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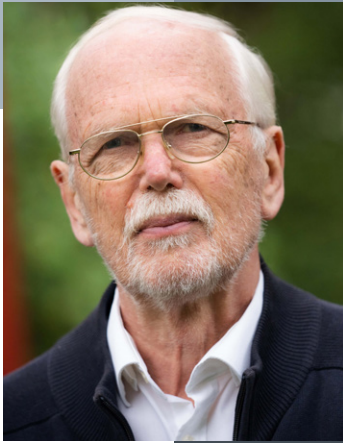
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Jochen Ehrich

## Jochen Ehrich

Children's' Hospital of Hannover Medical School, Hannover, Germany

Email: [ehrich.jochen@mh-hannover.de](mailto:ehrich.jochen@mh-hannover.de)

## Robert P Woroniecki

Renaissance School of Medicine, Stony Brook, New York, USA

Email: [Robert.Woroniecki@stonybrookmedicine.edu](mailto:Robert.Woroniecki@stonybrookmedicine.edu)

## Natale G De Santo

Emeritus University Luigi Vanvitelli, Naples, Italy

Email: [NataleGaspere.Desanto@unicampania.it](mailto:NataleGaspere.Desanto@unicampania.it)



Robert P Woroniecki



Natale G De Santo

# Spirituality of Children with Chronic Kidney Disease, and of their Physicians: Announcement of the EAPE Research Project on Needs and Wants of Young and Old People

### Abstract

Both spirituality and personal beliefs play an important role in the health and disease status of all people. This article briefly examines the extent to which the philosophy of spirituality is a content of overall medical care. The EAPE Section on Needs and Wishes of Young and Old People hereby announces its new research project and invites EAPE members to discuss and participate. For scientific and statistical reasons, we are focusing on a sample that explores the understanding of spirituality among young patients with chronic kidney disease, dialysis, and transplantation and among their pediatric nephrologists. The methods used will include narratives from patients and their physicians and their responses to a questionnaire on spirituality. In addition, we will test the hypothesis that philosophy and complex systems thinking can illuminate our findings to the extent that theoretical conclusions can be translated into practice.

*Young and old people need not only good air to survive.  
Above all, they need spiritual inspiration to live well.  
What is the spirit of their inspirations?*



## Introduction

In 1971, spiritual well-being was discussed by the "White House Conference on Ageing" (1). Today, it has become a special place at the end of life (2) and in palliative care (3). Janhsen and Woopen (4) asked whether, in the sense of Feuerbach's critique of religion, this is a new look at the afterlife, because "if one focuses too quickly and vehemently on a kind of early *ars moriendi*, it feeds the suspicion that the spiritual helps at best with dying, but not with living" (5). Spiritual care is also part of psychosocial care and coping research, which belong together in nursing. Last but not least, spirituality is part of patients' and caregivers' perceptions of health and illness.

According to the Ontario Ministry of Education (6), spirituality plays a critical role in healthy children's development and well-being, suggesting that educators in schools must attend to the spirit of the child (7). Spirituality improves relationships for healthy children and enhances well-being, resonance and resilience (7). As seen in the literature, educational institutions often placed unfortunately more emphasis on the cognitive and physical aspects of development and consequently neglected children's spiritual growth and expression (8). Therefore, children suffered more emotional difficulties and missed important opportunities for self and relationship development (9). The development of subjectivity and personality through the integration and coalescence of the various determinants of body,

mind and spirit are shown in the figure.

In medicine, a systematic literature review on spirituality recommended that spirituality be considered in the treatment of serious illness as part of person-centered, value-based care (10). Pediatric nephrologists should ask whether children's spirituality is adequately nurtured in nephrology units and if children with long-term chronic kidney disease (CKD) can benefit cognitively, socially, emotionally, and medically from spiritual care (11, 12).

In this article, we explore the extent to which the philosophy of spirituality is a content of overall care in the specialty of pediatric nephrology. However, our topic is embedded in the broader and general concept of spiritual care for all young and old people with long-term illness. Our conceptual analysis explores patients' and their physicians' understanding of spirituality based on their narratives and questionnaire responses. In addition, we will test the hypothesis that an EAPE research project based on philosophy and complex systems thinking could illuminate our findings to the point where theoretical conclusions can be put into practice.

## Definition of spirituality in medicine

There is no uniform definition of spirituality in medicine. We distinguish functional from substantive definitions of spirituality, i.e., 1. how does spirituality function and 2. what does the mental content of spirituality consist of. Analogous to the substantive and functional definitions of religion, our **substantive definitions of spirituality** focus not only on the content of religious beliefs, such as belief in God, but encompass individual meaning in life and relationships with other people and nature. Substantive definitions accommodate a widely held view of spirituality by leaving sufficient room for individual beliefs and practices that serve functions similar to religions, but without seeking to exert power over others. **Functional definitions of spirituality** are concerned with the functions that spirituality performs for the society and the individual. Functional spirituality can be defined in terms of two domains: the sacred and the profane. Things that are sacred evoke awe and respect from the individual

1. Moberg DO. 1971 Spiritual well-being. (White House Conference on Ageing), Washington Improving the quality of spiritual care as a dimension of palliative care: the report of the Consensus Conference.

2. Chilian I, Coors M. Zur moralischen Dimension von Spiritualität im Gesundheitswesen. Eine ethische Perspektive auf Spiritual-Care-Diskurse. Zeitschrift Evangelische Ethik 2023; 67: 22 – 33.

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4. Janhsen A, Woopen C. Spiritualität in der Medizin – Mehr als ein Add-On? Anthropologische Grundlegung eines ethisch relevanten Existential. Zeitschr Medizin Ethik 2020; 65: 183-196.

5. Kunz R. 2012. Spiritualität und Altersdiskurs. In: A.Kubik, M Kümlehm (Ed.) Konstrukte gelingenden Alters. Stuttgart. Page 59.

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11. Woroniecki R, Moritz ML. Investigating the human spirit and spirituality in pediatric patients with kidney disease. Front. Pediatr. Sec. Pediatric Nephrology 2023; 11:1-6 <https://doi.org/10.3389/fped.2023.1104628>

12. Ehrlich J, Woroniecki RP. The crisis of European health care delivery systems calls for new enlightenment. Frontiers submitted July 2023.



and society (such as a sacred amulet), but profane things do not, as their meaning may be limited to the individual (such as a personal talisman) (13).

The concepts of health and illness differ considerably among people in the five continents (conventional medicine, traditional medicine, mystical medicine, alternative medicine) (see Table). Spirituality and alternative medicine and holism play a major role in Germany or U.S., for example. Spirituality can be seen as a socio-cultural heritage.

Table Selection of peculiarities of characteristics and challenges of spirituality in medicine	
1	Health and disease beliefs differ substantially in the five continents on earth.
2	The history of substantive non-religious spirituality started with the Greek (Platon) and ended today in many different views and habits.
3	Substantive religious spirituality can be found in three Abrahamic religions, Buddhism etc
4	Spirituality plays a role in psychiatry, psychology and nursing.
5	There have been periods of decline and return of spirituality.
6	The skeptic attitudes of natural sciences including medicine towards spirituality need clarification.
7	Spirituality, alternative medicines and holism play a considerable role in Germany and other countries.
8	Spirituality can be looked at as an inherent socio-cultural legacy.
9	Spiritual care as a functional method or behavior for maintaining health or restoring health during parallel medical or surgical therapy requires better research methods before parts of it can be translated into medical standards (4).
10	Human spirit is an integral part of the medicinal art and science trifecta: body-mind-spirit, and it is contained in the World Health Organization definition of health (11).

Spirituality as a behavioral approach can contribute to the maintenance of health and support a restoration of health after medical or surgical therapy. Patients' spiritual learning and experience takes place in the hospital primarily **explicitly**, i.e., medical education. In contrast, there are **implicit learning processes** in the home environment, which occur automatically and may induce any conscious processing. In the context of our survey, spirituality is more than soul healing, palliative care, coping strategies, esoteric behavior, moral attitudes, transcendental thinking, and subjectivity.

### Diversity of health and disease beliefs

In the past, medicine was magical and mythological, and diseases were usually attributed to supernatural forces. Even today, the biological basis of pregnancy, growth and development, and our understanding of pathophysiology of various diseases are still unclear. Therefore, many people consciously or unconsciously still associate health and disease with supernatural

forces and magical influences. Consequently, all existential threats are met with rites and cults aimed at positively influencing the fate of life (13).

Traditional healers are an important link between the rural population of Africa and primary health care. Nganga is a common Bantu term in Africa for a spiritual healer or herbalist. About three-quarters of the African population uses traditional healers, and for more than two-thirds of the world's population, traditional medicine is an important source of health care (13). Traditional healers receive no formal training in medical procedures or the administration of medicines, but acquire their healing methods and skills from the spirit of a deceased family healer, or they are chosen by an unknown or ancestral spirit. Traditional healing is a well-guarded family property and is passed down through generations from one family member to the next (13). Several signs of a predestined child called to the profession of traditional healer have been noted, such as the child holding some ritual objects such as seeds or a twig at birth. If the vocation manifests later in adulthood, the signs show up in the form of a protracted illness with symptoms that may include dreams, hallucinations, and socially deviant behaviour. There are various specializations and combined skills of traditional healers, such as diviners, herbalists, midwives, circumcisers, birth attendants, faith healers, and others with combined roles.

The basic principles of traditional healers in practicing primary health care are based on three facts: First, healers ensure that the patient and his symptoms are taken seriously and that fears are reduced. Second, the healer considers the whole individual, not mind and body separately. Third, the healer never considers the individual in isolation, but as a member of the family and community. Accordingly, the concept of cause-and-effect relationships (etiology, symptomatology, and pathophysiology) used by modern medicine to explain disease is rarely used by healers (14). Instead, disease is viewed as "a break in the harmony of life" (15).

Traditional healing has been criticized by mainstream medicine, but also celebrated and even romanticized internationally. At the same time, traditional healing was increasingly viewed with suspicion in African societies because it was associated with the often malevolent and frightening occult forces used to foment social conflict, competition, and confrontation. The open sale of artefacts for high profit is one of the most disturbing aspects for anyone seeking help with traditional healing (13).

14. Good CM 1980 A comparison of rural and African medicine among the Kumba in Kenya. In P.R. Ulin and M. H. Segel (editors). Traditional health care delivery in contemporary Africa (pp 13 -56) New York: Syracuse University.

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13. Doebling E, Ehrich J, Ehrich JHH 2011 Child health reflected in African artefacts. Library of Hannover Medical School Carl-Neuberg-Str. 1, 30625 Hannover, Germany ISBN number: 978-3-00-034244-8)



## Challenges of therapeutic spirituality as a panacea in medicine

In medical and psychological contexts, the interpretation of the role of spirituality ranks between strengthening resilience and triggering a better quality of life in chronic diseases to improving psychological quality of life and reducing life dissatisfaction in the sense of a multifunctional, all-encompassing recipe for success, which, however, is not issued as a prescription by doctors of conventional medicine.

**Holistic medicine** is a form of caring that considers the whole person -- body, mind and spirit. It is an attitudinal approach to health care rather than a particular set of medical techniques. It addresses the psychological, familial, societal, ethical and spiritual as well as biological dimensions of health and illness. The holistic approach emphasizes the uniqueness of each patient, the mutuality of the doctor-patient relationship, each person's responsibility for his or her own health care and society's responsibility for the promotion of health. The main difference between natural and holistic medicine is that a naturopathic doctor uses natural remedies to enable the body to self-heal, while holistic doctors use conventional medicine in conjunction with other systems of medicine and care to provide holistic health.

The terminology around **esoteric medicine** includes alternative medicine, complementary medicine and integrative medicine (16, 17). Modalities include acupuncture, anthroposophical medicine, applied kinesiology, aromatherapy, autologous blood therapy, Ayurvedic medicine, Bach flower remedies, bioresonance, chelation therapy, chiropractic, colonic irrigation, detox therapies, dietary supplements, energy healing, herbal medicine, homeopathy, iridology, Kampo medicine, macrobiotic, magnet therapy, mind-body therapies, music therapy, neural therapy, ozone therapy, reflexology, Reiki, shiatsu, tai chi, traditional Chinese medicine, qigong, yoga.

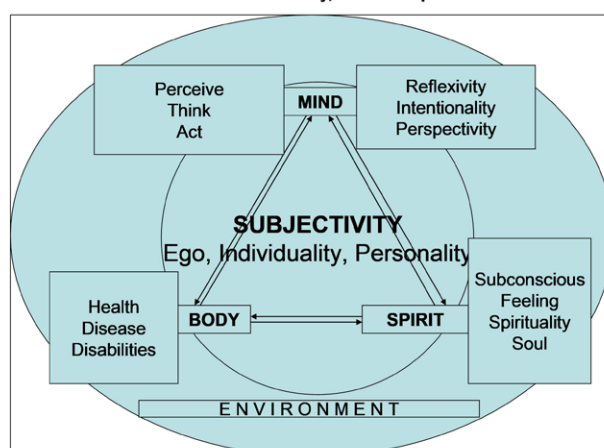
The existing theoretical approaches on the clinical benefit of spiritual therapies may inspire patients in their distress, arouse hope, and reduce doubts and fears. But whether the implementation of the multitude of practices, which are so very different, can also achieve specific, additive or even exponential effects remains an open question so far. This unfortunate circumstance understandably irritates traditionally working physicians. Therefore, they are asking for "a more reflective and precise understanding of spirituality-based treatments" in order to substantiate the disease-healing potential of the various spiritual interventions (4).

## Aims of the research project on the spirituality of children with chronic kidney disease, dialysis and transplantation and their caring nephrologists

People recognise their humanity and the meaning of life in different ways. This recognition process depends on health status, age, gender, ancestry, and several external factors. Our proposed study will address changes in understanding and attitudes toward life among children and adolescents with chronic kidney diseases and their nephrologists. Our hermeneutic analysis requires recognition of otherness from the onset of the disease and throughout its course. The goal of our study cannot be to overcome the otherness of patients' perceptions, interpretations, and perspectives, but to consider them as a resource for understanding the intertwining of individualism, universalism, humanism, and contextuality, which can enable intensification of communication between patients and caregivers. Our research method is based on an outside perspective. Thus, in our questionnaires and narratives, we ask how patients and pediatric nephrologists from Europe and the United States interpret their behaviour and coping strategies.

In their review of the human mind and spirituality in pediatric patients with kidney disease, Woroniecki and Moritz (11) wrote that "WHO has recommended that the human mind and spirituality be considered in human health and illness, and there is a lack of literature on the application of this appeal to children with kidney disease. Although our knowledge of the human body and mind has advanced considerably, and the social determinants of health and health equity are top priorities in government research programs, spirituality continues to be under-researched and under-appreciated, even though its role in health care outcomes is clearly evident." Therefore, EAPE's *Needs and Desires of Young and Old* Section is launching a multi-centre survey in Europe and the U.S. to explore the impact of spirituality on children with CKD, dialysis and transplantation and their nephrologists.

Development of subjectivity through integration and coalescence of different determinants of body, mind and spirit.



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17. Krug K, Kraus KI, Herrmann K, Joos S. Complementary and alternative medicine (CAM) as part of primary health care in Germany—comparison of patients consulting general practitioners and CAM practitioners: a cross-sectional study. *BMC Complement Altern Med* 2016; 16: 409. doi:10.1186/s12906-016-1402-1408





The village of Frascineto, Calabria

# Frascineto Report

Angelo Catapano\*, Caterina Adduci, Tommaso Ferrari, Ugo Ferraro, Natale Gaspare De Santo and Pantaleone Sergi

\*Email: [protocollo@pec.comune.frascineto.cs](mailto:protocollo@pec.comune.frascineto.cs)

## The 2023 International Day of Older Persons celebrated at Frascineto, Calabria, Southern Italy

### Background

The International Day of Older Persons was celebrated on October 1st 2023 at Frascineto, Province of Cosenza, Calabria Region, Southern Italy in the Auditorium of the Comprehensive Institute "E. Koliqi". This event was part of the 2023 program organized from the European Association of Professors Emeriti. The Association, for the whole program, has received a prize (medal) from the President of the Italian Republic Hon. Prof. Sergio Mattarella.

### Why Frascineto

Less than 2000 souls. With a numerically important elderly population (one third of the population) that the country protects and organizes to better protect. Frascineto, an Arbëresh center on the slopes of Mount Pollino, is thus applying (and preparing) to become a town suitable for the elderly.

Presently (October 1, 2023) a total 1687 persons reside in Frascineto. Mean age is 47.3 years, over-65 are 31.3%, birth rate 7.5 x 1,000, death rate 16.4 x 1,000. The over-80 are 9.1%. The income is 12,979 Euro (2019).

It takes commitment and the municipal administration works to achieve the goal of protecting its elderly. Because of this, Frascineto was included in the program because of its age friendly government of the municipality that gave its best during the Covid 19 pandemics. At that time the municipality met nearly all the needs of its seniors. In addition, there have experiments of linking seniors and younger high school. In addition, in 1985 two clubs for seniors have been established, following a Law of the Calabria Region, one for men and another for women. They are hosted in spaces granted by the Municipality of Frascineto. Very interesting constitutions regulate their activities.

Frascineto was also selected for having been a center of immigration during the Albanian migrations in the XV-XVIII Century. Perfect integration has been achieved.

There have been 7 waves of migration in the XV-XVII Century. The first in 1448, was headed by Demetrius Reres, a military commander and his two son George and Basil. They came at request of Alfonso II of Aragon, Duke of Calabria and King of Naples. An important wave of immigration was headed by Skanderbeg (George Kastrioti, Albanian hero). The 4th migration was headed by Thomas Palaiologos (1428-1460). The last immigration occurred in 1744 (1).

In addition, there has been important continuous emigration from Frascineto to world (Latin America, USA, Australia, the shores of the Mediterranean Sea, as detailed below by professor Pantaleone Sergi, President of the Research Center on Migration of the University of Calabria at Arcavacata (Province of Cosenza).

The event discussed what can be done to improve quality of life, socialization and happiness of seniors traditionally living in their families at Frascineto, a waste free and low-income municipality.

### The aging society

Our society is aging. It is aging primarily towards the top, meaning that there are many more elderly people who are living longer due to better living conditions and modern medicine. But society is also aging towards the bottom in the sense that birth rates have decreased due to a reduction in the number of women of childbearing age. And because young people are having difficulty getting married young.

It is evident that in a society that is aging, the economic burden of the elderly is not insignificant and can create generational conflicts. In order to continue growing, it is necessary to place the well-being of the elderly at the center without excluding young people. From retirement age to those over 65, a long period of life is now granted, between a quarter and a third of life that must be filled with substance

1. Adduci C, Adduci G. *Gli Italo-Albanesi tra Costantinopoli e Roma*, in "Antologia degli autori frascinati", Vol II, Comune di Frascineto, 2009, pp. 60-65.



and opportunities. The different expectations of generations could generate a social conflict, and society as a whole may not be able to withstand it. We must be able to avoid and overcome generational selfishness to allow even the older generation to have satisfactory living conditions.

## Professors emeriti(ae)

Professors emeriti and emeritae by definition are over 65. They belong to the highest centile of the cultural enterprise of every country. They were able to meet the needs and wants of many generations of students. At the end of their academic career, they have contributed rich libraries of knowledge, around 90% of what counts in the discipline. They strive to continue being part of the scientific enterprise, if health allows, "to continue learning searching and creating (1, 2)". In addition, having had the possibility to achieve "sapientia" (the wisdom) they have great respect for those who could not attend university studies and have meager pensions and small homes and will not have the money for the theatrical and sporting events or summer vacations. So, they look forward to contribute to create the conditions of a society without intergenerational contrasts.

## The over 65 in Italy

The over 65 population in Italy is 24.1% of the population. They have never been so numerous, and their number continues to increase. By 2050, they could be 35%, and by 2080, 50% or more. There are 22,000 centenarians in the country. Many elderly people experience loneliness. The statistics are cruel and say that of all the people who live alone, those over 65 are 50%, a percentage that is increasing. There are 2.8 million dependent elderly people in our country, accounting for 20% of all aged persons. One out of 2.8 million non-self-sufficient elderly people do not receive home care from the National Health System. Among the over 80s, the frail, dependent elderly make up 40%. Care is granted by families in 7 out of 10 cases, generating a family welfare of approximately 9 billion euros. It is forecasted that the number of dependent elderly will reach 5 million in 2030. However, a law for the elderly has been approved by all parties in Parliament, and the government is writing the implementing decrees. The final strategy is to solve the entire problem through the National Recovery and Resilience Plan, which apparently should not burden the country's economy. This must be possible since the aged in Italy have a yearly potential expenditure of 295 billion euros.

country founded by political immigrants from Albania was emptied for economic reasons, reconstituting inhabited areas in foreign lands on the model of the one left behind. Migrations are thus the central element of the history of Frascineto within the broader movement that affected Calabria between the nineteenth and twentieth centuries, involving thousands and thousands of people, demographically impoverishing the countries of origin where old people, women and children remained. How many people emigrated and where they went. From 1876 to 1915, the period of the Great Emigration, over one million people left Calabria, exactly 878,081 those with a regular passport and at least another 250 thousand irregular and illegal immigrants. The privileged destinations were North America, where 324,154 Calabrians arrived who mainly chose the USA, and above all Latin America which welcomed 355,225, distributed in order in Brazil, Argentina, Uruguay and Chile and in very small numbers also in other countries of the Pacific coast. These figures are enough to realize that Calabrian emigration in this long-time segment has taken on the characteristics of a mass exodus which has desertified countryside and towns with effects on the social and demographic structure of the host and departure country. As in the case of Frascineto which more than a century ago contributed to the abandonment of the towns of Arberia, as the area of the Province of Cosenza is called where the Albanians fleeing their country for political and religious reasons settled. In the first decade of the twentieth century, in fact from San Demetrio Corone, Santa Sofia d'Epiro, Vaccarizzo. San Cosmo, from Frascineto and other centers of Arberia, thousands of emigrants arrived in Argentina. The large colony settled in the neighborhood of S. Elena in Lujan, a city known for the Sanctuary of Nuestra Señora de Lujan, one of the best known in the country. They concentrated in the neighborhood - an example of ethnic affirmation - to experience the "Neighborhood" as a place of supportive relationships, in the absence of that characteristic urban structure of the Albanian villages of Calabria which still warms the hearts of the elderly and not just the elderly. As still happens today in Frascineto (2,3,4,5,6,7,8)



3. Id., *Aproximación al estudio de la inmigración italo-albanesa en Luján*, in «Estudios Migratorios Latinoamericanos», III, 8, 1988, pp. 51-81;

4. Id., *La Construcción de la Italianidad en Argentina (Luján, Provincia de Buenos Aires, 1870-1920)*, in «Locus» (Juiz de Fora), XV, 1, 2009, p. 153-169;

5. Id., *El barrio de los italianos. Los italo-albaneses de Luján y los orígenes de Santa Elena*, Librería de Mayo, Luján 1996;

6. Id., *Migración en cadenas, redes sociales y movilidad. Reflexiones a partir de los casos de los sirianos y albaneses de Luján, Buenos Aires, Argentina, 1889-1920*, in «EIAL. Estudios Interdisciplinarios de América Latina y el Caribe» (Tel Aviv), V, 1, 1994, pp. 105-136;

7. Giuseppe Masi, *La Calabria e l'emigrazione: un secolo di partenze (1876-1976)*, in "Calabria Migrante", a cura di V. Cappelli, G. Masi, P. Sergi, Icsaic, Rende 2013, pp. 29-52.

8. Pantaleone Sergi, *Argentina, l'altro mondo calabrese. Un secolo di emigrazione*, in "Calabria Migrante", cit., pp. 29-52.

## Emigration

Emigration is the key word of the past and present of Frascineto, as it is of all the other Albanian-speaking centers of Calabria and of the same region. The

2. Dedier Norberto Marquiegui, *Reti sociali, solidarietà etnica e identità. L'impatto delle catene italo-albanesi a Luján*, in G. Rosoli (a cura di), *Identità degli italiani in Argentina. Reti sociali, famiglia e lavoro*, Studium, Roma 1993, p. 227.





## Raymond Ardaillou

Academy of Medicine, Paris, France

Email: [raymond.ardaillou@academie-medecine.fr](mailto:raymond.ardaillou@academie-medecine.fr)

## Blaise Pascal and the Jesuit Pope Francis

Four hundred years after his birth in Clermont-Ferrand, main city of Auvergne in the center of France (June -23, 1623), Blaise Pascal who, during his life fought hard against the falsehoods uttered by the Jesuit fathers, is given as an example and celebrated by a pope coming from the Society of Jesus that the French moralist and philosopher severely criticized. Indeed, Pope Francis has just dedicated an apostolic letter to Blaise Pascal, "*Sublimitas et miseria hominis*" (man's greatness and misery), in which the pontiff expresses his admiration for the life and works of this multi-skilled genius (1).

Before telling his quarrels with the Jesuits, let's introduce him, his childhood, his family, his friends and his many activities as a mathematician, physicist, philosopher, polemicist and inventor. He was educated by his father, a tax official and lawyer evolving in a scientific environment and frequently discussing scientific matters with his friends. The young Blaise was quickly considered as an extremely talented child. His elder sister Gilberte, spouse of Florin Périer wrote his life (2) and expresses her admiration for her brother. She explains how he discovered the mathematical theorems by himself: "My father was a learned man in mathematics, but as he intended to instruct my brother in languages, and as he knew that mathematics is a science which fills and satisfies the mind greatly, he did not want my brother to have any knowledge of it, for fear that this would make him neglect Latin and the other languages in which he wanted to perfect him". Blaise often present at the discussions between his father and his friends developed a keen interest in mathematics. At the age of twelve, using "bars and circles", he managed to arrive at the 32<sup>nd</sup> proposition of Euclid's Elements on his own and without any book. At the age of 16, he wrote in Latin "*Essai pour les coniques*" ("Trial for conics"), which was noticed by René Descartes (1596-1650). His family moved to Paris. Wanting to facilitate his father's workload, he created, at 19 years, a calculating machine denominated "*Pascaline*" allowing two numbers to be added and subtracted, and multiplications and divisions to be performed.



Portrait of Blaise Pascal. Undated engraving (public domain)

Mindful of his financial interests, he obtained a royal privilege giving him exclusive rights to produce these machines in France. He also wanted to continue his experiments on the atmospheric pressure. Since he was now in Paris, he asked his brother-in-law Florin Périer to measure the height of a mercury column, first down the "Puy de Dome", a mountain close to Clermont-Ferrand and, a second time, at the top of this mountain. And there, the mercury level dropped significantly (9 cms for us). When the community of nations agreed on the international system of six units from which all the others can be defined, the name of Pascal was given to the pressure unit (pascal without a capital letter). After his father's death (1651), the scientist, 28 years old, abandoned himself to worldly pleasures. He multiplied his number of mistresses and developed a passion for games of chance, in which he always dominated, thanks to his ability in probability calculations. Faith took him back in 1654 at 31 years following a serious carriage accident, which he miraculously survived. He abandoned the sciences, at least temporarily following "*La nuit de feu*"; (The fire night)", a mystic experience that he reported on a paper sewn into the lining of his coat and was for him a sudden and unexpected meeting with the "God of Abraham, Isaac and Jacob" (1).

1. Apostolic letter «*Sublimitas et miseria homini*» of the Holy Father Francis on the 4<sup>th</sup> centenary of the birth of Blaise Pascal. Dicastero per la Comunicazione. Libreria Vaticana.

2. G. Périer, *Vie de M. Pascal par Mme Périer, sa sœur*. L'Herne, Paris 2013.



In his quest for purity, he rediscovered in Port-Royal the spiritual resources from which he had for a time turned away. Initially an abbey inhabited by nuns, then a site of isolation, penitence and teaching, for those called “*Les solitaires*,” Port-Royal entered history with the Jansenist controversy between Antoine Arnauld, its director, and Luis de Molina, a Spanish Jesuit priest. For Cornelius Jansen who wrote “*L’Augustinus*” in 1640, grace granted by God to those he has chosen is sufficient to ensure their salvation. For Molina, grace is effective, but not sufficient, since man is endowed with free will and can voluntarily choose to do evil. In 1656, Antoine Arnauld was condemned by the pope Innocent X and at Port-Royal, the Solitaires, the teachers of “the Petites écoles” and the children had to leave their school. Shortly before, Blaise Pascal, who had come to retire for a few days, began writing the Provinciales (Exact title: *Lettres écrites par Louis de Montalte à un provincial de ses amis et aux RR. PP. Jésuites sur le sujet de la morale et de la politique de ces Pères*, « *Letters written by Louis de Montalte to a provincial friend of his and to the RR. PP. Jesuits on the subject of the morals and politics of these Fathers*), a collection of eighteen partly fictitious letters (3). Published between January 1656 and March 1657, they were initially intended to defend Antoine Arnauld, who was threatened to be condemned by the Sorbonne. In fact, they rapidly moved on to criticize the Society of Jesus and, in particular, the lax casuistry advocated by some of its members. For Pascal, the five propositions disapproved by the pope were not in the writings of Jansen and the pope has been badly advised. Pascal’s pamphlet was condemned by the “Saint Office” but the new pope Alexander VII was more compliant. He distinguished law and fact. The faithful had to condemn Jansen’s propositions, but when they read the papers where they are found, they may think as they please. Another proposition that Pascal disapproved was mental restriction, authorized by some Jesuit priests, that allows us to hide the truth when we think that revealing it would be harmful. He saw this doctrine as a pure and simple justification for lying. In his Apostolic letter, Pope Francis departs from Pascal’s thinking, which he excuses by hypothesizing that the philosopher believes detecting in the Jesuits a tendency towards Pelagianism, i.e., the belief that man alone is responsible for his own salvation independently of God’s grace.

What happened to Pascal afterwards and right up to his death (August 19-1662)? The Christian philosopher and moralist that he was is admired by our current pope, who attenuates all the past quarrels with the Society of Jesus and only wants to remember his writings “*Les pensées*”, in which he talks about man’s relationship with the other fellow men and with God (4). Pope Francis first insists on the fact that Pascal, “who possessed the supernatural

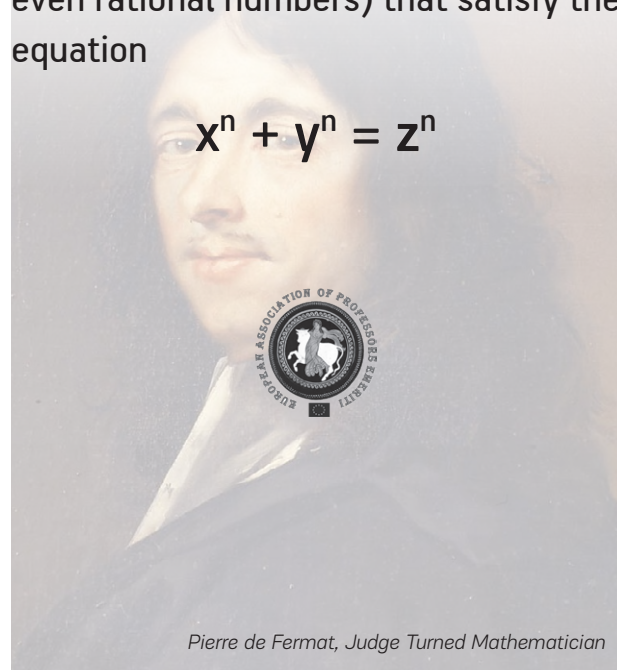
certitude of faith and considered it fully compatible with reason while infinitely surpassing the latter” (1), encourages to dialogue with those who did not share his faith because, if we fail to transmit it by reasoning, we may hope God will do it by moving their heart. But faith is inseparable from freedom and can only be received with the help of God’s grace. The second point in Pascal’s “*Pensées*” examined by the Pope is the human condition. “As a philosopher, Pascal saw clearly that the greater our intelligence, the more we discover man’s grandeur and his baseness, and that these contradictions are irreconcilable. Human reason cannot make them agree, nor resolve the enigma” (1). In the conclusion of his Apostolic letter, Pope Francis writes “May the brilliant work of Blaise Pascal and the example of his life, so profoundly immersed in Jesus Christ, help us to persevere to the end on the path of truth, conversion and charity” (1). Contrary to false rumors, it seems that there were never any plans to beatify Pascal. All his discoveries are the pure fruit of his reasoning and escape any miracle. While devoting himself to philosophy, he continued to take part in the events of his time right up to the end of his life. Here are just a few examples: the creation in Paris of the first public transport company “*Les carrosses à 5 sols*” (1661), the development of the cycloid equation (1658) and his collaboration with Fermat from Toulouse to prove his famous theorem (1654)<sup>1</sup>. In fact, the paper containing the reasoning through which they affirm to have demonstrated the theorem was lost and its final published demonstration was made by Andrew Wiles 350 years later. How can we fail to join the Pope in admiring such a genius?

### Fermat’s theorem:

Let  $n$  be an integer at least equal to three.

There are no non-zero integers (or even rational numbers) that satisfy the equation

$$x^n + y^n = z^n$$



Pierre de Fermat, Judge Turned Mathematician

3. B. Pascal. *Les Provinciales*. Gallimard. Paris. 1987.

4. B. Pascal, *Pensées et opuscules*. Edité par Léon Brunschwig. Hachette classiques. Paris, 1897.



**Mičetić-Turk Dusanka<sup>1,2</sup>**

**and Šikić Pogačar M<sup>2</sup>, Turk Z<sup>1</sup>**

<sup>1</sup> Professors Emeriti Network University of Maribor,  
Centre for Professors Emeriti and Retired Higher Education Teacher

<sup>2</sup> Medical faculty University of Maribor, Maribor, Slovenija

Email: [dusanka.turk13@gmail.com](mailto:dusanka.turk13@gmail.com)

## Changes of Intestinal Microbiota during Aging

### Introduction

Research in human microbiota and microbiome is great challenge of modern medicine, involving various scientific disciplines such as microbiology, medicine, genetics, immunology, bioinformatics, biochemistry and many others. The term human microbiota stands for the community of comensal, symbiotic and pathogenic microorganisms that inhabit our bodies. These include bacteria, fungi, viruses and archaea. These microorganisms are found on and in the lower layer of the skin, in the saliva and oral mucosa, in tears and conjunctiva, in respiratory tract, in the gastrointestinal tract and in the urogenital tract. Human microbiome, stands for the entire genome of all microorganisms found in a given environment. Recently, many major research projects have been underway with the aim of classifying and identifying all microorganisms that have an impact on human health or disease (1).

The intestinal microbiota plays an important role in the development, maturation, function and regulation of the host immune system and thus in human health from birth to old age. The intestinal microbiota is an independent ecosystem containing up to  $10^{14}$  different microorganisms, including at least a thousand different bacterial species. The most abundant microorganisms in the human microbiota are two bacterial phyla, Firmicutes and Bacteroidetes, but archaea, eukaryotes, fungi and many viruses and bacteriophages are also found. The surface area of the gastrointestinal tract is about 250-400 m<sup>2</sup>. The number of bacteria in the intestine is 10 times greater than the number of our eukaryotic human cells, and there is 150 - 200 times more genetic material than in the human genome. Converted, that's 1.5 to 2 kg of microorganisms we all carry around, and only a tiny line of epithelial cells separates the inside from the outside. It is therefore not surprising that 70% of immune cells are located in the gut with the aim of destroying pathogens without excessive inflammation,

tolerating commensals and harmless antigens from food, and to maintaining physiological inflammation without autoimmune or malignant alterations.

In the last 10 years, the question «Are we holobionts?» and the concept of holobionts has emerged in biology. This concept states that we are a multispecies entity made up of some human and microbial components. The future direction of medical science and future research may provide the answer (2).

### The development of human microbiota

The microbial colonisation of the gut begins before birth and increases after birth when the newborn comes into contact with the mother's vaginal, faecal and skin microbiota. Later, the composition is mainly influenced by the type of diet and other environmental factors and stabilises between 18 and 36 months, resembling the adult microbiota. In school-age children and adolescents, hormones, sexual development, social environment, behaviour, diet and lifestyle have a major influence on the gut microbiota. Therefore, from 1 to 19 years of age, the gut microbiota plays an important role in regulating metabolism, immune functions, epithelial cell proliferation, gut motility and many other functions. When healthy, the microbiota is balanced and in symbiosis. In adulthood, the gut microbiota stabilises and becomes more complex. The typical adult gut microbiota consists primarily of about six or seven different bacterial phyla, of which Bacteroidetes and Firmicutes dominate. All of these microbes have a strong influence on health, not only of the gut, but of the entire body (3).

2. Van de Gauchte M., Blottiere H.M., Dore J. Humans as holobionts: implications for prevention and therapy. *Microbiome* 2018, 6: 81. doi:10.1186/s40168-018-0466-8.

3. Voreades N, Kozil A., Weir T.L. Diet and the development of the human intestinal microbiome, *Frontiers in Microbiology*, 2014; 5: 494. doi: [10.3389/fmicb.2014.00494](https://doi.org/10.3389/fmicb.2014.00494)

1. Human Microbiome Project Consortium. Structure, function and diversity of the healthy human microbiome. *Nature*, 486, 2012: 207-214. doi: [10.1038/nature11234](https://doi.org/10.1038/nature11234).



## Gut microbiota and aging

What happens to the gut microbiota as we age? Ageing is defined as a genetically determined and environmentally modulated process that leads to a general decline in physiological functions. These age-related changes in the microbiota depend on individual characteristics related to race and ethnicity, gender, lifestyle, diet, physical activity and medication use.

Most members of the genera Bacteroidetes and Firmicutes remain dominant, with Firmicutes predominating in adults and Bacteroidetes in the elderly. The composition of the gut microbiota of older people is mainly characterised by lower diversity, lower abundance of species producing short-chain fatty acids (e.g. butyrate) (lower amount of bifidobacteria) and the presence of potentially pathogenic bacteria (increased amount of clostridia and enterobacteria) (4). Ageing is usually defined as chronological ageing, while each individual ages biologically at different rates and cumulative degeneration of different tissues, organs or systems. Biological age is influenced by genetics, environment and lifestyle. Immune ageing - 'Immunosenescence' refers to functional impairment, deficient or aberrant immune responses in older people (individuals over 65 years of age). These age-related changes in the quality and quantity of immune responses lead to a gradual decline in the ability to elicit effective cellular and antigenic responses to infections and vaccinations. Ageing affects all parts of the immune system, T and B cells, killer cells, macrophages and dendritic cells. The triggers of biological ageing are an intensively studied topic: ageing of primary lymphoid organs — bone marrow and thymus depletion, chronic antigen overload, gut dysbiosis, inflammation, accumulation of genetic defects and cellular stress/cell depletion.

Many recent studies suggest that targeting age-related dysbiosis through the use of probiotics can improve health and longevity, including by reducing systemic inflammation and immunosenescence, two hallmarks of the ageing process. The term «immunosenescence» refers to functional impairment, defective or abnormal immune responses seen in older people, while the second hallmark, «inflammaging», is a chronic inflammatory state that does not subside and is a significant risk factor for morbidity and mortality.

## Effectiveness of the use of probiotics

Bifidobacteria and lactobacilli are widely regarded as health-promoting components of the microbiota. Some strains of these genera have been used as probiotics and have been shown to have many health benefits for the elderly, such as modulating the microbiota, controlling opportunistic bacteria,

improving bowel movements, positive effects on mental status, stimulating the immune system, and many others. The use of commercially available probiotics (a strain or a cocktail) alone or in combination with prebiotics (synbiotics) or secreted soluble metabolites (postbiotics) is the most commonly used strategy to positively influence the gut microbiota by increasing the level of bifidobacteria or changing the level of lactobacilli.

## Conclusion

It is becoming increasingly clear that the gut microbiota is an important regulator of many physiological processes. The composition of the gut microbiota of older people is mainly characterised by lower diversity, lower abundance of butyrate-producing species (lower proportion of bifidobacteria) and the presence of potential pathogens (increased proportion of clostridia and enterobacteria). The use of commercial probiotics can be a fundamental and proactive means of maintaining the health of older people, improving their quality of life and reducing healthcare costs.





## Lucija Čok

Science and Research Centre, Koper – Capodistria, Slovenia

Email: [lucija.cok@zrs-kp.si](mailto:lucija.cok@zrs-kp.si)

### A Journey on the Edge of the Night. The Incredible Journey of Evgen Bavčar

It is believed that humans absorb more than 80% of their information through visual perception. Even the first contact between two people is a mutual glance. But this does not mean that we can see from birth. We are initially sensitive to light, our field of vision extends to our mother's face, at one month of life we distinguish colours, at three months we follow the movement of objects and people, and it is not until five months that our depth perception is developed. People who are born blind or visually impaired perceive the world differently throughout their lives, they have limitations and abilities that determine the extent to which they are able to share their knowledge and insights with others without wanting to make their blindness a state of mind. For them, blindness is a state that does not mean passivity, but full sensitivity

to the world around them. Sighted people call the first impression of the world the reflection of the soul; blind people see the soul of others audibly. (1)

If this is true of anyone, it is fully true of Evgen Bavčar. He lost his left eye in an accident at the age of 11 and the right in a second accident a few months later, resulting in complete loss of vision and two years of clinical treatment. In his world of light remain the memories of his hometown Lokavec (Slovenia), which helped him to a brilliant career as a philosopher, photographer, essayist, writer, cultural worker and activist for the rights of the blinds. He studied history and philosophy. He earned a master's degree and a doctorate in aesthetics at the University of Paris 1 Panthéon-Sorbonne. Since 1976, he has worked as a researcher at the Centre National de la Recherche Scientifique in Paris, which has become his second home. Since his retirement in 2012, he has lived alternately in Lokavec and Paris. In 1988 he was the official photographer of the Paris Month of Photography (Mois de la Photo) and had his first solo exhibition. Since then, he has been exhibiting regularly (Tokyo, Istanbul, Berlin, Prague, Montreal, Ljubljana, Ajdovščina), giving seminars and workshops on photography and lecturing at international conferences. In 2016 he was awarded the "Citizen of Europe" prize by the European Parliament, and in the same year he received the highest French award, the Legion of Honour. (2)

The 87-year-old artist and explorer has been writing and presenting stories of the world for decades. Sounds are not only an auditory stimulus for him, but an inspiration to experience events and feelings and to describe the world, people and images; sound is his orientation in space, time and relationships. Blindness has never been an obstacle for him, but a stimulus to creativity. For more than forty years he has been recording the song



*The Local Landscape*

1. Lesket slepote. Interview with the poet Valter Čučkovič. 24 February 2016.

<https://www.rtvslo.si/dostopno/clanki/lesket-slepote/507785>

2. Evgen Bavčar, Curriculum vitae. [CV - Evgen Bavcar](#)





*Photo of the Night by Evgen Bavčar*

of the nightingale on a May night in Lokavec. The nightingale tells Evgen Bavčar that he is not alone. Under the cloak of night, their story of living together and his reflections on blindness and sight, existential closeness and distance, the position of the blind in time emerged. Listening to the nightingale's song, the artist says: "...when I say 'we', it means that I am also responsible for another tiny creature, hiding in the bushes, warming itself at its new birth, reminding me in this way that the sun was shining the other day, that the sun was shining once for me too, and that the nightingale, in its song, transmits to me the light or the energy of the sun that I got to know as a child." (3)

But her story stretches from Lokavac to Anacapri. After recording the songs of the nightingale at home and elsewhere, he came across the book *The Story of San Michele* by Axel Munthe. (4) "I was taken with this text. I began to listen to the nightingales in a completely different way, although I already knew that in some places the birds are blinded, either the nightingales or other birds, so that they think it is night."

This is what Evgen Bavčar told the makers of the documentary *Journey on the Edge of the Night*. The radio documentary was made in collaboration with the author as a joint project of RTV Slovenia (First Program, *Ars Program* and *Val 202*) and was

registered in Lokavec near Ajdovščina, on the island of Capri and in Naples in the spring of 2023. " (5) Our story was born spontaneously, during the research and the first conversations in Ajdovščina. It throbbed so much on the creative shell that it broke out and took flight. We have had a truly incredible journey that has touched us all deeply and intimately" Mojca Delač, one of the scriptwriters of the documentary, said about making of the radio documentary. The radio documentary is part of the three-year B-AIR project, in which nine partner organizations from seven European countries, led by Radio Slovenia, are exploring the role of sound in human development. The B-AIR project is a close collaboration between artists and renowned international experts in the fields of developmental psychology, neurophysiology, neuropsychology, psychoacoustics, music therapy, music education, etc.

Where there is will, there is power, regardless of age or physical condition. With his inexhaustible energy, perseverance, knowledge and competence, Evgen Bavčar has proved his humanity – as a lover of people and nature.



3. A journey on the edge of the night. Radio documentary about Eugene Bavčar. 2 October 2023

4. Munthe, Axel (1984): *The story of San Michele*, Avalon Publishing

5. The project is supported by the Creative Europe Programme of the European Union and the Ministry of Culture. More about the project on the website [rtvslo.si/b-air](https://rtvslo.si/b-air) and [b-air.infinityradio](https://b-air.infinityradio)



# World Day of Older Persons

Natale G. De Santo, Liv Mjelde, Dianne Newell, Christos Bartsocas, Guido Bellinghieri, Vincenzo Bonavita, Giancarlo Bracale, Angelo Catapano, Paolo Ciambelli, Katarína Derzsiová, Athanasios Diamandopoulos, Mauro Guarino, Asim Kurjak, Massimiliano Marotta, Maria Novara, Alessandra Perna, Oliver Rácz, Halima Resic, Luigi Santini

## EAPE Events for October 1, 2023



### Preamble

Since 2019 EAPE has been actively involved in the celebration of the World Day of Older Persons (1, 2). In that year Dubravka Šuica, European Commissio-

ner Vice-President for Democracy and Demography, in her address to European citizens focused on the importance of recognizing the contribution of older people in our societies. *"I want to raise the importance of protecting their rights, including their access to equal and affordable healthcare and digitalization services"*.

She highlighted the fact that *"Our ageing population is therefore one of the main demographic drivers in Europe. An increasingly older population presents both diverse challenges and opportunities not only at the individual, societal and economic level but also between generations as well". "Let us also look at the untapped potential of ageing and the opportunities it provides. Many contribute to our society through volunteering activities and some continue to exercise their profession. As grandparents, they are indispensable in the lives of their grandchildren, often also stepping in for their own children when the youngest need to be looked after and childcare is not available"*.

In October 2020, the Emeritus College at British Columbia in Vancouver in collaboration with EAPE hosted an innovative symposium. The symposium was featured in the Bulletin, which included articles by prominent individuals such as Anne Junker, Sir Les Ebdon, Judith G. Hall, Jochen Ehrich, John F. Helliwell, and Luigi Campanella (3).

In 2021 EAPE organized a series of stimulating events in Italy, Greece, Slovak Republic and Slovenia where many EAPE members provided original contributions (4). Papers by Natale Gaspare De Santo & Jochen Ehrich, Vincenzo Bonavita, Giancarlo & Umberto Bracale, Maddalena Illario, Lucka Lober, George N. Christodoulou, Anton Fabian, Oliver Rácz and Katarina Derzsiová and others were made available (4). In 2022, a workshop with 12 speakers was held at the Italian Institute for Philosophical Studies in Naples (5). The proceedings were documented and published for the Italian Institute for Philosophical Studies, in 2023, by La Scuola di Pitagora Editrice in Naples (Italy).

***Learning a biological science without the excitement of research is dull, and conducting research without the scrutiny of an audience is sterile.***

Joseph Sepe, M.D. Professor at University of Maryland Global Campus  
Napoli, Campania, Italy, Teaching Philosophy Statement

### The 2023 EAPE Program for October 1

Also, this year, *"The European Association of Professors Emeriti will play an active role in organizing the "World Day of Older Persons" (6), which has been outlined by UNO with the goals of the Decade of Creative Aging that have been endorsed by the European Union. Emeriti and Emeritae celebrate the day being aware that as university professors they were able to achieve the highest roles in education and science thus shaping the life of their countries. Emeriti (ae) aspire to perpetuate their role of modern mentors by inspiring fellows and avoiding – as Dennis Cokkinos*

1. Report from the 2020 World Day of Older Persons. Bull Eur Assoc Profs Emer 2020; 1 (S1); S113-S165.

2. De Santo NG Ardaillou R, Phillips ME et al. The treatment of Elderly People is a Marker of Society as a Whole. Are they an Untapped Treasure? Bull EurAssocProfsEmer 2020; 1 (S1); S113-S115.

3. Focus on the World Day of Older Persons. Bull Eur Assoc Profs Emer 2021; 2(6): 117-125.

4. Focus on the World Day of Older Persons. Bull Eur Assoc Profs Emer 2022; 3(1): 10-22.

5. Cokkinos DV. Foreword by the President of the European Association of Professors Emeriti. In, Cokkinos DV, Agnantis N, Gardikas K, Soldatos CR. The Capital of Knowledge. Proceedings of the First International Congress. Athens, Society for the Propagation of Useful Books, 2020; p. XVII-XX.

6. World Day of Older Persons. EAPE Events for October 1, 2023, Bull Eur Assoc Profs Emer 2023; 4(2): 52-57.



wrote – without imposing a “so-spoke-he” method (7). Of course, Emeriti (ae) are aware that teaching is impossible when not rooted in research.

Gottfried Benn, a German poet who was a candidate for Nobel on five occasions (however, he failed in all occasions) has written a booklet *Altern als Prolem für Künstler* (8) wherein he shows that the Europe of art and science was a product of 200 geniuses, half of which were seventy years old or older. The list includes Titian, Michelangelo, Franz Hals, Goethe, Shaw, and so on, and he outlines their ability to create masterpieces. In “*The Death of Titian*”, Hofmannsthal vividly describes the last day of the artist, who, despite being near death as diagnosed by the doctor, paints with vigor in his villa near Venice. He doesn’t care and asks his students to bring him the old works or art that he wants to compare with the last, that expresses greater expertise. The elderly individual proved that he was more than just a dauber by becoming a celebrated artist at the age of 99. This goes to show that age is just a number and one can achieve success and recognition at any age.

The philosopher Roger Dadoun (1928-2022) used different criteria in his *Octogenarian Anthology*, which focused on giants in various fields and their late masterpieces, as well as tackling the taboo of eros and aging (9). It includes Gaston Bachelard (78), Bruno Bettelheim (87), Wilfred Bion (82), H François-René de Chateaubriand (80), Cicero (73) Helen Deutsch (98), Marcel Duchamp (81), Havelock Ellis (80), Erik Erikson (92), Anne Freud (87), Sigmund Freud (84), Eric Fromm (80), Muriel Gardiner (84), Heinz Hartmann (76), Imre Hermann (95), Victor Hugo (84), Carl Gustav Jung (86), Abram Kardiner (90), Margaret Mahler (88), Octave Mannoni (90), Herbert Marcuse (81), Henri-Émile-Benoît Matisse (85), Claude Monet (86), Katsushika Hokusai (89), Pablo Picasso (99), Georges Rouault (87), Theodor Reik (81), Seneca (committed suicide at 69), Bernard Shaw (94) René Spitz (87), and D.W. Winnicott (75).

## **Professors Emeriti, Depontani Senes?**

Professors Emeriti, however, at least in Europe, play a minimal role at the universities where they met the needs of many generations of students. Their knowledge does not attract the interest of rectors, university administrators. It is difficult for them to obtain research grants since in Europe they ask for university status even if the European Union allows Emeriti to act as principal investigators in the grants they support. There are two exceptions: the University of Calabria at Rende and the University Ca’ Foscari in Venice (9).

This tells us that not much has changed from the second century AD when Pompeius Festus wrote on “*Depontani senes, qui sexagenarii de ponte deiciebantur*”/ “The men sixty years of age hence called sexagenarii, because they were freed from the obligation of voting in the comitia; that is, of passing over the bridges (pontes) which led into the saepta”, [where the voting took place (10).

Emeriti (ae) have strong sense of responsibility toward those who did not have the opportunity to pursue higher education, or those who have retired without access to resources or support. Staying connected to the world and engaging in various activities are essential for preserving creativity and maintaining physical and mental health as we age. Access to cellular phones and other media can help facilitate communication and socialization, leading to greater opportunities for creative collaboration and exchange of ideas. Attending sporting events or other cultural activities can also provide inspiration and stimulate the mind. Much can be done to improve the world. The European Union has the potential to make significant contributions towards this goal. Access to comfort goods can help individuals cope with difficult times, but it is also important to recognize the value of special training foreseen by the Hungarian born American economist Tibor Scitovsky (1910-2002), for stimulating goods, which provide a sense of meaning, support, and social as well as spiritual connection that can be essential during difficult times.

***A man is not old until he is looking for something.***

Jean Rostand, biologist (1894-1977)

7. De Santo NG. Créativité et découvertes scientifiques après 65 ans. Science Art et Vieillesse. *Bull. Acad. Natle Méd.*, 2017, 201, nos 7-8-9, 1335-1347, séance du 10 octobre 2017.

8. Gottfried Benn. *Altern als Prolem für Künstler*. (J.G. Gotta'sche Buchhandlung Nachfolger, GMBH, Gegr. 1659, Stuttgart, 1954).

9. De Santo NG. The Human Capital of Age: protecting the Creativity of Professors Emereiti(ae). In, De Santo NG, Bonavita V, Campanella L, Phillips M, Cokkinos DV. *The Capital of Emeriti in Action. Proceedings of the Second International Congress. Society for the Propagation of Useful books*, Athens, 2023; pp. 23-26.

10. Smith W, Wayte W, Marindin GF, Ed. *Dictionary of Greek and Roman Antiquities*. Hellenicaworld.com, <http://www.hellenicaworld.com>, p. 1618 and p. 508 accessed July 4, 2023.

Roger Dadoun, former professor of Comparative Literature at Diderot University in Paris, in the *Manifeste pour une vieillesse ardente* (11) raises many points for discussion and reflection.

*"Man has lived through time as an instrument accumulating and preserving knowledge, and as a condition for their systematic transmission. And time, concretely, is age. Advancing in years means increasing one's knowledge and becoming its custodian. The elderly person, a true repository of collective knowledge, assumes a vital function for the group. Thanks to their experience, the elderly are called upon to watch over the continuity, cohesion, balance, and self-regulation of the group. To age is to oversee"* (12).

Dadoun also thinks that now seniors have the potential to *"Creating a mythical movement perhaps, of affirmation and recognition of old age, the advanced age - agonizing and paradoxical, which in this third millennium possesses the strength of numbers and political potential - would be able to face a society dominated by fantasies of impetuous youth and the easy enthusiasms of mature and "handsome" men in the prime of life."*

*"Growing and affirming as a senior, advanced age could – call to mind utopia, make its entrance into history, bringing awareness of memory, prudence,*

*distance, and perhaps wisdom. All qualities that would offer humanity the possibility of a future, of a new era under the sign of "an eternal eros," "freshly painted with the colors of the present" (13).*

## Conclusion

The EAPE events for the World Day of Older Persons meet the needs and wants of professors emeriti. There will be the possibility to support the needs of all aged and retired persons, the needs of those who did not have the chance to conquer wisdom. Emeriti in addition will be able to support their quest to continue to be active part of the community that learns, teaches and investigates. They, *"being aware of the vastness of their ignorance" ... that allows continue learning*, *"search for knowledge based on rejection of any obvious-seeming certainty"* in order to have the possibility *"to reimagine the world again and again"* and *"to reflect on the "nature of scientific thinking"*, *"to keep opened the door of nature* (14). Who better than emeriti?



11. Dadoun R. *Manifesto per una vecchiaia ardente*. Baldini e Castoldi, Milan, 2015 (original title: *Manifeste pour une vieillesse ardente*, Paris, Editions Zulma, 2005).

12. Dadoun R, op. cit, p.108-109.

13. Dadoun R, op. cit, p.166-167.

14. Rovelli C. *Anaximander and the nature of science*. New York, Allen Lane, Penguin Books, 2023; passim pp. XII-XVIII.







# Report from Naples

Natale Gaspare De Santo<sup>\*1</sup>, Vincenzo Bonavita<sup>2</sup>, Francesco Salvatore<sup>3</sup>, Concetta Giancola<sup>4</sup>, Marianna Pignata<sup>5</sup>, Luigi Santini<sup>6</sup>, Antonio Maione<sup>7</sup>, Patrizia Bottaro<sup>8</sup>, Massimo Pica Ciamarra<sup>9</sup>, Raffaele Cananzi<sup>10</sup>, Giancarlo Bracale<sup>11</sup>, Bianca Frattini<sup>12</sup>, Aldo Bova<sup>13</sup>, Fatou Diako Capuano<sup>14</sup>, Alessandra Perna<sup>15</sup>, and Massimiliano Marotta<sup>16</sup>

Presenters at the 2023 Naples EAPE event for the International Day of Older Persons at Palazzo Serra di Cassano on September 30

\*Email: [NataleGaspare.Desanto@unicampania.it](mailto:NataleGaspare.Desanto@unicampania.it)

## The Challenges of Aging: When Society Achieves Intergenerational Harmony, Aging Continues to be a Process of Learning, Discovery, and Creation\*

### Introduction

The celebration of the International Day of Older Persons in Naples was made possible through the joint efforts of EAPE and the Italian Institute of Philosophical Studies. The event was further enhanced by an Elective Didactic Activity provided by the University Luigi Vanvitelli, which offered one university credit to students who had completed their third academic year. The main theme of the event was achieving intergenerational harmony. For this and the other events organized for the 2023 International Day of Older Persons the President of the Italian Republic, Hon. Prof Sergio Mattarella awarded a medal to EAPE. The news of the event was received with great enthusiasm by attendees at the Palazzo Serra di Cassano meeting site. The Professors Emeriti and Emeritae present at the event have been able to meet the needs of many generations of younger individuals over the years. Their passion for teaching and conducting research has continued throughout their lives, as they believe that teaching is a vocation that should not be separated from research. The Emeriti(ae) belong to the highest echelon of the cultural enterprise in every country, and they are committed to supporting the needs of retirees who may not have had the opportunity to pursue university studies. Many of these individuals live on meager incomes and experience a lower quality of life due to their economic circumstances. For instance, there is

a 13-year difference in life expectancy between the richest and poorest residents of France.

### Martin Amis and the silver tsunami

We live in the aging society. Martin Amis referred to seniors as a silver tsunami that fouls the streets and restaurants. Amis did not like the elderly and wished to set up death booths on every street corner where, for a coin, one could obtain a deadly cocktail (1).

Young people, who acquired their rightful role in society with the events of 1968 think, with concern, that their future is very conditioned by the needs of the elderly. On the other hand, the majority of the elderly realize that their pensions are dwindling.

Indeed, young people in the sixties no longer trusted older individuals and shouted against them on university campuses. Jerry Rubin harangued American students "Do Not trust anyone over 30". The same concept was sung by the Beatles. Bob Dylan in "*The times are changin'*", song "Your old road is Rapidly agin'/ Please get out of the new one/ If you can't lend your hand/ For the times they are a-changin'./

1. Davies C. Novelist wants euthanasia booths for elderly: Warning of 'civil war' between young and old. The Guardian 2010, Sunday Jan 24, 22.11 CET

### AUTHORS' AFFILIATION

1. Professor Emeritus University Luigi Vanvitelli, Naples; 2. Professor Emeritus University Federico II and Physician in Chief Hermitage Capodimonte, Naples; 3. Professor Emeritus of Human Biochemistry University Federico II Naples; 4. President Committee for Equal Opportunities, University Federico II, Naples; 5. President Committee for Equal Opportunities, University Luigi Vanvitelli, Naples; 6. Professor Emeritus University Luigi Vanvitelli, Naples; 7. Streetwise Priest; 8. Vice President of "Civilizzare l'Urbano", Naples; 9. Editor in Chief of Le Carré Bleu, Feuille internationale d'architecture, Naples; 10. Former State Lawyer and State Secretary of the Presidency of the Council of Ministers; 11. EAPE Councilor, President Circolo Canottieri Napoli; 12. Community of St. Egidio, Naples; 13. Presidency Forum of the Social and Health Associations, Rome; 14. European Cultural Mediator, President of the Migration Board of the Municipality of Naples; 15. Professor of Nephrology and Chair of the Division of Nephrology University Luigi Vanvitelli, Naples; 16. President Italian Institute for Philosophical Studies, Naples.

\*Title built on the book of Lorenzi J-H, Albouy F-X, Villemeur A. *L'erreur del Faust*. Descartes & Cie, Paris, 2019.

Come mothers and fathers/ Throughout the land/  
And don't criticize/ What you can't understand /Your  
sons and your daughters Are beyond your command  
/Your old road is Rapidly agin'/ Please get out of the  
new one /If you can't lend your hand /For the times  
they are a-changin' “.

## **A proposal to Europe for a Ministry of aging, women and youth**

"We propose an appeal to the European Union for the establishment of a Ministry for the Elderly, Women, and Youth. Such an organized ministry would allow the elderly, women, and youth to be informed, participate in debates and decisions that concern them, and, most importantly, to control the effects of the decisions made. This would be a genuine policy of advancement in protecting vulnerabilities, increasing the chances of informed action taken with user satisfaction, and empowering them to control and improve the services that are vital to them. This would make them better and happier citizens and increase their confidence in the politics and bureaucracy of their countries, thus increasing the level of democracy." (2).

In addition, it would provide the opportunity to debate, propose changes, take part in decisions, and ensure that they are translated into effective initiatives. This would allow for improving or abolishing decisions in case of inefficiency, and would represent the most productive, intelligent, and successful approach.

This mode of governance would make citizens happy and increase their trust in the people to whom they have given political power. In other words, it would represent a real opportunity to make citizens happy, a prerequisite to making them better. A real gain for democracy in a time of subjectivism. Europe has the potential to create a society that achieves intergenerational harmony. The new ministry should have a double nature, “an inspiring and coordinating nature” in handling problems that are traditionally regulated by other ministries. For seniors one of the most important is that of health. Health protection representing the “*proprium*” of the Ministry of Health, a historical ministry in European Union. Thus, health protection should remain within the framework of the Ministry of Health that coordinates the whole matter and controls the applications of decisions. Thus, a Ministry for Seniors Women and Youth shall work in coordination with the Ministry of Health. In fact, in Germany the health problem is governed by the Ministry of Health, whereas all other problems of the fragile persons (aged, women,

children) are regulated by the Ministry of family, senior, women and youth. With this spirit in mind, the action to achieve such a new ministry in all European Countries cannot be questioned.

However, in Italy a law for the elderly has recently been approved by all parties in the Parliament, and the government is currently drafting the implementing decrees. The final strategy is to solve the entire problem through the National Recovery and Resilience Plan, which apparently should not burden the country's economy (2). This must be possible since the aged in Italy have a yearly potential expenditure of 295 billion euros (3).

## **The right and the pleasure and the health benefits of voluntary work after retirement**

Young people have the indisputable right to work. However, the elderly too has the right to work and shall work, if they are in the psychophysical and biosocial conditions to carry out the job they are qualified to hold, for the many benefits derived from its voluntary practice: economic, biopsychosocial, mental, physical, musculoskeletal, and metabolic. With the physical and intellectual commitment of work, the brain receives stimuli that lead to the generation of endorphins, which produce benefits for the general conditions of the subject; endorphins that make you feel less pain and promote a feeling of well-being.

The elderly can transfer their know-how to young people, they may act as consultants, or use their professional skills directly, by working independently for example, as doctors, pharmacists, lawyers, notaries, teachers, accountants, carpenters and so on. This type of activity certainly brings benefits to those who work with motivation, acquiring intimate benefit, security, self-esteem, job satisfaction and allows the people concerned to continue to feel active in a social context, to feel like an active social figure working towards creating positive change in the community, not being marginalized and/or outcast. Additionally, voluntary unpaid work holds significant value in promoting the well-being of aging and elderly individuals. Retirement based solely on age can be viewed as an act of discrimination, a violation of personal freedoms, and has the potential to negatively affect the mental health of the aging worker.

2. De Santo NG, Ehrich J, Luigi Santini L, Bracale G, Ciambelli P, and Bonavita V. An Appeal to Establish a Ministry for Family Affairs, Senior Citizens, Women and Youth in All European Countries. Bull Eur Assoc Prof Emer 2023; 4(2): 1-2.

3. Bottaro P, Pica Ciamarra M. Patrizia Bottaro and Massimo Pica Ciamarra Old and Young Citizens in the City: Needs and Desires for Cities of Co-existence. Bull Eur Assoc Prof Emer 2023; 4(2): 38-39.



## Research on Alzheimer's disease: Two decades hence

The title "Alzheimer's disease, what can we do now and will do two decades hence" looks into the future. However, the future of dementia is uncertain, both immediately and over the next two decades, to which the title refers.

Excluding the unsuccessful attempts derived from the hypothesis of cholinergic deficiency in degenerative dementia, research, in recent years, has focused its efforts on the use of monoclonal antibodies against aggregated amyloid and its precursor.

Perhaps even the cortical accumulation of amyloid is already a late event; if this is the case, research will have to follow other paths, while continuing attempts with monoclonal antibodies against amyloid.

## From aging to personalized prevention

Starting from the inverted paradigm I have already indicated concerning aging: "diseases produce aging and not *viceversa*", I now present a series of consequences toward a new conceptualization concerning the prevention of human diseases.

In fact, if diseases provoke aging, we should work in medical practice to work for better individual prevention. Actually, prevention in Medicine is concerned, in almost all cases, with diseases, but not toward the individual person.

Therefore, we should start prevention with genomic predisposition evaluation by whole genome sequencing (WGS) and then, starting from very young age (not later than 18-25), evaluate a health score by a series of tests, by which each person should be monitored after medical advice. This may be pursued by the use of intraindividual reference values, and not the population ones, to look for personal alterations or diseases which will end in a better wellness and longer periods of life-without-disease, if mechanisms and tools for prevention will accordingly become operative.

## Sport clubs of international relevance achieve intergenerational harmony

In sports club there is no competition between generations. The common goal among aging champions, those still actively competing and the younger generation who have yet to achieve international rankings after years of training, is the pursuit of excellence and success in their chosen sport.

Generations meet daily in the facilities of the club. The champions in activity have great respect for those who inspired them and were their role models. In addition, sport clubs do not discriminate by social class, as merit is the maker.

## Being happy is our mission

The search for happiness accompanies the history of humanity and every person is a protagonist. In the 7th century BC Semonides of Amorgos reserves the gift of happiness for the divinity. In the 5th century BC Herodotus, in the first book of the "*Histories*", presents us with the encounter of King Croesus with the wisdom of Silo, freeing happiness from possession. In Greek mythology and Indo-European languages, happiness is linked to luck and destiny.

In the modern world with the Enlightenment it is within our power to find happiness, it is our right, even moral obligation (French Revolution: *Déclaration des Droits de l'Homme et du Citoyen* and American Revolution: *Bill of Rights*). However, Enlightenment failed to completely separate happiness from its religious and metaphysical past.

Happiness has retained its enchantment, the fascination of the transcendent, the closeness to the divine that Jesus offers to the Samaritan woman on Jacob's well.

## The Elders and the City / The Youth and the City: The City of Coexistence and Knowledge

The youth of today will be the elders of tomorrow. How should cities be transformed to meet the needs, skills, behaviors aimed at the well-being and coexistence of all individuals?

As architects, we are concerned with cities and the quality of urban life. At the heart of our interest are public spaces as resources towards which we convey all design tools to make them truly available to all individuals and to promote an increase of well-being and the reduction of inequalities.

The challenge of the '*city of coexistence*' is to reposition bodies in space, restoring value and meaning to the fragility of women and men, young and old, differently able, who in encounter and coexistence, find mutual support and recognition (3).

## Life expectancy and birth and at 65 years of age regulated by economy.

However, we now know that life expectancy at age 65 is 19 years for men and 21.6 years for women in Naples, while in Trentino Alto Adige, the numbers

are 20.2 and 23.6 years. People in Milan live 3 or more years longer than those in Naples. There are, therefore, inequalities in life expectancy based on personal economy. Attempting to achieve eternal youth by selling one's soul, as Faust did, or using death booths, as depicted in Amis' work, are not practical solutions. A difference of up to 20 years in life expectancy can be observed between the two ends of the Washington Metro. Starting from the southeastern neighborhoods where the poor reside and heading towards the affluent Montgomery County, for every mile of the metro, the life expectancy of the inhabitants increases by an average of 18 months. This results in a total difference of approximately 20 years in life expectancy between both ends of the tube. So, depending on the neighborhood you live in, your economic conditions and cultural resources you live from 53-58 years up to 73 years. In Turin - in Italy - those who live on the mythical hill where the Agnelli also lived have a life expectancy four and a half years longer than those who live in the peripheral neighborhoods.

However, generally speaking, we have received a lot of additional days (on average 3 months every year, which must be filled, and it is not possible to spend 20-25 years playing games and watching television. In our aging society, problems never experienced before arise and an alliance between generations becomes necessary. And in a recent study in Italy, older people expressed trust in the availability of young people and asked to pay attention to the work of young people.

## Being poor and old in Naples

Despite continuing to be one of the youngest cities in Italy, in Naples the elderly population is growing rapidly, at a rate higher than the Italian average. The social vulnerability index is the highest in Italy and is the province with the highest emergency from social hardship. The poverty index increases significantly if the elderly live alone. There has been a reduction in spending on food consumption. The risk of hospitalization due to malnutrition increases. In rest homes, malnutrition varies between 30% and 60%. Thus, life expectancy is two years lower than the national figure, and approximately 3 years less than in Milan. Another important chapter is that relating to poverty and non-self-sufficiency, with a number of disabled elderly people that in two years will exceed 300,00 units in Campania. A new and silent emergency emerges in our country: the massive presence of elderly people (over 74) who live alone. Social isolation is perhaps the most serious form of poverty for the elderly.

## Extending EAPE Network to the African Continent

There are countries where people live sixty years or less: Nigeria, Sierra Leone, Niger, Swaziland, Central African Republic, South Sudan, Mozambique, Chad, Zambia, Somaliland, Lesotho and Afghanistan. In Africa one of the main problems of elderly people is not having a pension, there is no social security policy for the majority of citizens and the main jobs are in agriculture and livestock farming, with is very hard and tiring work. There is no public healthcare system commensurate with the salaries of the majority of African citizens, and few can afford treatment in public hospitals. The elderly are taken care of by families and communities, not by the state, the needs of the population are shared in the villages. Let's hope to extend EAPE network to the African continent. The aim to be a bridge between EAPE and the African Emeritus Professors.

## Gender equality

The University is the privileged place where interactions between generations are the rule. However, in recent years the dialogue between the generations seems to have weakened by an atmosphere of poor inclusion due to a misinterpretation by younger people that the position maintained by older people was to the detriment of their professional success.

Although there is a presence of emeritus in the academies, unfortunately they are not valued enough in the universities, even though they have educated several generations of students and created schools of thought in both the humanistic and scientific fields. The Association of Emeritus of the University Federico II has about 75 professors, only 2 of whom are women. Elderly women face even greater discrimination, resulting in the dispersion of their creativity and experience. They possess unique cultural peculiarities that add to their specificity, yet these qualities are often overlooked and undervalued. Much more needs to be done for better integration between age groups and to enhance the experience of women both within universities and in society.

The university is an ideal setting to study, discover solutions, and promote gender equality, especially since women have historically faced discrimination. By creating a supportive and inclusive environment, universities can help bridge the gender gap and ensure equal opportunities for all individuals. For example in Italy only 10 out of 84 rectors are women.

Despite its efforts to promote gender equality, the University 'Luigi Vanvitelli' has shown some signs of occupational gender segregation. Proof of



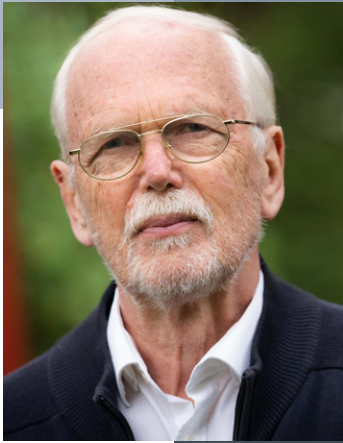
this can be seen in the gender distribution among the various roles at the end of the 2020 calendar year. It is very clear that it is difficult for women to gain access to positions above researcher and, in particular, to reach the position of first-rank lecturer, in which the male component is 72.5%. Gender inequalities are also evident at the governance level, only 22% percent of women sit on the Academic Senate, 18% are on the Board of Directors, and 19% have become Department Directors. In terms of education, gender studies are currently being conducted in the Departments of Arts and Cultural Heritage, Law and Medicine. Research and training activities - in different capacities and obviously respecting the specificities and competences - are being carried out with the aim of developing methodologies and tools within educational research and implementing interventions (seminars and study conferences, actions, projects, cultural initiatives, partnerships, training courses and refresher courses) in order to: educate for equal opportunities, gender equity and a culture of differences, combating sexist and racist stereotypes; deconstruct conventional theories on education and help dismantle socio-cultural paradigms that provide a stereotypical description of female and male identity; combat gender-related discrimination and violence; bring out the complexity of women's experience and gender relations; to promote gender training methodologies that enable the development of reflection and self-knowledge among trainees and foster interactions between genders and generations; to support the implementation of pathways aimed at developing reflective skills and critical thinking in students; to implement gender research through interdisciplinary contributions. Furthermore, in the University's

strategic plan 2021-2023, it was decided to consider and include in the strategic plan the sphere of 'Health Protection' with a series of objectives and related strategies/actions more specifically aimed at promoting activities for the protection of health and the promotion of correct lifestyles also through the promotion of gender medicine.

Achieving gender equality means eliminating all forms of discrimination against women, supporting their full potential in studies and work, promoting their full participation in public and economic life, recognizing their full legal rights and exploitation of resources. It means encouraging equal sharing of responsibilities in the family and giving value to the unpaid work necessary to run a household. It means eliminating all forms of violence against women and their bodies and canceling practices that harm their freedom, such as early marriages. Gender equality means protecting women's health and their right to decide when to become mothers.

Examples of gender inequality can be found in politics and in the productive world. Even today, there is a lack of women in leadership positions. Gender equality starts with our personal contribution. We can promote it in our family, among friends, at school, discussing it as much as we can. However, laws alone are not enough to guarantee (i) rights; equality must be exacted, taking into account gender diversity (ii), it is necessary to break down the wall of prejudice, and also dismantle "commonplaces" (iii).





Jochen Ehrich

## Jochen Ehrich

Children's' Hospital of Hannover Medical School, Hannover, Germany

Email: [ehrich.jochen@mh-hannover.de](mailto:ehrich.jochen@mh-hannover.de)

## Gh.-Andrei Dan

"Carol Davila" University of Medicine, Colentina University Hospital, Bucharest, Romania

Email: [andrei.dan@gadan.ro](mailto:andrei.dan@gadan.ro)

## Natale Gaspare De Santo

Emeritus University Luigi Vanvitelli, Naples, Italy

Email: [NataleGaspare.Desanto@unicampania.it](mailto:NataleGaspare.Desanto@unicampania.it)



Gh.-Andrei Dan

## The Massacre of Hamas in Israel calls for a New Enlightenment.

## Could better International Cooperation of Medical Professionals and Philosophers play a Positive Role?



Natale G De Santo

### Introduction

The complex roots of the long-lasting political conflict in Israel and Palestine are well known. **Reductionism** argues that **deterministic** religious laws could explain the roots of conflicts. Even if there were an indeterministic "uncaused" cause

(causa sui), it would still be a kind of religious cause. **Determinist** reductionists assume that the causes of the development of hate and terror in society work **bottom-up**. The motions and forces between groups of extremists in a community would determine and even undermine everything political, social, and psychological in a fragile society. All ways of communication among people are dynamic, therefore, growing social and information structures are constantly but not linearly created. These structures induce a continuous flow which can change the cognition and energy of people. According to Immanuel Kant, knowledge and understanding of people have improved for millennia, but this does not apply to the reason of mankind. Thus, human life has remained absurd in the end till today. When social structures grow too rapidly their grade of

complexity can increase exponentially, and end in a crisis. Unethical ideas, intentions, and purposes can exert causal control over all material, mental, and spiritual things in life. This development becomes part of problems of mind-body and free will which are leading to political crises. The endless loop of terror of extremists against innocent people and the counterattacks of soldiers puts whole populations in despair. The tragedy of this vicious circle is that children can neither develop a balance of body, mind, and spirit for their adult life nor can sick adult people get cured of their mental and spiritual disorders in a sick country.

**The chances of solving political crises** depend on the possibility of choosing between different actions. **Information** is the fundamental metaphysical connection between idealism, religion, and materialism. In the face of the horror scenarios, honest and well-proven information on atrocities by trustworthy people in society like doctors and philosophers may have a chance to become more influential. By contrast misleading propaganda leads to brainwashing of naïve people who are desperately searching for help in leadership. **There are many leadership styles** such as democratic, autocratic, heroic, charismatic, stoic, strategic, or bureaucratic leaders. Self-centric leaders, who - through their aspirations, judgments, and decisions - believe it's okay to determine alone the fate and fortune of people, organizations, and nations are increasing the disasters. In conclusion, reform



backlogs during political crises are caused by human error. There is both a **bottom-up problem on the side of people** and a **top-down problem on the leadership side**. More success could be achieved by better **feedback systems regarding deductive and inductive thinking** and by a permanent philosophical balancing of mono-causal reductionism and complex systems thinking.

## The massacre of Hamas

At the heart of what happened during the Hamas massacre is "popular anti-Semitism," which is hostility toward Jews expressed in feelings, attitudes, or actions that are rooted in the general population (1). The roots of anti-Semitism are complex but are based on religious, racial, economic, and political reasons. Anti-Semitism is distinguished from other forms of xenophobia by its multidimensional facets in comparison to other forms of prejudice.

The massacre was different from previous catastrophes in the Middle East. In the past, short periods of appeasement were followed by individual or collective acts of revenge and military punitive actions. The threat of individual or state terror has persisted in Israel and Palestine since the Arab-Israeli War of 1948. The new war in 2023 is different. On Sun, Oct 15, 2023, at 11:09 PM Andrew J. Aronson, MD wrote in <[pedneph@gmail.com](mailto:pedneph@gmail.com)>: "It is correctly described as a second Holocaust. For decades it has been taboo to make comparisons to the holocaust. This is the first time since WW2 that it is widely thought appropriate. Things were in a fragile however stable equilibrium in the area until Hamas, a brutal, subhuman terrorist group intent on Jihad launched a well-planned attack on several fronts, designed specifically not against military positions but against civilians of all ages resulting in over 1000 Israeli deaths on the first day".

There is no excuse for what happened and there is no benefit for the Palestinian people. It was just an irrational terrorist action, a pogrom reminiscent of the Nazis eighty years earlier.

## Medical aspects of the Hamas massacre

Many physicians reacted to the brutal and criminal terror attack and published their comments in the medical media. There was consent about the violation of humanity. However, there were irritating comments put into the media and also biased reports and fake news. The automatic reaction of some **American Muslim and pro-Palestinian colleagues** was quite astonishing. They were supporting the Palestinians' rights as a legitimate position but were not condemning the Hamas. This is a clear confusion between the political root and acts of terrorism and

anti-Semitism. In addition, they were asking the owner of a scientific forum "to stop these messages because it's not a political forum where everyone has the right to present their opinion and the source they want to believe. Can we please leave this for medical discussions otherwise I request admin to please remove me from the list serve." (2) We think that this behavior is absurd and needs not only a careful psychological analysis but also a carefully balanced statement in favor of open discussions among doctors from different parts of the world. This is the reason why we are publishing our article. We think that **all medical people are shocked** about the brutal massacre of Hamas fighters against civilians of all ages. And all people should be, regardless of their political views.

**How come then that doctors** irrespective of their religion and political views, who must have been equally shocked are asking for banning openly discussing terror in a medical forum? Do they think that a doctor can be divided into a human being and a professional person? Is the pro-Palestinian / anti-Israelian behaviour based on the pain avoidance reaction, which hits the affected physician particularly hard in his function as a helper of the weak and sick people, especially if mistakes have been made? The Muslim doctors' critical faculties in assessing the seriousness of the crimes targeting "enemy" victims are surprisingly diminished paradoxically by their solidarity with their victims. Why this dual reasoning? It is not the crime that is in the foreground for them, but a strange competition of the numbers of victims on both sides that are compared with each other. This logic is not goal-oriented. The Nicomachean Ethics by the Greek philosopher Aristotle "Homo Zoon Politikon" is rooted in the concept of eudaimonia. Man, as a political living being has an ethical, moral, and social meaning. Therefore, the goal must be to analyze the roots, causes, effects, and long-term consequences to avoid future terrorism. A particular problem arises if doctors want to bring about their views by requesting a ban on open discussion. If doctors, defenders of life by definition, remain internationally silent about the barbaric massacre, then they become the indirect supporters of the criminals and unwitting accomplices. If anybody bans the international exchange of ideas in a medical forum, then the medical society subjects its members to censorship that is contrary to the demand for academic freedom of the pioneers of global medical cooperation (3). Suppression of people's right to free expression is in general the fertile ground for increasing terror.

**The discussion initiated by Jewish colleagues** on the same subject in the above-mentioned form was sincere, ethical, and morally correct. Citation: "The statement that we are, first and

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2. Name is known but left anonymous for political reasons

3. Ehrich J, Corrad F, De Santo NG (2021) Starting the debate on academic freedom in pediatric healthcare service systems in 2021 in Europe. EAPE Bulletin 2:33-34

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1. Brustein WI (2003) Roots of Hate: Anti-Semitism in Europe before the Holocaust. Cambridge University Press

foremost, humans before being doctors resonates deeply. It is imperative that we voice our concerns and advocate for the well-being of our patients and their families. Our responsibility is clear: we must stand against any form of violence and genocide.”

In conclusion, banning international discussions in a scientific medical forum would not only divide the doctors of the world but also mean separating medicine from ethics, therefore putting an end to 50+ years of trustful coalescence among the doctors and other healthcare givers on earth.

## Philosophical aspects of the Hamas massacre

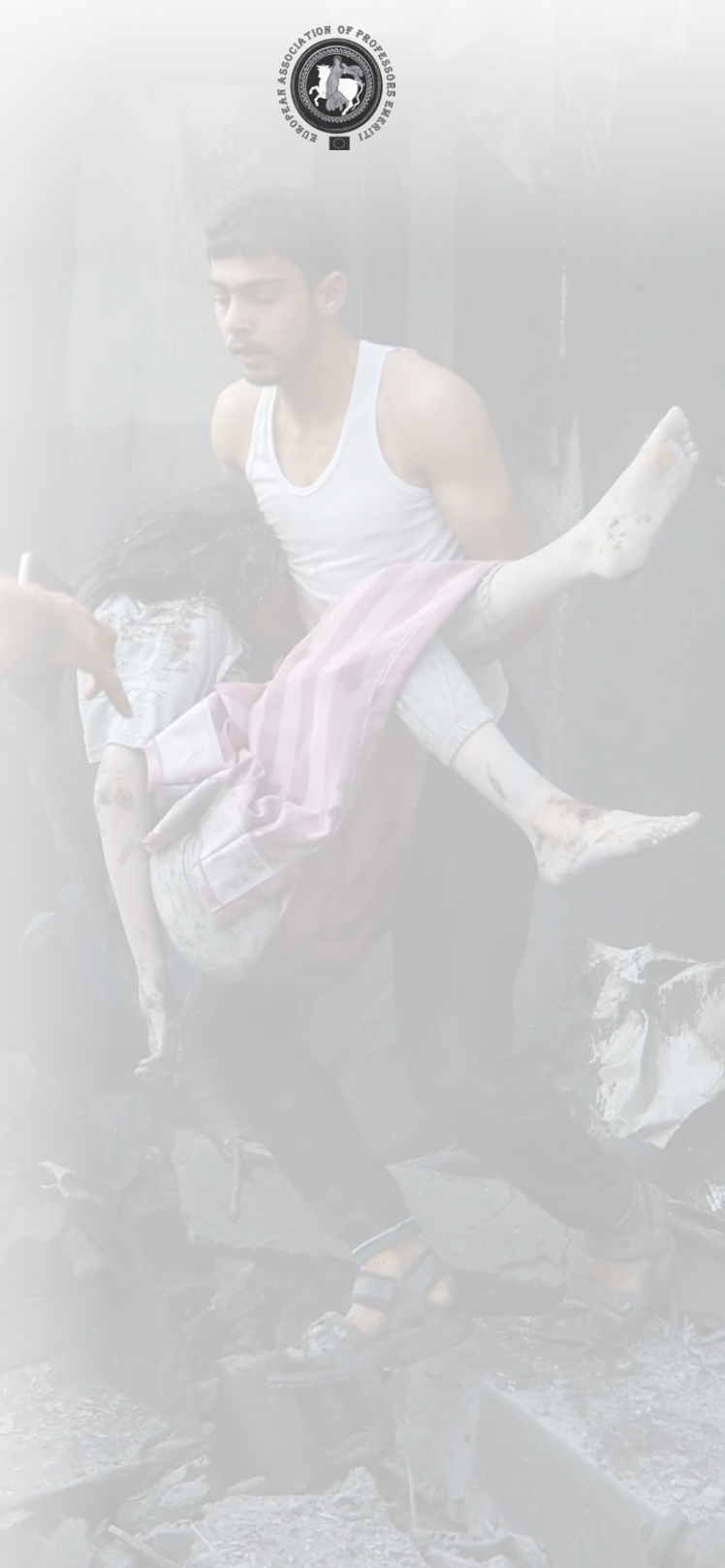
In philosophy and psychology, **emergence** (from Latin: *emerge*: to rise up) refers to the effect that certain properties of a whole cannot be explained or calculated from its causal parts (different from the *resultant effect*). **Emergence is therefore philosophically defined** as the development of novel properties of a system or entity, - such as life forms and levels of consciousness - which, due to self-organization in the interaction of many individual people end in complexity and lead to an unpredictable new whole. **In psychology, emergence and chaos theory of dynamic instability are closely related.** Parts of poorly informed and badly ordered communities may develop by self-organization of newly bundled but completely disordered structures which are damaging the **whole** society, thus leading to unpredictable political crises. The terror under the umbrella of the biblical concept of the holy war (Jihad) is a good example. If **emergence** is defined as a robust and efficient way of solving chaos, **resilience** (the process and the outcome of successfully adapting to difficult or challenging life experiences) is also an emergent system. Acting through self-organization and appropriate behaviour, all people involved can sustain or induce peace through ethically justifiable state actions and adherence to basic human rights. In almost all complex crises, efficient and robust solutions cannot easily be found.

## Conclusions

One of the key questions is who could make the beginning after politics and religions have failed to solve the Palestine-Israel conflict. Therefore, our article wants to open a discussion among Professor Emeriti on how philosophy and medicine, by acting together, could become pacemakers of a **third European enlightenment**. This means that EAPE will start its contact with the politicians who want to end the new war in Palestine as soon as possible. If we as retired professors remained silent about the barbaric massacre, then we became the indirect supporters of criminals and unwitting accomplices. If we ban the international exchange of ideas in our forum or elsewhere, then we subject ourselves to censorship that is contrary to academic freedom. The goal of our initiative is not to discuss the differences between

the various Western and Islamic enlightenments, but to find common moral and ethical principles to prevent terror and xenophobic crimes.

Our motto is that "problems can never be solved by the same way of thinking that created them" (Albert Einstein). We think that the transformative power of metamorphosis for social change like combining more closely natural sciences with philosophy describes the ability of change to transform our society in a sustainable way. The metaphor of the caterpillar and the butterfly powerfully illustrates this process, as the caterpillar must struggle through a period of dissolution and reorganization to be reborn as a butterfly.





## Le sfide dell'invecchiamento

Amministrare con giustizia  
il tempo, lo spazio e le risorse  
dei vecchi

A cura di Natale Gaspare De Santo



## Malcolm Phillips

Former Board Member of the EAPE Bulletin

Email: [malcolm.phillips101@gmail.com](mailto:malcolm.phillips101@gmail.com)



## Rosa Maria De Santo

Postgraduate School of Integrated Gestalt Psychotherapy,  
Torre Annunziata, Italy

Email: [Bluetoblue@liberot.it](mailto:Bluetoblue@liberot.it)

# ***The Challenges of Aging: Administering with Justice the Time, the Space and the Resources of Seniors***

**Edited by Natale Gaspare De Santo**

**Editor: La Scuola di Pitagora**

The Scuola di Pitagora Editrice - publishing house of the Italian Institute for Philosophical Studies - has published a booklet entitled "*Le sfide dell'invecchiamento: amministrare con giustizia il tempo, lo spazio e le risorse dei vecchi*" (1), by paraphrasing a concept stressed by Roger Dadoun in Manifeste *pur une vieillesse ardente*. The book, of appealing size (150 mm x 200 mm) and a total of 157 pages, is a report of the EAPE event organized in Naples for the 2022 World Day of Older persons (2,3). Edited by Natale G. De Santo, the book appears in a series entitled "Assizes", that reports on topics of our times debated by the Italian Institute for Philosophical Studies at the Assizes of Marigliano Palace, named after the historic palace in the Centro Antico, since 1701 the Palace of Liberty in Naples.

The preface of the book is signed by Massimiliano Marotta, President of the Institute. It opens on active aging, the rights to independence, medical care and freedom in realizing personal goals. Thus, it deals with aging people not as help seekers but as bearers of rights. It deals with EAPE efforts and ideas for the World Day of Older Persons since 2020 and includes no less than 20 articles that appeared in the *Bull Eur Assoc Profs Emer* in 2020 and 2021, including the poignant "The treatment of Elderly is a marker of the society as a whole. Are they the untapped treasure?"

1. De Santo NG (Ed). *Le sfide dell'invecchiamento: amministrare con giustizia il tempo, lo spazio e le risorse dei vecchi*. La scuola di Pitagora editrice, Naples, 2023.

2. World Day of Older Persons 2022.Meeting Debate. Palazzo Serra di Cassano Naples. *Bull Eur Assoc Profs Emer*; 2022; 3: 104.

3. De Santo NG. Programs of the Italian Branch of EAPE. *Bull Eur Assoc profs Emer*; 2022; 3: 120.

The postface "Beware of the Old" is authored by Marco De Marco, Editorialist of *Corriere della Sera* (the first Italian daily). He discusses the ideas of Philippe van Parijs and of J. Stein about the vote of seniors. The first – a Belgian philosopher and economist – wrote, in 1998, in *Philosophy and Public Affairs* about "*The Disenfranchisement of the Elderly and Other Attempts to Secure Intergenerational Justice*". The second discussed, in 2016, in *Time Magazine* "*Why Older People Shouldn't Vote and Other Ideas Unpopular With My Parents*". Both articles were favourably echoed in 2019 by Beppe Grillo, Italian comedian and social critic who co-founded the Five Star Movement, a political party in Italy that espoused a broadly populist, anti-establishment platform (*Encyclopedia Britannica*).

The authors of the book we have reviewed include Vincenzo Bonavita, Giancarlo Bracale, Natale G. De Santo, Luigi Santini (EAPE members), Maddalena Illario, Francesco Salvatore and Ortensio Zecchino (EAPE friends who contributed to the Second EAPE Congress) and various Italian experts on aging-related problems.

A very interesting article on aging is signed by the fine medievalist, former European politician and Minister of Education and Science in Italy, Ortensio Zecchino, who, in 2001, organized a meeting in Bologna attended by all European University Rectors and Ministries of Education and Science. This established the basis of the present model (Triennial degree + master's degree), known as the 3+2 model. The model has unified the university degrees conferred by European universities. Zecchino discusses aging through the works of Cicero (born 106 BC), François-René de Chateaubriand (1768-

1848), Benedetto Croce (1886-1952), Romano Guardini (1885-1968), Remo Bodei (1938-2019), Gottfried Benn (1886-1956) and the 2021 book of the young talented Danish biologist Nicklas Brendborg- *Jellyfish Age Backwards: Nature's Secrets to Longevity* (4).

Professor Vincenzo Bonavita discusses with a Popperian logic the role of neurologists as the leading physicians for aging persons. Very capturing is the chapter on "Giving the elderly happiness" by Antonio Maione, a Neapolitan street priest, anthropologist, psychologist and theologian, that adds a different perspective to the 2021 paper on "*Happy and healthy aging*" by Professor J. J. Helliwell (5). Readers will find innovative concepts in every chapter of the

4. De Santo R-M, Phillips M E. *Jellyfish Age Backward: Nature's secrets to longevity* Nicklas Brendborg. Bull Eur Assoc Profs Emer 2022; 3: 97-99.

5. Helliwell JF. *Lifelong Learning and Healthy aging*. Bull Eur Assoc Profs Emer 2021; 2: 124.

booklet, since all authors are leading Italian experts in the topics they deal with, including that of Raffaele Cananzi, a former state secretary of the Council of the Ministries in Italy, on the rights of the young and of the old.

The PDF file of the booklet will soon be available, free on the website of the printing house of the Italian Institute for Philosophical studies. It deserves to be translated into English so joining the selection of books on aging that provides the indispensable titles for an ideal, basic, but minimal library on aging.



# News

## Sherban Lupu - *in Memoriam* (1952-2023)

by **Gh.-Andrei Dan**,

Emeritus Professor of the University of Medicine and Pharmacy "Carol Davila" Bucharest, Romania

Email: [andrei.dan@godan.ro](mailto:andrei.dan@godan.ro)



Gh.-Andrei Dan

Sherban Lupu was born in Brasov, a city in the center of Romania, in 1952. His father was an engineer and studied violin with Constantin Bobescu, a violinist, composer, and director who was a member of George Enescu's string quartet. Sherban started

studying violin when he was 6 with Mircea Vasilescu who had been a student of Karl Flesch. He continued to study violin at the Bucharest Conservatory with George Manoliu, an exegete in George Enescu's compositions. Sherban Lupu left Romania when he

was 20 years old to study in London at the Guildhall School of Music with Yfrah Neaman. There he took master classes with Yehudi Menuhin who was always citing Enescu "My maestro Enescu was saying...". At Guildhall School of Music, he took lessons also with Henryk Szering, Nathan Milstein, Norbert Brainin, and Sandor Vegh. After 4 years, Sherban went to the United States to study with Dorothy De Lay and with Josef Gingold at Indiana University whom he used to call "my beloved teacher". In the US he received chamber music coaching from Menahem Pressler and in 1991 they performed the complete cycle of Beethoven's Sonatas. When Menahem Pressler left this world, Sherban wrote "Playing with Menahem Pressler in 1991 will remain one of the most important events of my musical life".





Sherban Lupu

Sherban Lupu won prizes in numerous competitions, at the Vienna International, Romanian National String Quartet, Jacques Thibaud in Paris, Carl Flesch in London, Royal Society of Arts, and the Park Lane Group.

In 1986 Sherban Lupu became a professor of violin at the University of Illinois until 2011 when he became professor emeritus. He has been the artistic director of the Gubbio Festival in Italy, associate concertmaster of the San Francisco Opera, and he had solo appearances at the Kennedy Center, Gstaad Festival, Aldeburgh Festival, Royal Festival Hall, Queen Elisabeth Hall, Wigmore Hall, St. John's Smith Square, Berlin Philharmonic Hall and Carnegie Hall, in live broadcasts with the BBC Orchestra, with the Northern Israeli Symphony Orchestra.

The violinist and professor Lupu received the Arnold Beckman Award from the University of Illinois Research Board in 2002 and in 2007, a lifetime achievement award from the Romanian Cultural Foundation for his efforts to promote Romanian culture and music internationally in 2000, the Award for Outstanding Teaching from the Ministry of Culture in Poland in 2004, the title of Doctor Honoris Causa by the Academy of Music "G. Dima" from Cluj (Romania) in 2002, and in January 2004 the President of Romania has conferred upon Sherban Lupu the title of Commander of the National Order of Merit and Service for his worldwide musical and cultural activities.

At 18 years old Sherban Lupu realised that music was his life. He loved sharing the joy of discoveries, so he

published six volumes of previously unknown works for violin by George Enescu, which were discovered, edited, and arranged by himself. He also played and recorded unknown works of Eugene Ysaye.

Sherban Lupu was meant to be a violinist. One of his constant and major preoccupations was keeping George Enescu's music in the attention of performers and music lovers. In collaboration with Cornel Taranu, Sherban has finished and reconstructed the "Caprice Roumain" for violin and orchestra by George Enescu. He recorded George Enescu's violin sonatas, the volumes of "Unknown Enescu", and he held the post of president of the George Enescu Society of the United States since December 2011. His love for George Enescu's music was profound and had roots in his good understanding of fiddlers' music and ancient Romanian music. In 2004 he published "Fiddler's Art. Source of the modern violinist technique". In 2013 he recorded with Sinfonia da Camera, Ian Hobson conducting, and with Andrei Tanasescu playing the piano part, the CD "Byzantium after Byzantium" with Theodor Grigoriu works.

During our lifetime, Sherban and I were close as young scholars and later in our sixties. We were classmates and close friends during the high music school. Our relationship was lost when Sherban emigrated and we met again at the beginning of this millennium, on the concert stage of the Romanian Atheneum when Sherban rehearsed for a violin concert and I did it for an organ concert. Our friendship was made again as if a few decades had not passed. Later, when Dennis Cokkinos asked me for a recommendation for a Professor Emeritus, the first name that came to my mind was Sherban. The first lines in my recommendation were citing the chronicle *"For those who esteem Ernst as Paganini squared, the performances of the violin music by Sherban Lupu, neither heavy-handed nor agglutinated, should be irresistible. And for those to whom an evening of technical wizardry may not be so compelling without having the violinist in the room, the addition of the unknown, more intimate, Ernst, may be the very best kind of introduction to his oeuvre. Urgently recommended. Robert Maxham - Issue 43:3 (Jan/Feb 2020) of Fanfare Magazine"*. And now, the saddest moment arrived, when I, as a fellow Emeritus, have to pay tribute to the late Maestro. Sherban went in search of his masters on August, on a sunny day. George Enescu quoted once: "The Music should be served and not served by it". Sherban was a faithful Music server. A brilliant one!



## Publication of the Proceedings of the 2023 EAPE Events for the Word Day of Older Persons

The proceedings of the 2023 EAPE events for the **World Day of Older Persons** will be published in the News Section of the *Bull Eur Assoc Profs Emer* 2023; 4 (4). For each event a report of 1200-1500 words coauthored by all speakers, should be made available by the end of October. Not a detailed description of each talk but a synopsis where EAPE expectations and views on the meaning of this special event shall be made available. This will help preparing a position paper on behalf of EAPE.

## Elective Teaching Activity at the University Luigi Vanvitelli in Naples



Alessandra Perna

Alessandra Perna, MD, Ph.D, Professor of Nephrology and Physician-in-Chief of the Renal Unit at the University Luigi Vanvitelli, organizes an **Elective Didactic Activity** entitled "An Appeal for a Ministry for Senior Citizens, Women and Youth in All European Countries". This activity will provide **1 University Credit** (25 hours work). It is required to have completed the third academic year. In preparation of the event and after it, students will participate to a series of interactive seminars (for a total of 25 hours). Students will be made aware of wants and needs of the younger generations as well as of the seniors, with a special look into the coexistence in the cities having in mind the possibility to create a Ministry for Family Affairs, Seniors, Women and Youth in the countries of European Union.

## The President of the Italian Republic Hon. Prof. Sergio Mattarella Awarded a Medal to EAPE



EAPE celebrated the 2023 International day of Older Persons in Naples, Sarajevo, Frascinetto(CS), Athens, Košice, Salerno, Vancouver and Catania. The President of the Italian Republic, Hon. Prof. Sergio Mattarella awarded the European Association of Professors Emeriti a Medal for the 2023 events on the International Day of Older Persons. The medal (55 mm, 64 g, bronze) has been inventoried in the EAPE Headquarters in Athens.





# International Day of Older Persons in Sarajevo

by **Halima Resic**, EAPE Board Member, Professor Emerita University of Sarajevo, Bosnia and Herzegovina

Email: [Halimaresic@hotmail.com](mailto:Halimaresic@hotmail.com)



Halima Resic

We would like to inform you that the first "Healthy Aging" Symposium was held on the occasion of the International Day of Older Persons on September 30, 2023 in the premises of the Olympic Committee of Bosnia and Herzegovina with the aim of promoting sustainable active aging

in communities.

The Symposium was organized by the International Academy of Sciences and Arts in BiH, under the auspices of the Ministry of Health of Sarajevo Canton, in cooperation with the European Association of Professors Emeriti, the University of Sarajevo and the Olympic Committee of Bosnia and Herzegovina. The Symposium brought together approximately 70 participants, experts from various professions who deal with elderly people, as well as the general public.

The Symposium was opened by Prof. Dr. Haris Vranic, the Minister of Health of Sarajevo Canton, academician Asim Kurjak President of the International Academy of Sciences and Arts in Bosnia and Herzegovina, professor Emeritus Halima Resic Vice President of the International Academy of Sciences and Arts in Bosnia and Herzegovina, and member of the E.A.P.E. On behalf of the Olympic Committee of Bosnia and Herzegovina, the attendees were greeted by mr. sci. Rodoljub Petkovic, President of the NOC Education Commission.

Academician Asim Kurjak, in his lecture, emphasized the issue of aging in a dynamic time, world aging tendencies as well as the aging tendency in Bosnia and Herzegovina. "According to data from 2021, senior citizens (over 65 years old) make up over 14% of the total population in Bosnia and Herzegovina (...) it is assumed that by 2050 the share of the elderly in the total population will increase to over 40%," he said.

Aging entails certain social, economic, and health consequences, so it is important that we "age as healthily" as possible.

Halima Resic, a member of the European Association of Professors Emeriti, spoke about the importance of physical activity for patients with chronic kidney disease and the very importance of nephroaerobics. As components of rehabilitation, in addition to treatment and medical supervision, in her lecture and through her exceptional experience with patients, she pointed out the importance of healthy nutrition and hydration, as well as appropriate exercises and psychological empowerment of patients for complete recovery. "Exercise is extremely important because it improves muscle strength, mobility, general physical condition. Also, exercise helps reduce the side effects of corticosteroid treatment."

Dean of the Faculty of Health Studies, Prof. Dr. Arzija Pasalic, focused her lecture on the importance of nutrition in the elderly, in which she explained to those present the importance of all micro and macronutrients in the daily diet.





Prof. Dr. Sc. Kresimir Galesic, in his lecture, spoke about ANCA vasculitis, a disease of the elderly.

Academician Osman Sinanovic spoke about the neuropsychology of aging, and referred to the importance of social interaction in old age. It is up to young people to take more care to preserve a healthy environment and environment because air pollution increases the risk of dementia, he said.

Prof. Dr. Zoran Milosevic presented a book by Dr. Robert E. Rikli et al. C. Jesa Jones' "Senior fitness test" which containing the topic of his lecture: "The effects of programmed strength training on biomarkers of health status and quality of life of women of the third age."

Through the Zoom platform, academician Prof. Dr. Srdjan Kerim, spoke about the social function of healthy aging, and referred, like one of the previous lecturers, to the social aspect of healthy aging.

Prof. Dr. Sulejman Kendic and Prof. Dr. Adem Salihagic spoke about the physiology and theory of aging in a joint presentation. "Aging is inevitable, but protecting the health of the elderly is a major indicator of progress or failure in protecting the health of the entire population."

Academician, Prof. Dr. Izet Rado, President of the Olympic Committee of BiH, in his inspiring lecture, spoke about transformational processes in the third age. He pointed out that it is important not only to take care of yourself, but also to take care of your mind, body and soul, and that it is also a kind of exercise. He ended his lecture with a quote from Robin Sharma, "If you don't have time to exercise while you're healthy, then you'll have to find time for medical treatment, later."

At the end of the Symposium, Tomislav Cvitanusic, Prof. Dr. Milanko Mucibabic and Sejfo Sehic participated in the panel discussion and showed by personal example what it means to grow old in a healthy and quality way.

"This panel sublimated everything we talked about today", concluded academician Prof. Dr. Izet Rado.

By organizing the Symposium, Sarajevo and Bosnia and Herzegovina joined European cities for the first time in celebrating and promoting this socially significant area.

It is important to point out that all lectures are recorded, and will be available to the public through communication channels such as You Tube. In this way, we will continue to spread the influence and motivation in order to improve the quality of life of people of the third age.

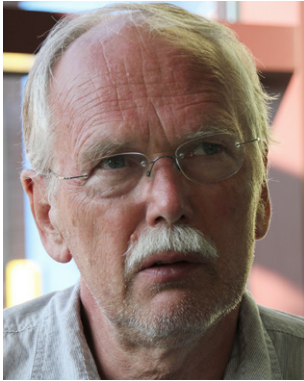




# Spirituality of children with chronic kidney disease (CKD), dialysis, and transplantation and of their caring nephrologists

by **Jochen Ehrich**, Children's Hospital, Hanover Medical School, Germany

Email: [ehrich.jochen@mh-hannover.de](mailto:ehrich.jochen@mh-hannover.de)



Jochen Ehrich

## Addendum to the EAPE Research Project on Needs and Wants of Young and Old People.

### Influence of Home and Microenvironment on Patients with CKD and their Families

*I have modified an excellent editorial comment of Katherine Wesseling-Perry on quality of life in order to add some more ideas to our project. I would be grateful for additional comments.*

Youth with CKD are at increased risk for mental and spiritual health concerns, handicaps and disabilities.

The home environment has a substantial additional impact on health.

Adverse childhood events are major risk factors for the development of mental health concerns in all children and even more in sick children with CKD:

1. One quarter of children living below the **poverty limit** reported a mental, behavioural, or developmental disorder.
2. Children who experience **discrimination based on race or ethnicity** are at even higher risk.
3. Children who experience **physical and emotional abuse** are at additional risk.
4. During the **Covid19 pandemic**, the home environment worsened for many children, increasing their risk for mental illness.

Although the home environment amplifies negative experiences, the study by Carlson and colleagues also highlighted **how the home has the potential to magnify resilience**:

1. A positive relationship between maternal **education** and how well their children thrive. This relationship likely has less to do with parental educational achievements per se than with a potential **mindset in the home**. Education, therapy, and other tools can and do make a difference in achievements and in quality of life.
2. There is also a positive relationship between **taller stature** and better physical and social functioning (benefit of hGRH).
3. Children with CKD report better and better quality of life **over time**, an optimism that is not mirrored in their parents' perceptions.

**4. Parents have a good deal of anxiety and depression** when their kids are ill and the way that they deal with it—or do not deal with it—matters to their children.

**5. Cognitive-behavioural therapy** that included parents is beneficial in reducing children's symptoms.

6. Including parents in problem-solving therapy also improves parent adaptive behaviour and parent mental health.

In conclusion, individual perception may ultimately be more important than actual facts in a good quality of life.

Since also paediatricians' attitudes impact children, the **EAPE project on needs and desires** wants to study how **doctors and patients** cope with the patients' medical problems. The doctors' behaviour towards sick children may lead to hope or also to despair that young patients themselves have for their own futures.

In summary, in addition to changing economic and social environment and reducing substantially the uncertainty regarding patients' physical health, **the individual resilience of children with CKD** offers many chances for improvement of life. When patients are asked by their doctor some of them report: "It is life but not the way you think it is."

Dear All, we would like to know what young patients think.

Our EAPE project wants to shine more light on the complex opportunities of patients with CKD by analyzing spirituality of the patient, the parents and paediatricians. In other words, we want to use positive psychology techniques, emotional tools, narratives, successes and optimism that may contribute to resonance, adherence and resilience. All positive actions matter and so do attitudes of all people involved.

# Data about Silver Economy in Italy

by **Luigi Campanella**, Dept of Chemistry, Sapienza University Rome, Italy

Email: [luigi.campanella@uniroma1.it](mailto:luigi.campanella@uniroma1.it)



Luigi Campanella

In Italy the over 50 represent half of Italian Gross Product but they are often considered much less than their anagraphic age due to a wrong perceiving based on old stereotypes according to which after 50 one is out of work market and without any connection with economy of his/her Country.

Hears & Science has investigated this phenomenon and has produced a study titled "The secret life of the adults: digital habits of over 50". The research tries to abate wrong convictions and yields unedited information about needs and wishes of Italian over 50 that impact on Silver Economy. The study demystifies some false myths, starting from technology, today so relevant in our daily life.

A first emerging datum concerns the daily use of devices connected to Internet that is very near as value to the same use from people with age between 18 and 59. 93% of over 50 has got a smartphone, 82% a computer, 56% a smart TV, 40 % a tablet. The research state that the over 50 are not basing their information practically only on radio and TV: over 50 go into Internet to be informed, yet more than the younger segment of population.

Almost 4 million of over 50 have a subscription to a newspaper or to a magazine, against only 3 million in the immediately younger segment. The most surprising news are that online information is more applied by over 74 than any other age population component.

Other point: do over 50 go only to supermarket? No, they use all the commercial chain: in the last 3 months the over 50 represent the more relevant component of e-commerce users with about 15 million. About the nature of the acquired products we have differences: between 50 and 60 beauty and sport products between 60 and 73 sex and goods, over 74 game and electronics.

Concerning the daily use of social websites almost 20 million of over 50 subscribe to a social website with different aim for their use: over 74s look for friends, 60s wish to laugh and to enjoy.

About telephone it is not true that over 50 use stable numbers. *WhatsApp* is really their ideal medium -90% of penetration- and encourages and promotes a new wish of socialisation.

The conclusion of the study divides over 50 into 5 great groups according to their prevailing interests: cultural, influencers, iperconnected, pleasure seekers, greeners (ecologists). The head of Hearts and Science on commenting this conclusion said that over 50 are many figures together: environmentalists, e commerce users, super digital, voyageurs, sport practitioners, in any case very modern people.

## EAPE December Seminar



The Section of Ethics of the European Association of Professors Emeriti (E.A.P.E.) is organizing the December EAPE Seminar.

Date: **Monday, 4th December 2023**

Time: **3.30-5.00 pm CEST**

Title: **"Ethics of Science as a guide to the Behavior of Researchers"**

Host: Chemistry Department, Sapienza University, Rome.

Link: <https://meet.google.com/mga-apcr-izo>

### SPEAKERS

**Prof. Luizi Campanella**

Former Secretary General, EAPE, Italia

**Prof. Sir Leslie Ebdon**

EAPE President, Former Vice-chancellor,  
University of Bedfordshire, UK

**Prof. George Christodoulou**

EAPE President-Elect, Prof. Emeritus of Psychiatry,  
Athens University, Greece

**Prof. Carole-Lynne Le Navenec**

Assoc. Professor Emerita,  
University of Calgary, Canada



## INSTRUCTIONS TO AUTHORS

The *Bull Eur Assoc Profs Emer* is the bimonthly cultural Journal of the European Association of Professors Emeriti ([www.Europemeriti.org](http://www.Europemeriti.org)) that supports the vocation of Professors Emeriti for teaching and Research. It is structured in two main section *Original manuscripts* that undergo peer review and the *section on News* that covers the life of the association and is under the care of the Editorial board.

The Bulletin adopts the Vancouver style. Authors are invited to visit the website of the Association and read the last issue. Manuscripts shall be in good English in Word, font 12, with good illustrations and shall be emailed to the editor in Chief, Gheorghe-Andrei Dan.

• Email: [andrei.dan@gadan.ro](mailto:andrei.dan@gadan.ro)

Original manuscripts (Word file) around 900-1100 words shall include affiliation(s), email and phone numbers of the authors, as well as 5 keywords from the manuscript. Preferably titles should not exceed the length of 50 characters (spaces included). A portrait of the 1<sup>st</sup> author is required. 1 Figure and 1 Table (emailed on separate sheets) and a maximum of 6 references and a minimum of 3 are allowed. References must be numbered and ordered sequentially as they appear in the text. When cited in the text, reference numbers are to be in round brackets.

Manuscripts related to 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 is required, but 1 Figure or 1 Table can be added.

All manuscripts undergo editing.

At the end of the article number references consecutively in the order in which they are first mentioned in the text. For articles with more than 6 authors, list the first 3 authors before using "et al."; For articles with 6 authors, or fewer, list all authors.

### JOURNALS

1. *Journal article published electronically ahead of print*: Authors may add to a reference, the DOI ("digital object identifier") number unique to the publication for articles in press. It should be included immediately after the citation in the References.

Bergholdt HKM, Nordestgaard BG, Ellervik C. Milk intake is not associated with low risk of diabetes or overweight-obesity: a Mendelian randomization study in 97,811 Danish individuals. *Am J Clin Nutr* 2015 Jul 8 (Epub ahead of print; DOI: [doi:10.3945/ajcn.114.105049](https://doi.org/10.3945/ajcn.114.105049)).

2. *Standard journal article*. List all authors when 6 or fewer; when 6 or more, list only the first 3 and add "et al." Abbreviate journal titles according to *Index Medicus* style, which is used in MEDLINE citations.

De Santo NG, Altucci P, Heidland A et al. The role of emeriti and retired professors in medicine. *Q J Med* 2014;107: 407-410

3. Committee on Infectious Diseases, American Academy of Pediatrics. Measles: reassessment of the current immunization policy. *Pediatrics* 1989; 84:1110-1113.

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2. Committee report or corporate author

World Health Organisation. Good Health Adds Life to Years. Geneva, WHO, 2012.

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## EMAIL YOUR MANUSCRIPT TO

**Gheorghe Andrei Dan**, MD, PhD, FESC, FAHA, FACC, FEHRA

*Distinguished Professor of Medicine*

Editor in Chief • *Bull Eur Assoc Profs Emer*

[andrei.dan@gadan.ro](mailto:andrei.dan@gadan.ro)





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