the ill person needs a physician "with white coat, not a perfect machine, since he is assaulted by fear, uncertainty, and doubts. So, he needs an imperfect man but capable to activate trust". "Machines do not have affection and artificial affection can't be provided. We live in an era pursuing a life without disease. We are all against therapeutic obstinacy; we are now learning also that an excess of preventive measures may erase serenity". Indeed, we continue to die although we continuously buy years from preventable deaths.





Minutes of the council meeting of Friday March 13, 2020

Luigi Campanella, General Secretary

Agenda March 13, 2020, 1 pm Paris time

1. Final approval minutes of the last two council meetings (Luigi).
2. EAPE Bank account (Drosatou, Maria)
3. Ethics Committee (Luigi)
4. Economics (Les)
5. Enrolment and Advocacy Committee (Dennis)
6. Bulletin (1st issue, material 2nd issue, editorial board) (Natale)

Invited: all councillors.

Absentee: Patrick Berche and Michael Kunze (both justified).

The following points were discussed:

Bank account: due to the sanitary situation and to a strike of Greek bank workers some delay is expected in opening it. As soon as possible the difficulties will be over and a letter to all members of EAPE will be sent inviting them to pay the subscription fee.

Ethical Group: its proposer, Prof. Luigi Campanella announced that 7 members of EAPE are already members and 3-4 more are awaited. In order to further promote the group Prof.Campanella has written a new contribution for the Bulletin that will soon be mailed to the Editor in Chief.

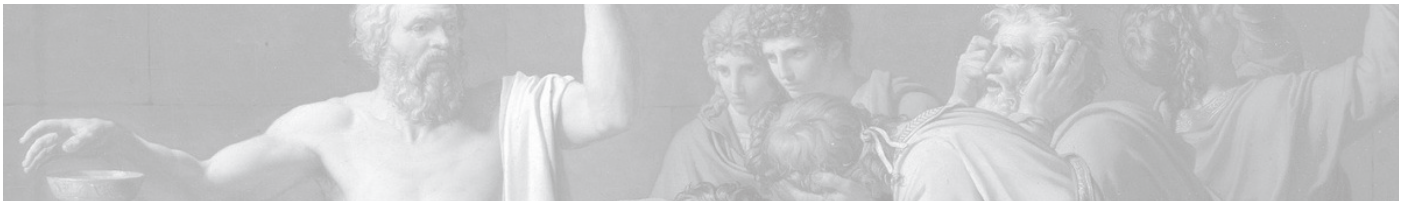
Funds and outsourcing: the characteristics of EAPE suggest that calls not specifically disciplinary must be looked at such as those ones focusing on history, culture, traditions, heritage, education, social science. President De Santo asked the members of the board to write hints and ideas that can be part of the proposal and to transmit them to a leading group charged with this, constituted by Dennis, Les, Maria and Nikos.

Some of the last correspondents have drawn attention to the stimuli needed to be put in a letter of invitation to potential new members asking them to join EAPE : it is clearly evident once more that EAPE wishes to benefit the weaker components of society, which is surely a reason of moral satisfaction, but the subscription to EAPE also gives the opportunity to exchange documents and bibliographies, to share capital of mind, of age, of experience and to stimulate own creativity. In this way, during the teleconference, it is also considered that the original invitation letter to join the Association could be updated.

Enrolment and Advocacy Committee: the proposed regulation draft forwarded by its proposer Prof. Kokkinos and transmitted to all the members of the Board was discussed and more defined in some part. There was a general recommendation by the President about the homogeneity criteria for the regulation of the different Groups both for national and thematic reasons.

Bulletin: the running issue was strongly approved and the structure of the Bulletin organisation with a board, correspondents from the different countries and a supervisor for the language aspects, tasks covered in this case by Prof. Malcolm Philips. The Editor in Chief, Prof. De Santo asked to have an assistant editor to help him, because of the many tasks he has to cover, being also President of the Association. He also stated that the galley proofs of future issues should be corrected in Greek and is looking for somebody to be responsible for this.

Next teleconference scheduled:
on 16th April at 1.00 p.m. Paris time



NEWS Some contributions of Professor Patrick Berche to the media during the Covid-19 pandemic

Malcolm E Phillips and Natale G. De Santo
Editorial Board Members of the Bulletin of the European Association of Professors Emeriti (EAPE)
Email: mphillipsesher@gmail.com



Professor Patrick Berche, the treasurer of EAPE, currently and frequently comments on the Covid-19 pandemic in the French media. He embodies the talents identified by the celebrated historian Jacques Le Goff required to explain scientific subjects in the media. He knows well the science behind the current pandemic and explains it with clarity and conciseness. In his career he has held many top positions and received many honours. He is Professor Emeritus in Bacteriology and Virology in the Universite Pari-Descartes and formerly Chief of the Department of Microbiology at Hospital Necker-Enfants Malades, Paris (1992-2014). He was Director of the Inserm Research Unit U411 (1990-2002) where the main research topics were the molecular physiopathology of infectious diseases, the genetics of bacterial virulence and clinical microbiology. From 1996 to 2002he was Adviser to the Director General of Inserm for Microbiology and Infectious Diseases. He was Dean of the Faculty of Medicine at the Universite Paris-Descartes from 2000 to 2014. He became President of the Scientific Council of the French Reference Laboratory of the Institut de Veille Sanitaire in 2006 and held that position until 2010. He was a Member of the Conseil Scientifique de Defence (Ministry of Defence) (2002-2008) and expert for biological risks at the Direction Generale de l'Armement (Ministry of Defence) (2000-2010).

He became Director General of the Pasteur Institute at Lille in 2014, holding that post until 2018.

Since 2016 he has been a Member of the Conseil Nationale Consultatif pour la Biosecurite (Prime Minister) and Member of the French Academie Nationale de Medecine since 2006.

In 2008 he was made Chevalier dans l'Ordre Nationale de la Legiond'Honneur.

His contributions to science include: 275 original research works (48 in national journals), 18 books as editor, 108 books as co-editor, 31 historical articles, 4 communications to the Academie Nationale de Medecine, co-author of the report of the on biological risks (PUF,2008) French Academie de Sciences, around 200 invited conferences (70 abroad) and >300 oral communications and posters.

We recount here some of his recent contributions on Covid-19, both written and televised.

An email written by Professor Berche

"Like you in Italy, we are having a very hard time in France. I feel very concerned about this pandemic and I try to be useful by giving correct information. This means reading the literature on Coronavirus every day. I give a lot of TV interviews, almost every day, which is very time-consuming. We have to fight fake news and to calm and give hope to the people, who are highly traumatised by confinement".

March 27, 2020

Chine: nouveaux cas du mystérieux virus, des contrôles aux aéroports

It is a new virus, a Corona virus. This is a family of viruses common in humans and which usually cause benign respiratory infections. Corona viruses have existed for thousands of years. They probably infect humans individually rather than in an epidemic manner. They are viruses which affect mammals and birds and then are probably transmitted by eating fish and perhaps rodents or similar. At present we do not actually know their origin.

www.rfi.fr › asie-pacifique, January 19, 2020

Quels sont les symptômes et la dangerosité de cette maladie? Comment s'attrape-t-il?

Patrick Berche responded to this question on television.

Business FM TV (*BMFTV*). January 20, 2020

Coronavirus: «L'espèce humaine n'a aucune immunité»

In an interview with Patrick Berche on this topic, he quoted C Thibert:

"China decided to quarantine the population of the city of Wuhan where the epidemic of Corona virus pneumonia started in December. Was that appropriate?"

Thibert C. Le Figaro, January 23, 2020.

Professor Berche: "To my knowledge this is the first time such extensive isolation has been employed. The citizens could not leave the city, except for particular reasons. This action was taken without a decision to cancel the festivities for the Chinese New Year. The Chinese government made

the decision with good sense in order to avoid overcrowding which could have worsened the spread of the virus. At the time it might have appeared to be too drastic. But it was logical to prevent air travel from the centre of the pandemic".

Craignez-vous que le coronavirus chinois vienne contaminer la France?

In his response Professor Berche included the comment:

"We shall avoid mass gatherings".

Le Point, January 24, 2020

Coronavirus: comment expliquer une propagation si rapide.

You Tube, March 6, 2020

Coronavirus: comment expliquer une propagation si importat du virus s'esplique-t-elle

The pandemic of corona virus is declining in China but it spreads rapidly in the rest of the world. Aged people are the most at risk of having a serious infection.

France 24 March, 2020

Vers un scénario du coronavirus à l'Italienne en France?

Patrick Berche responded to this question on television.

BMFTV March13, 2020

Trop tard pour contenir l'épidémie?

"We have to remember that in April 1917 the United State entered the First World War. Soldiers lived in barracks before being transferred to France. At Camp Funston in Kansas, 56,000 soldiers were encamped. A form of influenza had already started at the beginning of March, and three weeks later thousands of soldiers were bedridden, 237 developed pneumonia, 37 died.

(Patrick Berche, Faut-*il encore avoir peur de la grippe? Histoire des pandémies*, Paris, Odile Jacob, 2012).

Martin M, *Quebec Science*, March 16, 2020

Coronavirus: pour le Professeur Patrick Berche, la situation en Afrique et en Inde est "une bombe à retardement

Speaking on television in France Professor Berche said of Corona virus "the situations in Africa and India are like time-bombs.

BMFTV March19, 2020

