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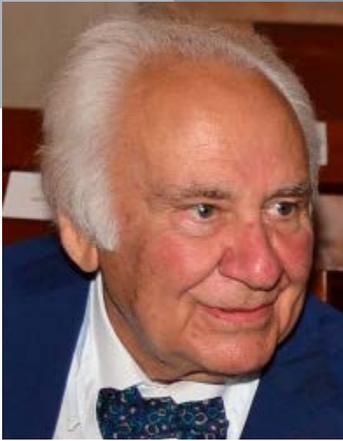
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An Appeal to Establish A Ministry for Family Affairs, Senior Citizens, Women and Youth in All European Countries

Introduction

The European Association of Professors Emeriti (EAPE) has previously expressed interest in creating a Ministry for Seniors in all countries of the European Union (1,2). However, - as one of us (NGDS) has had opportunity to explain - at the opening ceremony of the 2nd International Congress on the *Capital of Knowledge*, held in Naples on April 28-30, last year, - we have discovered areas of weakness in our application to the EU.

Rethinking

We have been reconsidering this aspect in many public and private contacts with sociologists, philosophers, jurists, economists, pediatricians and demographers. We have taken into consideration the reasons and the value of the *EAPE Committee on Meeting the Needs of Children and Old-olds*. As a result of the debate, we are proposing here an Appeal to the EU to create a *Ministry for Family Affairs, Senior Citizens, Women and Youth* in all European Countries.

Proposal

The reasons and appropriateness for launching an EAPE Appeal for creating such a ministry are briefly outlined here.

In EAPE we have activated a very productive Committee on Meeting the Needs of Children and Old-Olds on the basis of a thought of Alcmeon of Croton (fl. 6th5th Century BC) "human beings die because they cannot join the beginning with the end". This committee deals with a very particular aspect of our Association and makes EAPE unique. It is the committee where we discuss problems related to childhood by trespassing on and broadening the borders of our interests to include the future of the whole of society. This without considering that

in many countries there are no rules for allowing participation of emeriti in teaching. So, this would increase the potential towards the new generations. Childhood is not different from old age since it is a fragile component of society that must be protected. Furthermore, women, although key-persons in the family, even in Europe are still discriminated against as the Council of Europe has spelled out. "The fulfilment of the human rights of women is still lagging in Europe. Discrimination on the grounds of gender and sex remains widespread and has been further exacerbated by the economic crisis and ensuing austerity measures adopted in some European States, which have impacted on women disproportionately. They are objects of violence, are less-well paid, and access to leadership positions in all sectors of civil life and private sectors is still demanding. Indeed, women in competing with males have to exceed by far the merits of men."

A specific Minister would make it possible for seniors, women and youth to be informed, to participate in debates and decisions, and to be much more in control of the effects of decisions taken.

This would be a real political advance to protect fragilities, to increase possibilities for informed actions taken with the satisfaction of users in turn to be empowered to control and ameliorate the services that are vital for them. This would make them better and happier citizens and would increase their confidence in the politics and bureaucracy of their countries with enhancement of democracy.

The possibilities to debate, to propose changes, to take part in decision-making, and to control those decisions, are turned into effective initiatives. This would lead to the possibility of improving or abolishing decisions in case of inefficacy and is the safest, smartest and, at the same time, the most productive approach. It is a way to guide a country, making citizens happy and confident in the people to whom they have conferred 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.

1. Gričar J. Minister of Seniors Appointment. Bull Eur Assoc Profs Emer 2021; 2(3): 51-52.

2. De Santo NG, Gričar J, Ehrich J. An Appeal for the Establishment of Ministers for Seniors in all Countries of the European Union. Bull Eur Assoc Profs Emer 2022.; 3(1): 10-11.

A Model in the European Union: The Federal Republic of Germany

There is only one country in which seniors, women, and youth are protected together under a single ministry. In the Federal Republic of Germany, they have created the “Ministry of Family Affairs, Senior Citizens, Women and Youth” with the aims at promoting sustainable social policies, which recognise the diversity of life plans and cultures in Germany as an opportunity”. The specific mission is the responsibility for the areas of (i) Families, (ii) Senior Citizens, (iii) Equality, (iv) Children and Youth, (v) Civic Engagement Policy, (vi) European and International Cooperation. It is structured in 5 sections: (i) central section (ii) family, charity, volunteering, (iii) seniors, (iv) equality, (v) childhood and youth. Its primary location is in Berlin, the secondary site is in Bonn.

To achieve its goal the Ministry is assisted by:

a) The departmental research of the Federal Ministry for Family Affairs, Senior Citizens, Women and Youth, b) the German Youth Institute, c) the German Center for Age Issues, d) the German Center for Integration and Migration Research. The Ministry does not deal with healthcare and its organization and expenditure (3).

Other European Countries

If you look at the structure of other European countries you will learn that the interest in family, Seniors, women and youth is a desert. However, some flowers appear in it. We refer to i) Croatia where there is a Ministry of Demography, Family, Youth and Social Policy; ii) Sweden and France - Ministries of Gender Equality; iii) Norway -Ministry of Children and Family Affairs; iv) Ireland – Ministry of Children, Equality, Disability, Inclusion and Youth (4). In Scotland a Minister for Older People has been appointed and in Wales a Commissioner for Older People (2)

In Italy there is and has been, concern about this wide-ranging problem and the actions needed to meet specific needs. A system based on three Ministries without Portfolio has been developed: a) the Ministry of Sport and Youth; b) the Ministry for Family, Natalty and Equal Opportunity and c) the Ministry for Disabilities. They work in synergy with the Committee for the Policies of the Third Age.

There are strengths and weaknesses. Weaknesses arise from dilutions of responsibilities (lack of unity) and because the 3 Ministries without Portfolio do not have a budget. Strengths reside in the fact that the 3 relevant Ministers have the same organisation as all other ministers and act as delegates for the Prime Minister when dealing with specific problems, working with him in strict collaboration. In addition,

the Committee for the Policies of the Third Age works in synergy with the Ministries of Labour, Health, Disability, Family, Regional Affairs and Economics. The Ministries without Portfolio work collegiately in the Council of Ministers.

A significant suggestion for the debate

Pope Francis, in a recent book devoted to the elderly has asked to “protect the two fragilities - children and seniors (4).



3. info@bmfjsfj.service.bund.de

4. Papa Francesco. Vita Lunga, Milano, Solferino, 2022, p. 57.



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Snow's Disjunction between The Two Cultures is abated in complexity where «everything is history, nothing but history»

"The fox knows many things, but the hedgehog knows one big thing."

ARCHILOCUS OF PAROS (c.680-c.645 BC)

Sir Charles Percy Snow

Sir Charles Percy Snow (1905-1980), an unsuccessful physicist, despite his debut in *Nature*, later became a novelist who gradually emerged as a bureaucrat, government advisor, undersecretary, Sir and Lord. In his "*The Two Cultures and the Scientific Revolution* (1959)" he highlighted the communication gap between writers and scientists, suggesting that it be remedied with the birth of a third culture. The two cultures had an enormous media fallout that has not yet diminished.

Snow wrote his book without leaving room for Ludwig Bertalanffy (1901-1972), and his *General System Theory* (1), in which he spoke of «a science of wholeness, derived from the almost mystical expression: the whole is more than the sum of the parts. That is to say, the constituent features are not explainable by the features of the isolated parts. The characteristics of the complex, therefore appear as new or emerging". For Bertalanffy «modern science was characterized by the increase in specialization made necessary by the quantity of data, the complexity of the techniques and the theoretical structures typical of all fields. Thus, science was divided into innumerable disciplines which continually generate subdisciplines. The consequence is that the physicist, the biologist, the psychologist and the social scientist remain trapped in their personal universes and it is difficult for them to exchange words between one cocoon and another" for which "it is necessary to study not only the parts and isolated processes but how they operate when taken in isolation or considered as a whole".

The book claimed two things: that reductionism driven to seek excellence in every field of knowledge produces watertight compartments. It is incomprehensible that Snow, a physicist, a contemporary of Heisenberg, failed to understand how much philosophy and physics spoke to each

other in Heisenberg and, much more seriously, without understanding that Heisenberg had set complexity on the road. Indeed «Heisenberg ideally initiated a process of complexification of Reality which had a great influence on the theorists of complexity» and that "when the wave-particle dualism appeared" he recomposed it in the Platonic vision which envisaged «continuous transition from form to matter and vice versa» and who traced «in the Aristotelian concept of *Potentia* the real and concrete meaning of today's concept of probability as opposed to that of deterministic causality». (Gembillo G, *Da Einstein a Mandelbrot*, Le Lettere, 2009).

Leonardo da Vinci

In the beginning it was Leonardo (1452-1519), the greatest artist and scientist of the Renaissance, who looked at the world with a holistic, non-mechanistic view. The forerunner of complex thought, in his person there is no gap between science, art and literary culture. When teaching is effective, it is associated with imprinting, which is learned in the master's atelier, as happened for many great Renaissance artists. Much can be learned from the *Last Supper* in Santa Maria delle Grazie in Milan and from those painted 10-20 years later by his pupils Andrea Solario (Tongerlo Abbey), Marco d'Oggiono (in the Louvre), Gianpietrino (Royal Academy of Arts, in London). In their *Last Suppers* they adopted the same model as the master.

Leonardo himself, the artist-scientist was a systems thinker. Studying the human body, he compared its structure to the buildings of his time. Osteomyology research «Led him to design gears and levers, connecting animal physiology and engineering». «(Fritjof Capra, *The science of Leonardo*, Doubleday, 2007).

Leonardo unfortunately did not give an organic form to his thirteen thousand pages of notes, he always postponed their publication, half of them were lost forever, most of them gathered dust on the shelves of the libraries of the houses of his important

patrons and followed fate for over two centuries and could not contribute to the birth of modern science. Perhaps also for this reason Galileo Galilei was recognized as the “father of modern science” (Fritjof Capra, 2007). For Leonardo, the first true scientist of modernity, painting “is a legitimate *Scientia*, daughter of nature, because painting is born of nature” and “embraces all forms of nature” (Leonardo, *Trattato sulla pittura*).

The Third Culture

Many have participated and continue to participate in the birth and codification of the “third culture”. John Brockman, literary agent and successful writer himself, meant by third culture “the activity of those scientists who know how to say new and interesting things about the world and about ourselves, who know how to communicate with a vast audience, spreading knowledge beyond the narrow borders of the academy”. His was above all a reaction to intellectuals “their culture, which dismisses science is often non-empirical. It uses its own jargon and washes its own laundry. It is chiefly characterized by comment on comments, the swelling spiral of commentary eventually reaching the point where the real world gets lost”.

He finds reasons for complacency. “What we are witnessing today is an epochal passage of deliveries from a group of thinkers, the so-called literates, to a new group: the creators of the third culture” (Brockman J, *La Terza Cultura*, Garzanti 1993).

The New Humanists

For Brockman, ten years later, the third culture was a consolidated reality (Brockman J, *The New Humanists, Science at the Edge*, Barnes and Noble 2003). The traditional intellectual had been replaced by a new class of scientists. «This new culture consists of those scientists and other thinkers in the empirical work who, through their work and expository writing, have taken the place of the traditional intellectuals in revealing the deeper meanings of our lives, redefining who and what we are. The scientists of the third culture share their work and ideas not just with each other but with a newly educated public through their works. Focusing on the real world, they have led us into one of the most dazzling periods of intellectual activity in human history. The achievements of the third culture are not the marginal disputes of a quarrelsome mandarin class; they affect the lives of everybody on the planet». «The arts and the sciences are again uniting as one culture, the third culture. Those involved in this effort—on either side of C. P. Snow’s old divide—are at the center of to-day’s intellectual revolution. They are the new humanists».

The Snowian disjunction seen from the literary perspective: George Steiner’s new *Quadrivium*

George Steiner (1929-2020): also known as the last man of the Renaissance and European metaphysician

with the instinct for driving ideas in our time. George Steiner did not worry about the incommunicability of the two cultures, a physiological thing given the low basic literacy both in America and in Europe (*My Unwritten Books*, New Directions Books 2008). He called the discussions aroused by Snow’s book «acrimonious controversies». For Steiner the difference between the two cultures is given «by time’s arrow». «Science and technology move forward, while the Western humanist always looks backwards». «He studies, teaches, comments on philosophies, literature, music, the fine arts and the history of the past». The computer, just like printing, has changed our lives forever and that’s not a bad thing».

This time we must start from the past. «Motions of spirit (Dante) include music, poetry and metaphysics». «Above all they comprise pure mathematics» «To have encountered Euclid, as Edna Vincent Millay expressed it, is “to have looked on beauty bare”. Unfortunately, we pretend not to understand «what Leibnitz meant when he opined that “when he sings for himself, God sings algebra”. So, there is a need to teach mathematics, even that of modernity, the one opened by Kurt Gödel, «the new world, that of indeterminacy, which had even frightened Einstein». The second element on which to base the new literacy is music. «No society on earth, however primitive, however underprivileged economically or ecologically exists without music». «Music is meaningful in the extreme. For many of us it comes closer than any other human happening to communicating the possible proximity to transcendent». «Nietzsche saw much deeper when he defined music as *mysterium tremendum* of the unfathomably obvious».

The other element is the architecture which has been defined as «frozen music» and «geometry in motion». Architects are capable of «redistributing light, endowed with intelligible forms and almost musical perspectives, into the space where mortals move».

The last pillar of the new *quadrivium* consists of the introduction to molecular biology and genetics (biogenetics). It sneaks into the life of individuals and communities. “Cloning, the creation of self-reproducing molecules *in vitro*, the genome projects, the potential transplant of vital organs— including memory are and will be, of such consequence as to generate mutations in the human conditions”.

In this new millennium, no man or woman should feel literate if they do not have a minimal command of non-linear equations, an idea how music speaks the language of the world, if they cannot glimpse the aesthetic problems in a new building that appears on the horizon and practical, formal and political it implies, if it does not show, a certain sensitivity towards the biogenetic reshaping of our identity. «Aristotle’s and Descartes’s ego are no longer ours. How else can we be at home, or even as an informed guest in what Martin Heidegger has called the house of being? »

Rita Levi Montalcini's scientists and artists

Rita Levi Montalcini (1909-2012) wrote about the creativity of scientists and artists in *L'asso nella manica a brandelli* / The ace in the tattered sleeve (Baldini & Castoldi, 1998). For the neurobiologist, «there could be no doubt that the same mechanisms are involved in creativity both in the artistic field and in all other sectors». However, Montalcini admitted that «the processes expressed in scientific research had been more studied». However, «the scientist more than the artist is at the same time an actor and a spectator of this activity». «An essential difference between scientific discovery and works of art is that the latter are the result of the creative activity of a single individual. It would not be conceivable to modify or extend a Bach cantata or a Raphael painting or Dante's *Divine Comedy*. On the contrary, scientific discovery, although originating in the happy intuition of an individual, immediately becomes a collective work that undergoes deepening and extension as studies lead to new knowledge”.

The two cultures speak to each other: from philosophy as a rigorous science to the philosophy of science.

Philosophical Scientists

Giuseppe R. Gembillo elegantly outlined this passage in the essay *From Einstein to Mandelbrot*, Le Lettere, 2009. He pointed out that “with the affirmation of classical science, modern philosophy had gradually accepted the idea that knowledge would be identified with science and its method. Indeed, this had created a sort of inferiority complex to the point that at least philosophers from Descartes to Kant did not pose the problem of the legitimacy of the fact that scientists had claimed the scope of knowledge for themselves by reducing the various disciplines». «On the basis of this uncritical acceptance they had done more; they had brought the various humanistic disciplines back to the geometric method, from Spinoza's Ethics to the creation of sociology». After Einstein, the philosophy of science was borne by scientists, not philosophers, including Poincarè and Mach and all the philosophers of the twentieth century who were all scientist-philosophers. Gembillo points out that «Many scientists have written scientific volumes and philosophical volumes in equal quantities and have thus felt the need to go beyond the frontiers of science» (Table). However, it must be said that «after Einstein and thanks to him, science engaged in self-criticism, reconciling itself, on its own initiative, with philosophy, as on its own initiative it distanced itself from it with Galileo»

The complexity

Reductionism is a philosophical tool that has allowed the progress of science from Archilochus of Paros to the Higgs boson. The culminating of this confinement

has made it possible to achieve results of absolute splendor from Galileo Galilei onwards.

The *Fragment XXIV* of Archilochus of Paros reported in the Epigraph means that the fox uses many tricks to escape from dogs and hunters while the hedgehog knows only one, but a great one, certainly not the best, the safest and most reliable, which produces very satisfactory results. The hedgehog in fact, continues in the imminence of danger to withdraw into itself. Science progresses through specialists, who are both indispensable but also much reviled, being accused of inability to grasp the unity of knowledge. They are generally described as narcissistic, who defend their originality by locking and isolating themselves in ever smaller niches. An example of this ambivalence is described in *Heraclitean Fire: sketches from a Life Before Nature*, Rockefeller University Press, 1978) by Erwin Chargraff (1905-2002). «If one or two people decide to do research on a rare beetle and they find something of interest, their research will immediately be followed by ten or more researchers. When the number of scientists interested in the rare beetle are more than one hundred, they will create a scientific society and publish a journal. A scientific society generates a profession and a profession cannot be extinguished».

The twelfth chapter of *Foucault's Pendulum* (1988) by Umberto Eco (1932-2016) opens in a publishing house where Mr. Jacopo Belbo, who is interested in university books and Mr. Diotallevi who deals with large-scale books, plan a new university faculty. Their list of possible departments includes those of comparative irrelevance, the art of splitting a hair in four, *impossibilia*, gypsy planning, but also bizarre disciplines such as the art of cutting broth, Antarctic architecture, psychology of the masses in the Sahara Desert, engines planned to say goodbye to the old aunt. The aim was to reform knowledge by creating researchers capable of infinitely increasing the number of irrelevant disciplines.

The disciplines from 7 and have become 8000

Edgar Morin with Besarab Nicholescu and Lima de Freitas in 1994 wrote, in the Monastery of Arrabida in Portugal, the *Manifesto of Transdisciplinarity*, which represents a permanent call to scientists from all over the world to bring disciplines together. Early 13th century education in Europe was based on the *Trivium* (literally the place where three ways meet), which included Grammar, Rhetoric and Dialectic, and the *Quadrivium* (literally the place where four roads meet) i.e., Arithmetic, Geometry, Music and Astronomy and represented the liberal arts. These disciplines constituted the basic curriculum for studying Theology, Medicine and Philosophy.

According to Nicolescu (*Transdisciplinary: Theory and practice*, Atlas Publishing, 2013) «there was a big bang and the number of disciplines rose to 8,000 in 2012. Fragmentation was a wrong decision» so they have to invent new teaching methods.

For Edgar Morin, specialization guides the progress of knowledge but also guides the fragmentation of knowledge that must remain united. « The disjunction between disciplines prevents the connections and complexity of the whole human being. Therefore, one must replace the thought that reduces with the thought that distinguishes and unifies. It is not abandoning the knowledge of the parts for the knowledge of the whole, nor the analysis for the synthesis: we just have to put them together. We need to work towards a reform that unifies specialized knowledge and reunifies the parts into the whole by establishing a relationship between the local and the global and vice versa» (Morin E. *Les sept saviors nécessaires à l'éducation du futur*. Unesco,1999).

«A discipline is a form of organizational category, which introduces division and also specialization and even a certain degree of autonomy into the field of knowledge. The disciplines have been fertile in the history of science. In fact, they remove the veil, extract or construct a not irrelevant object. But they still remain something that has been extracted from a context or generated *de novo*. This needs to be changed and give the specialization an overview». (Morin E. *La Tête bien faite. Repenser la réforme, réformer la pensée*, Seuil, 1999).

Science needs philosophy

Recently Lucie Laplane and a group of extraordinary humanists and scientists explained “the way and the how” philosophy can have an important and fertile impact on science. “There is a need to reinvigorate science at all levels, the one that gives us back the benefits of close ties with philosophy” (2).

Observing thousands of trees without seeing the forest

Lucia Laplane and her co-authors have illustrious predecessors. Don Howard wrote in Physics “Now many people—even professional scientists—look to me like people who have seen thousands of trees but never seen a forest. Knowledge of a historical and philosophical background confers a form of independence from the prejudices of his generation from which many scientists suffer. The independence created by a philosophical vision—in my opinion—is the mark of distinction between a mere craftsman or specialist and a true seeker of truth” (3).

Conclusion

Charles Snow the physicist, who became a bureaucrat, failed to grasp the change that was in the air. He did not even understand the value of the contribution of the scientist-philosopher Heisenberg., We are luckier and have been able to

understand «that the clash between the idea of an irreversible time directed towards the future, and that of the timeless time of physics, the clash between dynamics and entropy has dug a deep furrow within science, he alienated science from philosophy and was one of those responsible for the emergence of the two cultures». Today «physics no longer denies time. nor its direction”. The clash between the time of the physicist and the time of consciousness no longer exists and must be overcome to compose the typical opposition and one of the most embarrassing situations of our culture» (Gembillo G, *Benedetto Croce*, Rubbettino, 2006).

Note

«Everything is history, nothing but history» is an elaboration by Benedetto Croce in *Storia come pensiero ed azione*, *History as thought and as action* (1938), Bibliopolis 2002, p. 259.

Table. Scientist-philosophers (Gembillo G, *Da Einstein a Mandelbrot*, Le Lettere, 2009; Gembillo G, Anselmo A. *Filosofia della complessità*, 2013; Capra F, Luisi PL, *Vita e natura*, Aboca, 2014)

Henri Poincaré	1854-1912
Ernst Mach	1838-1916
Christian von Ehrenfels	1859-1954
Max Planck	1858-1947
Alan Turing	1912-1954
Albert Einstein	1879-1955
John von Neuman	1903-1957
Wolfgang Pauli	1900-1958
Niels Bohr	1885-1962
Pascual Jordan	1902-1960
Erwin Schrödinger	1887-1961
Norbert Wiener	1894-1964
Max Born	1882-1970
Ludwig von Bertalanffy	1901-1972
Werner Karl Heisenberg	1901-1976
Gregory Batheson	1904-1980
Paul Dirac	1902-1984
Louis De Broglie	1892-1987
Francisco Varela	1946-2001
Ilya Prigogine	1917-2003
Benoît Mandelbrot	1924-2010
Lynn Margulis	1938-2011
Murray Gell-Mann	1929-2019
Edward Osborne Wilson	1929-2021
Humberto Maturana	1928-2021
James Lovelock	1912-2022
Edgar Morin	born 1921
Gerald Holton	born 1922



2. Laplane L, Mantovani P, Adolphs R, Chang H, Mantovani A et al. *Opinion: Why science needs philosophy*. Proc Natl Acad Sci U S A. 2019; 116(10): 3948–3952. doi: 10.1073/pnas.1900357116

3. Howard D. *Albert Einstein as a Philosopher of Science*. Physics Today 2005; 58(12), 34 <https://doi.org/10.1063/1.2169442>



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The Philosophy of Contemporary Scientists

Introduction

The history of science, in the ways and forms that characterized it during the nineteenth century, has undergone such radical changes at all levels as to impose a rethinking of the philosophical framework within which it took place in previous centuries. For this reason, the thought of contemporary scientists has been characterized by a conscious return to philosophical reflection, considered an indispensable foundation for new theoretical models. This renewed awareness was initiated by two great thinkers, Ernst Mach (1) and Henri Poincaré (2), who had the merit of questioning the dogmas on which classical scientists had built their theories. In fact, Mach, treasuring the suggestions received from thermodynamics, biology, geology and electromagnetism, forcefully proclaimed that Galilean-Newtonian mechanics, far from being an objective description of Nature, is nothing more than an extremely simplified model of it, useful on a practical-operational level. Poincaré, for his part, reflecting on the geometries elaborated by Gauss, Bolyai, Riemann and Lobachevskij, highlighted that Euclidean geometry, far from being the internal structure of Nature, as Galileo and Kepler imagined, is one of the possible ways to measure it from the exterior (3). To this was added the irruption of the Theory of Relativity with which Einstein demonstrated, in consonance with Mach and Poincaré, that the solar system elaborated by Newton was neither objective nor definitive, but required, due to some inconsistencies, a radical rethinking which it has led to a scientific and philosophical revolution, previously unthinkable and unpredictable. Finally, shifting attention from the immensely large to the infinitely small, the founders of quantum physics, from Planck to Heisenberg, realized that the immensely small was not understandable within the framework of classical physics. At this level, in fact, the infinitesimal reality sometimes reveals itself as a material particle and sometimes as an immaterial energy, thus creating a dualism that cannot be solved experimentally. It was

then realized that the consequent dilemma required, even at this level, a philosophical reworking not only of the concept of Reality, but also of the relationship between the observer and the observed object.

The wave-particle dilemma

This need materialized when Planck, in December 1900, continuing Boltzmann's investigations on the propagation of heat, hypothesized that in certain phenomena light does not have a "wave" but a material aspect. This hypothesis was confirmed five years later by Einstein which helped fuel what was called the "wave-particle dilemma". The related discussions immediately turned out to be very heated and philosophical reflection on the foundations of physics consciously became an essential requirement for all the protagonists who, for the occasion, formed, in fact, the new "class" of "theoretical physicists" (4).

The advent of Werner Heisenberg

A first turning point, unexpected and devastating, which conditioned the most important scientific debates for a long time, occurred in 1927 when the twenty-six-year-old German physicist Werner Heisenberg demonstrated that in every experiment conducted at the microscopic level the observer inevitably disturbs the observed object. He demonstrated that it is not possible to observe an elementary particle "objectively" without altering either its position or its speed. In short, he demonstrated that in every experiment a "relationship of uncertainty" is established between the observer and the observed object. His demonstration was so shocking that it led to declare, in reference to what is known as the "uncertainty principle", that "its discovery marked the darkest day in the history of classical physics" (5). Starting from this statement, Heisenberg extended the relationship to the general relationship between Man and Nature, emphasizing that every time we observe Nature, we do not observe it in itself, because in fact we

1. Mach E., *La meccanica esposta nel suo sviluppo storico critico*, Boringhieri, Torino 1992.

2. Poincaré H. (1989), *La scienza e l'ipotesi*, Dedalo, Bari.

3. Gembillo G. *Le polilogiche della complessità*. Firenze, Le Lettere, 2008.

4. Gembillo G. *Werner Heisenberg. La filosofia di un fisico*. Napoli, Giannini, 1987.

5. Rifkin J – Howard T. (1985), *Entropia*, Mondadori, Milano.

see the result of the relationship that man has established with it, constantly changing it. Which led him to state that if it is true that Nature existed before man, it is equally true that the “science of Nature” is an entirely human product (6). Starting from these considerations, Heisenberg elaborated a concept of Reality with which he underlined that in our relationship with Nature we do not “discover” its alleged objective order but we elaborate models that lead to a progressive “ordering” of its image which goes from the lowest level, the physical one, to the highest, purely ideal (7,8).

On the same “wavelength”, again in 1927, Niels Bohr declared, enunciating the “principle of complementarity”, that the two models of Reality at the origin of the “wave-particle dilemma” were the result of our way of “putting questions” to Nature. Thus, he established the insolvability of the dilemma and anticipated what Einstein would also admit ten years later by writing that “scientific theories are free inventions of the human intellect (9,10).

Undermining the concept of “eternity” of the laws of Nature

While the founders of quantum physics were wrapped up in the dilemma relating to the consistency of infinitesimal Reality, a new point of view emerged from the field of chemistry which contributed to questioning the methodological centrality of physics. It was initiated by Lars Onsager who in 1929 pointed out that chemical processes are not characterized by the linear cause-effect relationship but by the circular one of “reciprocity”, in the sense that when two elements enter into a relationship, they change each other, effectively establishing a “reciprocal relationship”. Starting from this observation, Ilya Prigogine made the most profound change in the sciences of the twentieth century: he inserted, in a “structural” way, temporality and historicity in the sciences, definitively undermining the concept of “eternity” of the laws of Nature, until then considered invariant, rigorous, ontologically deterministic.

The new alliance between man and nature

Prigogine achieved this result by rethinking the meaning and role of the “Second Law of Thermodynamics”. In fact, instead of following the traditional interpretation of it which moved,

historically and theoretically, from the hypothesis of the “ideal cycle of Carnot” and which, through Clausius and Boltzmann had led to forcibly pigeonholing this principle within the sphere of classical mechanics - as , still towards the end of the 1930's both Fermi (11) and Schrödinger (12) reaffirmed with satisfaction - he started from the reflections that Fourier had already expressed starting from 1807. Developing them, he understood that Nature does not correspond at all to the mechanism outlined by classical physicists, but which is characterized by a continuous change over time, for which every existing thing is a “dissipative structure” which is born, grows and dies, and enters a process within which a transition from chaos takes place to a temporary organization, which after a certain time returns to a chaotic state, to provide, in turn, material for a new organization. In this horizon of meaning, the relationship between man and Nature creates an alliance experienced in practice and recognized on a theoretical level (13). On this basis Prigogine has elaborated a wholly original theoretical vision in the scientific field, for which, as Benedetto Croce (14) said, “Reality is history and nothing but history”. Along the same lines, Lovelock has come to say that planet Earth resembles a mega living organism within which everything is closely connected in the same way as the particular organs of every living being are connected (15).

In this way, the path that led to the understanding of Nature no longer as an entity complete once and for all, but as a Whole in continuous evolution, by internal “dialectical” thrust, as Hegel had brilliantly anticipated (16). In short, historicist philosophy took over from mechanistic philosophy; the closed universe of classical science, which even Einstein endorsed, has been replaced by the expanding universe. Correspondingly, even the language assigned to describe Nature and identified with abstract arithmetical logic became concrete thanks to Mandelbrot (17), who understood that the best way to describe Nature consists in the intertwined use of rational reasoning and observation sensible that shows that the shapes of concrete objects have little to do with the rectification we have made of them. In this way, sensitive observation becomes an integral part of intellectual deduction, forming an indispensable link for the “measurement” of

11. Fermi E. (1972), *Termodinamica*, Bollati Boringhieri, Torino.

12. Schrödinger E. (2012), *La situazione attuale nella meccanica quantistica (1935)*, Sicania, Messina.

13. Prigogine I, Stengers I. *La Nouvelle Alliance. Metamorphose de la sciencenuova*. Paris, Gallimard, 1983.

14. Croce B. *La storia come pensiero e come azione*, Napoli, Bibliopolis, 2002.

15. Lovelock J. (1996), *Gaia. Nuove idee sull'ecologia*, Bollati Boringhieri, Torino.

16. Hegel G. W. F. (1995), *Fenomenologia dello spirito*, La Nuova Italia, Firenze

17. Mandelbrot B. (1987), *Gli oggetti frattali. Forma caso e dimensione*, Einaudi, Torino.

6. Heisenberg W. (1985), *Natura e fisica moderna*, Garzanti, Milano.

7. Heisenberg W. (2020), *Ordinamento della realtà*, Armando Siciliano, Messina.

8. Gembillo G. *Da Einstein a Mandelbrot*. Firenze, Le Lettere, 2009.

9. Bohr N. (1961), *Teoria dell'atomo e conoscenza umana*, Boringhieri, Torino.

10. Einstein A. – Infeld L. (2009), *L'evoluzione della fisica*, Bollati Boringhieri, Torino.

“real objects”. In short, only “rational” geometries are relegated to measuring the artifacts built by the Subject on their model.

The advent of Maturana and Varela

While all this happened to the object to be known, which from eternal became historical; that is, while the historicization of the Nature object was gradually emerging, at the same time the historicization of the knowing Intellect complemented it. In fact, Maturana and Varela (18) understood that each brain develops its potential in the direction of the cognitive efforts it makes. Thus, the Cartesian intellect, identical in all human beings, and the slightly more articulated but equally universal and static one of Kant, enter a crisis. And, with all due respect to those theorists who persist in identifying the brain with an artifact such as the electronic calculator; of those who believe that knowing simply means computing and calculating; of those who outline a “man only quantity”, to paraphrase Musil, we have understood that our brain is not a “black box”, nor a foreign body that would have completely different characteristics compared to the organism of which it is an integral part. We have also understood that thanks to the cognitive efforts of our brain we self-form as beings linked in “structural coupling” with the surrounding environment with which we interact in mutual and circular interdependence.

On line with them, Damasio understood that the brain does not “contain” only rational and abstract activities, but also our emotional and sensory impulses; he understood that reflections and emotions coexist and actively coexist (19).

What exists is nothing other than “Being in the Making”

Even at this level, therefore, the mechanistic philosophical vision, even if stubbornly resistant at various levels, leaves ever wider spaces for that vision which, as Prigogine said, has led more and more scientists to «stop denying what everyone knows», i.e. that what exists is nothing other than «Being in the Making», subject to the irreversible flow of time.

All this today is referred to as the transition from the reductionism of classical science to the historicity and complexity of contemporary sciences.



18. Maturana H. e Varela F. (1985), *Autopoiesi e cognizione. La realizzazione del vivente*, Marsilio, Venezia.

19. Damasio A. *Emozione e coscienza*. Milano, Adelphi, 2000.



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Pasteur and the Academy of Medicine

In 2022 France celebrated the bicentenary of the birth of Louis Pasteur (December 27, 1822 in Dole, French Jura). This paper will not retrace his entire life and all his discoveries, but only his active participation in the weekly meetings of the French National Academy of Medicine. The presentations and discussions in which he took part show us how he exposed the results of his experiments and defended their relevance to often critical and unconvinced listeners (1). He was elected to the Academy in 1873 at the age of 51 when he first applied and in the first round as an associate free member. Indeed, Pasteur was a chemist and not a physician, but the rules of the Academy reserved seats for all those concerned with human health problems, pharmacists, veterinarians and free members. As soon as he was elected, he was regularly present at the Tuesday sessions of the Academy until 1888, when health problems prevented him from attending (2). The consultation of the Bulletin of the Academy, which relates his works, establishes that he intervened as author of communications 41 times and as discussant 34 times. The subjects of his lectures were numerous, including the composition of urine, cotton dressings, the theory of microbes, the new and effective treatments for anthrax, fowl cholera, hog red mullet and, finally, rabies (3). His other discoveries, to which he made episodic references, date from a period prior to his election and had been presented at the Academy of Sciences to which he was elected firstly. His work on the medical properties of quinidine is the first mentioned in the Academy bulletin on April 12, 1853, when he was 31-years old. One may wonder why Pasteur was an assiduous communicator at the Academy while he was overwhelmed with work in his laboratory at the *Ecole Normale Supérieure* of which he had been a student after having been accepted in the first rank of the science competition, then the administrator in 1857 and where he had created a laboratory of biological chemistry in 1864 (Fig.1). Furthermore, he was often outside Paris, in different places where his experiments on farm animals were carried out. These included Arbois (Jura), where he had his house and also abroad at scientific congresses

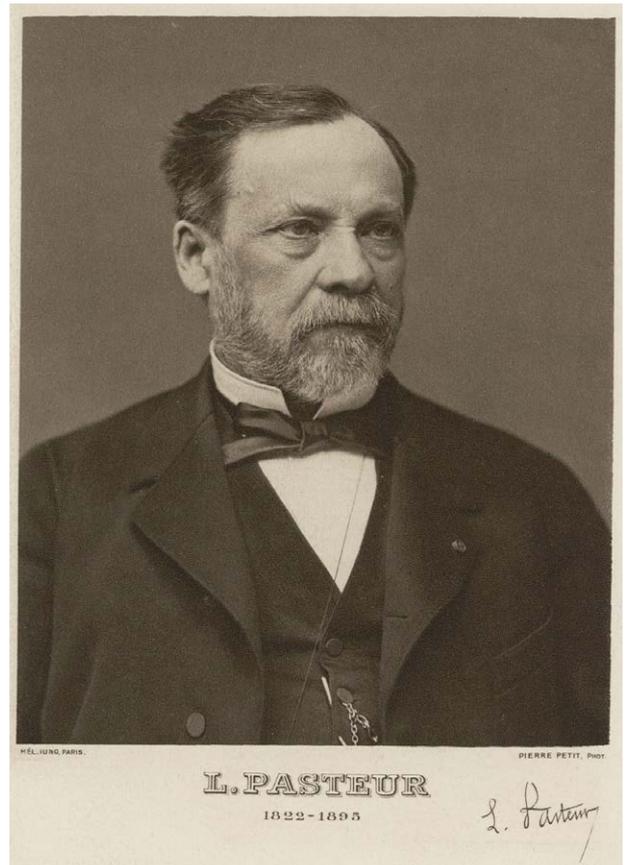


Fig. 1
Rotogravure portrait of Louis Pasteur with his signature. Library of the National Academy of Medicine, Ms 1200 (2071) n39x0131

or called to solve animal health problems (4). The reason for his assiduous attendance at the Academy was that he considered it the ideal place to meet well-known personalities capable of understanding him and discussing his research results.

Here are some examples of the heated discussions that Pasteur led at the Academy:

1- Fowl cholera

Pasteur had worked for several years on fowl cholera and showed it to be a contagious disease due to a bacterium that was denominated later *Pasteurella multocida*. It is totally different from human cholera

4. Debré P. Une journée particulière du Professeur Pasteur. Flammarion. Paris. 2022

1. Debré P. Louis Pasteur. Coll. «Champs». Flammarion. Paris. 2010.
2. Pasteur Vallery-Radot L. Pasteur inconnu. Flammarion. Paris.1954
3. Van Wijland J. Bicentenaire de la naissance de Louis Pasteur. En ligne dans <https://bibliotheque.academie-medecine.fr/louis-pasteur>

due to *Vibrio cholerae*. In 1880, an assistant of Pasteur forgot to inject cholera germs taken from sick chickens into healthy animals to evaluate their contagiousness. He did so on his return with samples that were several weeks old. The hens were temporarily affected, but they recovered. Pasteur concluded that the germs responsible for cholera were always present, but had been attenuated by exposure to the air oxygen. To prove this, he inoculated the same hens with fresh germs, and they survived. Another set of “non-immunized” hens died after injection of fresh germs. This led to the conclusion that the first dose of attenuated germs had protected the hens. This work had a huge impact and paved the way for mass vaccination. On March 19, 1878, he presented, at the Academy, his first works on the disease stating that it was due to a transmissible bacterium. His conclusions were rejected by a veterinarian, Gabriel Colin, to whom he replied: “I denounce you as an example of medical reasoning worthy of a Moliere comedy making fun of the medical spirit of his time. You attribute this disease to spontaneous generation. If by misfortune, reasonings of this order were often produced before this assembly, they would make our Academy an object of laughter for the medical opinion of Europe”.

2- Ovine anthrax

Anthrax decimated herds and sometimes humans. In 1877 Pasteur, whose reputation was well established, was asked to study this disease. He encountered strong opposition, again from Professor Colin, who claimed that hens were not sensitive to anthrax because their high temperature protected them. Pasteur replied by bringing before the academicians on March 19,

1878, a cage containing three hens. One of them inoculated and cooled down died of anthrax 29 hours after inoculation whereas another one inoculated but not cooled down was not affected. Colin redid the experiments and asked for a commission. The hens were examined and the presence of the bacillus in the cooled down hens noted under the microscope. Pasteur savored his victory, and ironically attacked his opponent by these words “Mr. Colin was wrong. His first mistake was not to ask me about the cause of his failure when he tried to provoke anthrax in hens by cooling them down; his right to control is absolute, but his duty is also perhaps not to conclude before learning about the work of those he claims to contradict.” If chicken anthrax remains anecdotal, it reinforced Pasteur’s reputation. In fact, the problem concerned, essentially, sheep. Pasteur was convinced that the spores of bacilli could go anywhere, and thus contaminate the soil. This was all the more plausible since he learnt that dead animals were buried where they died. He showed that animals fed with hay devoid of sharp plants were protected whereas those eating thistles and other sharp leaves were infested because the germs penetrate blood through the wounds made by the food.

3- Rabies

In 1880, Pasteur decided to apply to a human disease the method of germ attenuation which had enabled him to treat successfully animal diseases. He chose rabies because it affected not only humans, but also animals on which he could experiment, but he did not succeed in isolating the responsible germ due to the



Fig. 2

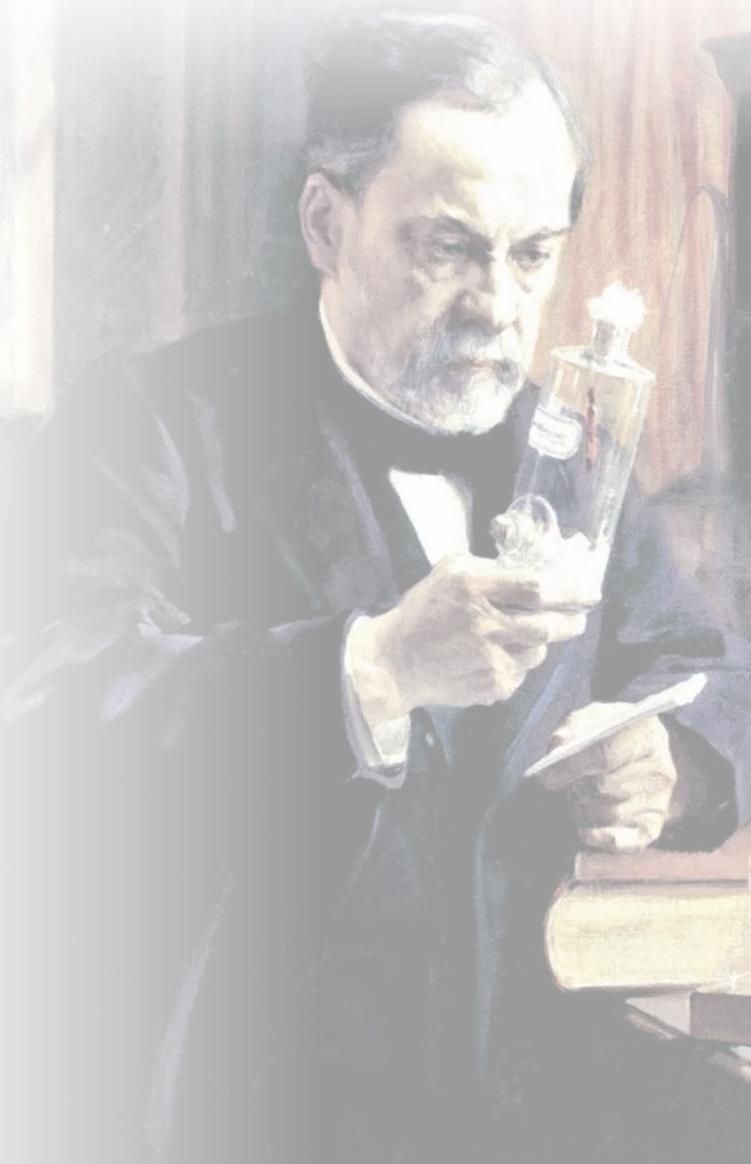
Photo of children bitten by a rabid dog and vaccinated around Louis Pasteur. One of them (second left) still has bandages on his face where he was bitten. Library of the National Academy of Medicine, Ms 1200 (2071) n39x0131

fact that it is a virus (5). He first demonstrated that the disease was contagious in dogs by inoculating into their brains a sample of brain from a rabid dog. He did the same in rabbits and developed a vaccine with attenuated virulence by suspending sections of spinal cord from infected rabbits in flasks to dry in a moisture-free atmosphere. Injected in rabid dogs that had been recently infected, this prevented the dogs from developing rabies. Despite the success in dogs, Pasteur feared testing the vaccine on humans, but the results of his experiments started to be known. On July 6, 1885 a nine-year old boy from Alsace, who had been bitten by a rabid dog, was brought to him. Pasteur asked a French pediatrician to inoculate the child several times and it was a success. The boy, Joseph Meister did not develop rabies. A second patient, Jean Baptiste Jupille, a fifteen-year-old boy, also bitten by a rabid dog, was treated with success. The news went around the world and subjects that had been bitten by dogs (with sometimes doubts as to whether or not they were rabid) resonated around Paris and successes were confirmed (Fig. 2 - previous page). In 1886, 2682 people from France and abroad were treated at the laboratory of Rue d'Ulm, with a 1.34% mortality. Astonishingly, not everybody was convinced at the Academy. In particular Michel Peter cited some deaths of patients that he attributed not to the "street rabies" but to the "vaccine rabies". He put forward the case of Jules Rouyer, a 12-year-old, who died. His brain bulb was collected at autopsy and inoculated to rabbits. It gave them rabies with member paralysis frequent in animals, but not in humans. For Peter, Pasteur injected rabies to unharmed patients and was a murderer who had to be summoned before a court. For Pasteur the deceased patients had been vaccinated too late or had multiple severe wounds, that were often facial, i.e., close to the brain. Here was the answer of Pasteur on April 27, 1886: "Apart from the five Russians bitten by wolves and one Russian bitten by a dog, for whom the incubation period was very short, only one French child died in spite of the treatment, which is to be compared with the 950 patients who were cured".

The repercussions around the world of this discovery were considerable as shown by the following events. First, there was unanimous agreement to help Pasteur and his students to continue their work by launching a public subscription to build an institute called the Pasteur Institute for research on infectious diseases, the development of new vaccines and the training of future researchers. Many foreign countries contributed, including especially Russia, the Ottoman Empire and the United States. Then came Pasteur's jubilee on December 27, 1892 -- his 70th birthday. The ceremony took place at the Sorbonne in the presence of the President of the Republic Sadi Carnot. The great Scottish surgeon, Joseph Lister, embraced Pasteur and praised the man who urged surgeons to introduce asepsis in the operating room. Pasteur answered: "Have the cult of the critical

spirit. Without it everything is null and void. You have to spend years fighting yourself, trying to ruin your own experiences. But when, after so many years of struggle, you finally reach certainty, you experience one of the greatest joys of life". Pasteur, already ill, died on September 28, 1895 in Marnes-la-Coquette close to Paris. Finally, one can admire the progress in the treatment of infectious diseases that came out of the Pasteur Institute in Paris and in those built elsewhere that bear his name. Let us mention some of them: serotherapy with Emile Roux, anti-tetanus and anti-diphtheria vaccinations with Gaston Ramon, BCG with Albert Calmette and Camille Guérin, the discovery of the plague bacillus with Alexandre Yersin, the transmission of typhus bacillus by lice with Charles Nicolle, the AIDS virus with Luc Montagnier and Françoise Barré-Senoussi, without forgetting the discovery of messenger RNA by François Jacob, Jacques Monod and André Lwoff.

Pasteur teaches us that scientific reasoning based on experimental work is the only one capable of making us progress and that those who deviate from it must be considered as impostors.





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Creativity of Aged Composers, Soloists and Conductors

Goffredo Petrassi (1904-2003)

The Longevity of a Witness of His Time

Art as an ethical commitment: Giuseppe Verdi's belief. Another great Italian composer in the middle of 1900's took up this conception, with very different results because with him we have entered the heart of contemporary musical language, of its complexity and difficulty, which have often become a provocation and scandal for the audience. We are talking about Goffredo Petrassi, born in 1904 in Zagarolo, in the province of Rome, and died in the capital in 2003 on the threshold of 99 years. Perhaps his name is not as universally known as Verdi's, but in today's Western music world he is already considered a great contemporary classicist.



Goffredo Petrassi

The daily work on the form carried out for over 70 years, became, more and more, especially in the last phase, a stronghold against the looming threat of nihilism. In Petrassi's vast orchestral chamber, vocal, theatrical production, the formal magisterium, has always had the value of a moral witness too. And it is no coincidence that he was also one of the greatest composition teachers of the twentieth century, thanks to his empirical, anti-dogmatic, maieutic method: a school of rigor and freedom at the same time, like that of a great master of a Renaissance art workshop. (Among his most illustrious students there was also the most famous Italian composer in the world today, Ennio Morricone - another great long-lived - who studied with him at the Roman Conservatory of Santa Cecilia in the 1950's. From this fruitful training Morricone learned that infallible craft that he poured into more than 50 years of great musical suggestions for cinema).

The last son of a modest family of small farmers in the Roman countryside, Goffredo made his debut with the great symphonic-choral style of *Psalm IX for choir and orchestra* (1934-36) and the *Magnificat* (1939-40), overflowing with a vehement emphasis (which Gianandrea Gavazzeni defined 'Roman Baroque') (1) and a celebratory eloquence typical of the Italian 'Novecentismo', not entirely alien to certain rhetorical enthusiasms of fascism.

The first major turning point in the Petrassian path was represented by the *Coro di morti* ('Chorus of the Dead'), a dramatic madrigal for male choir, brass, 5 double basses, 3 pianos and percussions; a piece conceived between 1940 and 1941 on a text taken from the *Dialogo di Federico Ruysch e delle sue mummie* ('Dialogue between Frederick Ruysch and his mummies') by Leopardi. Leopardi's great meditation on death as the only final certainty in the face of the mysterious pain of existence, with its load of metaphysical pessimism, revealed Petrassi's new ethical and political awareness in the face of the historical and spiritual catastrophe of the World conflict; Leopardi's collapse of human illusions foreshadowed here the collapse of illusions and, above all, of the affirmative rhetoric of the fascist regime. Here the Roman musician freed himself

1. Gavazzeni G. *Quaderno del musicista*; Bergamo: Stamperia Conti; 1952, p. 101

Petrassi went through the entire twentieth century, all its dramas and all ethical and aesthetic crises that mark the bewilderment of humanity today, and he did so with the humility, wisdom and age-old temperament of *homo faber*: one who tirelessly continued to build - after every war, every revolt, every disillusion - strong and coherent creative structures.

from the neo-Baroque grandiloquence and adopted a new narrative style, moved, adhering to reality, in accordance with the name of 'dramatic madrigal' which evocatively renewed Monteverdi's lesson (2).

Starting from the formidable constructive strength of this Choir, which is among the greatest masterpieces of European music during the war years, Petrassi never again succumbed to any rhetorical temptation, and always remained faithful to a long, coherent, anti-dogmatic path of truth and freedom: we find the essential trajectory of this path in the series of the Eight Concerts for Orchestra. These pieces (apart from the still neo-classical climate of the **Concerto No. 1** of 1934, starting from the **Concerto No. 2** of 1951 and up to the **Concerto No. 8** completed in 1972, were first of all moved towards a very personal application of dodecaphony, that violated the rigorous mathematical rules of the method for a more urgent need for free melodic expansion. The instrumental texture has gradually become more and more rarefied, concentrated, with a rational lucidity which was the musical correlate of "a civil scepticism that seems painfully to mask contemporary disillusion through an exercise of the highest style" (3).

This is how were born the masterpieces of the so-called 'third style', the late creative manner of Petrassi who, like other great, long-lived artists of the 20th century, crossed the horizon of the avant-gardes and intertwined past and future in a luminous clearing of creative autonomy: the **Concerto No. 7** (1964-65), and then the **Concerto No. 8** (1972), created for the Chicago Symphony Orchestra, a piece that the composer and poet Giuliano Zosi (a pupil of Petrassi) defined as an "exploding, enthusiastic, youthful testimony of innovation, a lesson in fresh assimilation of the most advanced points of contemporary writing". In the last four bars of this Concerto the timpani reproduce the famous beats that open the Scherzo of Beethoven's Ninth Symphony: it is as if with this peremptory closure the musician had wanted to redeem the alienation of modernity with a last word of heroic hope. ("Hope is in the work" we could say with Vincenzo Cardarelli, an Italian poet of the twentieth century that Petrassi certainly liked very much) (4).

Another significant composition of his maturity is **Estri** ('Flairs') for 15 interpreters (1967), a piece inspired by the paintings of Rosetta Acerbi (1933-2019), Petrassi's wife, considered an epigone of

the great Venetian painting, "from the Byzantine iridescence to the magic of Tintoretto and Veronese"; the story of Rosetta and Goffredo was that of a great artistic couple. In fact, in **Estri** the composer seems to correspond to the art of his partner: concentration of style and writing is accompanied by sound colors obtained through the thickening and rarefaction of the timbres of the performers in action, each with his own musical line (apparently) independent from the others.

In many great artists at the height of their creative longevity we find a metaphysical light, as in **Laudes Creaturarum** ('Canticle of Creatures'), 'Franciscan obolus' for speaker and 6 performers, composed by Petrassi in 1982. The Canticle written by Saint Francis of Assisi, one of the founding monuments of Italian literature, is not sung but declaimed by a reciting voice surrounded by the vivid solo and concerted incursions of the instruments: here the last act is for the bare word, followed by silence, that silence in which the octogenarian artist seems to have pointed out the last ineffable - creative, intellectual, existential - truth. But even from this horizon Petrassi was able to find again the simple happiness of singing, as in the delightful **Romanzetta for flute and piano** (1980) or in the **Duet for violin and viola** (1985) (5), small masterpieces of sound immersion in a form of absolute magisterium: complexity in simplicity, the destination of freedom of a long-lasting journey of creative life.



Goffredo Petrassi with his wife, Rosetta Acerbi



2. Petrassi G. *Coro di morti*; F. La Vecchia conductor / Orchestra Sinfonica di Roma / Coro lirico sinfonico romano / S. Cucci choir master (Live recording)

https://www.youtube.com/watch?v=MAkqMv_wfm0
(accessed December 22, 2022)

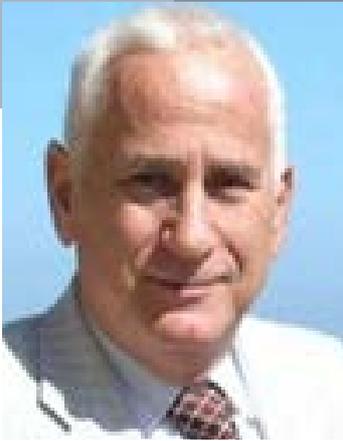
3. Bortolotto M. *Il cammino di G. Petrassi* in Quaderni della Rassegna Musicale n. 1; Turin: Einaudi; 1964

4. Petrassi G. *Ottavo Concerto per orchestra*; BBC Symphony Orchestra / Z. Pesko conductor

<https://www.youtube.com/watch?v=6of0KsACcCE>
(accessed December 22, 2022)

5. Petrassi G. *Duetto per violino e viola*; A. Salvatore violin / A. Vismara viola

<https://www.youtube.com/watch?v=KblyyxU0s4s>
(accessed December 22, 2022)



Athanasios Diamandopoulos

Vice-president, Louros Foundation, Editor in Chief of the Deltos Journal for the History of Medicine, Member of the EAPE's Art and Culture Committee

Email: 1459395@gmail.com

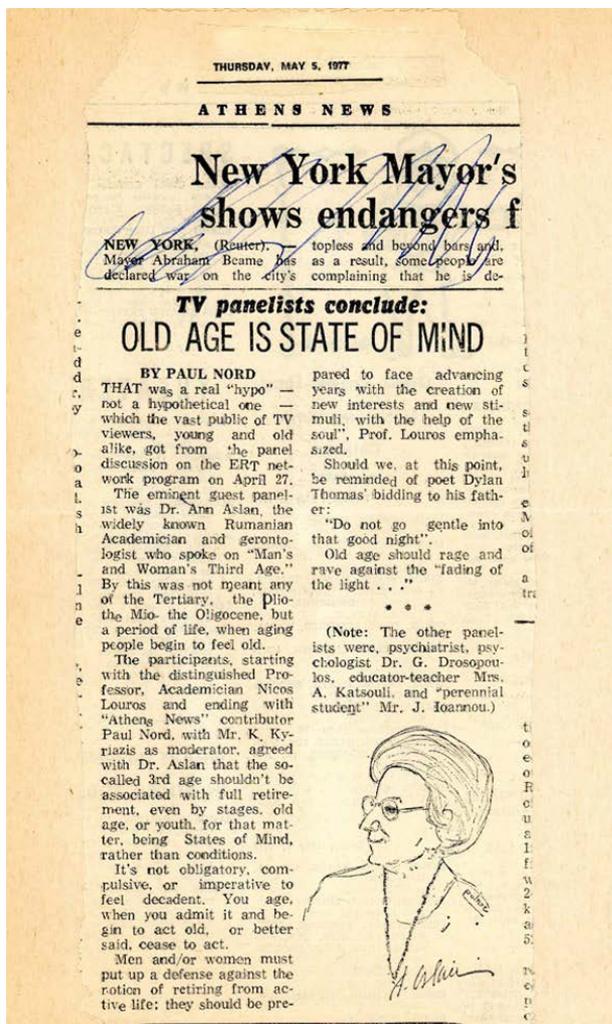
Three Octogenarians Discussed Half a Century Ago why They Should not be Considered as Old.

Now a Person of the Same Age Comments on their Views.

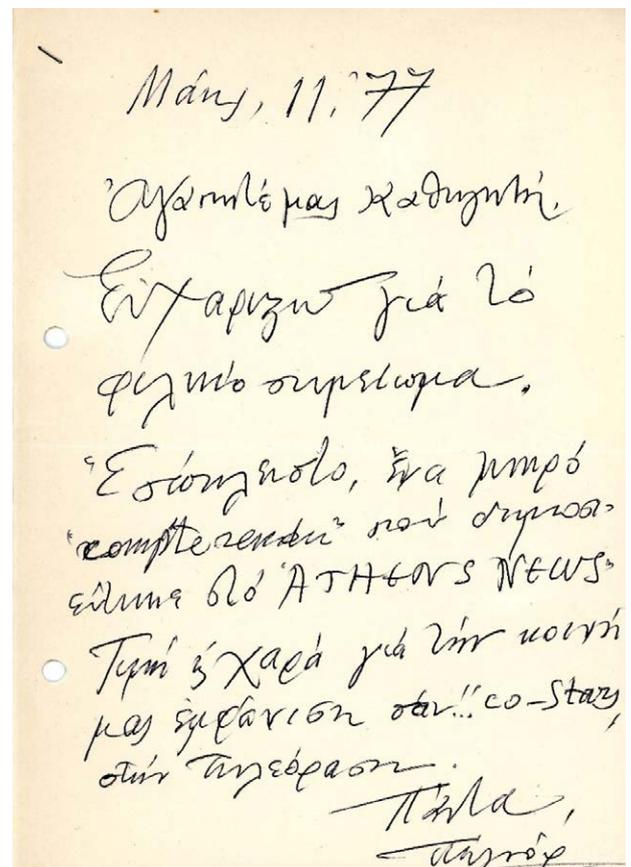
In a recent effort to digitalise the archives of the late Professor Nicolaos Louros, housed in the eponymous Foundation, I discovered an extract from the Athens News, Greece's oldest English-language newspaper, which was founded in 1952 and closed in 2012. The extract, dated 5th May 1977 (ill.1L) may be of interest to EAPE members. It is a summary of a panel discussion moderated by journalist Paul Nord (1899-1981), in which Professors N. Louros (1898-1986) and Ana Aslan (1897-1988) shared their thoughts on aging and active minds. Despite their advanced ages (78, 79, and 80 respectively), all three panelists agreed that they did not feel old due to their continued

mental engagement, an opinion nourished by the EAPE. A handwritten note from Nord to Louros, found in archives (ill. 1R), expresses his gratitude for Louros' approach to the event. It is worth mentioning that all three panelists passed away within a decade of the discussion, with Nord passing away four years later, Louros after nine years, and Aslan after eleven. The date of death of this article's author is still unknown.

Ana Aslan was born to Rumanian parents with her father, Margarit, hailing from a family renowned for their contributions to science and literature. Known for his sense of elegance and irony, Margarit spent



Ill. 1L: The newspaper clipping



Ill. 1R - The thank-you note

his evenings in the company of intellectuals, poets, artists, and musicians, after concluding his daily business dealings in the grain trade. Following his death, Ana faced poverty, but through her hard work



Ana Aslan

and determination, she gained international recognition for her pioneering work in the field of gerontology. In 1903, Élie Metchnikoff coined the terms gerontology and thanatology (the study of death and the losses arising from it) as necessary branches of modern science. But

Ana elaborated on it and established the world's first Institute of Geriatrics. Utilising her own formulae for products promoted as anti-aging supplements, such as Gerovital and Aslavital, her clients included several prominent personalities, such as Mao Zedong, Charles de Gaulle, Salvador Dali, Sir Winston Churchill, Charlie Chaplin, Marlene Dietrich, Greta Garbo, Konrad Adenauer, John F. Kennedy and the Romanian presidential couple Elena and Nicolae Ceausescu (1). She received many awards and distinctions such as Commander of the Order "Meritor Della Republica" (1969), Commemorative Gold Medal, Cross of Merit (1971), Cavalier de la Nouvelle Europe, Prize Oscar (1973), Knight of the Order "Les palmes Academiques" (1974), Commander of the Order "De Orange Nassau" (1975), L'Ordre du Merite (1976), Dag Hamarskjoeld International Prize (1977), Dama di Collare Del Santo Graal (1978), Honorary Foreign Citizen and Honorary Professor of Sciences, Manila, Philippines (1978), Officer of the Order "Merito Della

Republica Italiana" (1979) and the "Leonard Bernand" International Prize and Medal (1982) (2).

A postage stamp with her portrait was circulated in Rumania in 2016 (Ill. 3).



Ill. 3

Ana Aslan on a 2016 Romanian stamp

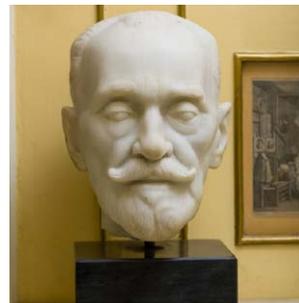
Nicolaos Louros was born to Konstantin Louros, a well-known Professor of Gynaecology, politician, and member of Athens' high society, and Euphrosyni Veropoulou. Nicolaos followed in his father's footsteps and also became a Professor of Gynaecology. He became a Member of the Athens Academy, and was a poet, philosopher, politician and Physician to the Royal Family. Along with his father, he attended the births of numerous royalties, including four queens and numerous princesses from Greece, Denmark, Romania, Prussia, and Spain. Nicolaos received his medical education from esteemed institutions in Vienna, Munich, and Berlin, where he began his academic journey. In 1935, he was



Nicolaos Louros

appointed as Professor of Gynaecology and Obstetrics at the Athens National University and retired from the post in 1968. During his long service, he made significant contributions to the advancement of gynaecology (3) in Greece, publishing numerous articles and

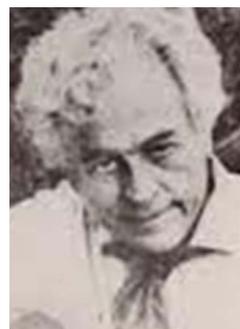
twenty books, as well as being active in charitable and educational initiatives (4). Upon his death his and his wife's (Ionna) estate was bequeathed to the Louros Foundation for the History of Medicine. The public respect and appreciation for the Louros family was further demonstrated by the creation of busts of both father (ill. 4L) and son (ill. 4R), which were sculpted by renowned Greek artists to be publicly displayed.



Ill. 4L: Marble bust of Konstantin Louros housed in the entrance hall of the Louros Foundation. Replica of a real size bronze one erected at the village of Arahova in Southwest Greece, ancestral home of the Louros Family.



Ill. 4R: Bronze bust of Nicolaos Louros by the sculptor Giannis Pappas in 1963 for the Alexandra Maternity Hospital.



Paul Nord

Paul Nord was the artistic pseudonym of Nicos Nicolaidis who was born in Athens. In 1924 he received a Law Degree from the University of Athens but worked as a lawyer only for two years. He turned to journalism, serving as a playwright, composer of satirical poems and social critic. He lived for many years in the USA and Sweden and married Alikei (Ill.5L), a very popular actress in the post-war period who was the daughter of the famous actress Kyveli, later wife of George Papandreou, the Prime Minister of Greece (5) (Ill.5R).

3. Letter Nixon to Louros, Foundation History of Medicine N. Louros, Louros Archives, Box 17, Folder 5, (23 May 1961).

4. Nikolaos Louros (1898–1986): The Reformer of Greek Obstetrics and Gynaecology of the 20th Century, Manidaki A., Tsiligianni I., and Trompoukis C., Acta Med Hist Adriat 2018; 16(2):253-266.

5. https://el.wikipedia.org/w/index.php?title=Πωλ_Νορ&oldid=9681478

1. Fodor A., Famous Romanians: Ana Aslan, founder of the world's first geriatric institute, 17 Sept.2010. <https://www.romania-insider.com>

2. Fodor A., a.a.



Ill 5, L: "Aliko" Paul Nord's wife



Ill 5, R: Aliko's mother and her second husband George Papandreou, later Prime minister of Greece

Some extracts from the discussion summarise their thoughts. Professor Aslan commented on "Man's and Woman's Third Age". This should not be associated with full retirement, as old age or youth are states of mind, rather than conditions. She defended her comprehensive perspective, which maintained that a successful gerontologist should possess both sociological and psychological expertise. Professor Louros emphasised the importance of individuals, both male and female, preparing themselves mentally and emotionally for the challenges of aging by engaging in new activities and experiences to stimulate their minds and souls. Louros had been actively interested in the art of longevity and, in 1971 had authored a book on longevity, "Macrozoia" in Greek, (6) (Ill. 6) based on Christoph Wilhelm Hufeland's (1762-1836) work "Makrobiotik oder Die Kunst das menschliche Leben zu verlängern, Stuttgart: A.F. Macklot, 1826". Hufeland proposed, and Louros seemed to agree, that the main factor contributing to longevity is psychological and spiritual development. Utilising this, individuals have the capability to enhance their anima vitae. However, caution should be exercised in doing so, as its intensity of use is inversely proportional to one's lifespan. However, on the end of life all three participants in the panel agreed with poet Dylan Thomas' (Ill. 7L) bidding to his father "Do not go gentle into that good night. Old Age should rage and rave against the fading of light" (7).



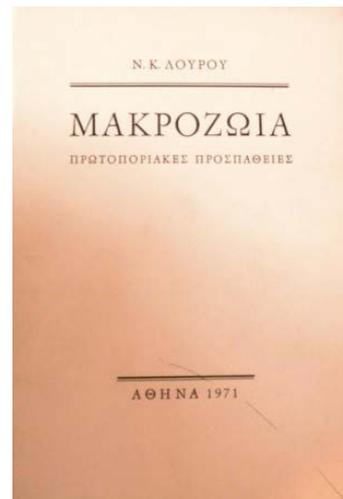
Ill. 7L: Dylan Thomas (1914 - 1953)

6. Louros N.K., Macrozoia, pioneering attempts, Athens, 1971, Rhodi Brothers publ.in Greek)

7. Do not go gentle into that good night, Dylan Thomas - 1914-1953, <https://poets.org> > poem)

It is worth commenting on two points revealed by the Athens News extract. First, the welcome change of mood in Greece - as in the rest of the world - allowing Athens' high society to indulge in discussing the abilities of the old, thirty years after hundreds of thousands of young men and women died in WW2 and its aftermaths. Second, on the choice by these upper- class personalities of a poem by Dylan Thomas, a renowned poet and singer, known for his anti-establishment views and excessive drinking habits. This choice highlights the progressive and open-minded nature of the individuals involved in the discussion. The poem "Do not go gentle into that good night" was used as the text for Igor Stravinsky's "In Memoriam Dylan Thomas" (Dirge-Canons and Song) for tenor and chamber ensemble, written soon after Thomas's death and first performed in 1954 (ill.7R). There are two moving performances of it on YouTube (8,9).

In conclusion, this small newspaper clipping indicates that the fundamental principles of the EAPE were already in the process of being established in Athens half a century ago.



Ill. 6: Front page of Nicolaos Louros' book "Macrozoia", published in Athens in 1971

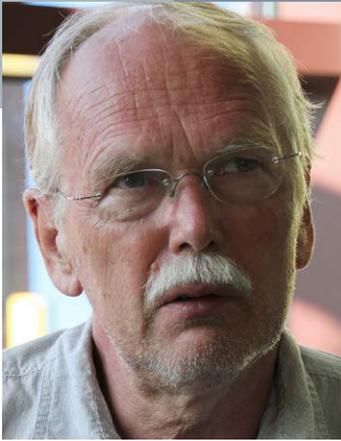


Ill. 7R: Igor Stravinsky: In Memoriam Dylan Thomas ("Do not go gentle into that good night")



8. Dylan Thomas reads "Do not go gentle into that good night"

9. Michael Sheen performs 'Do not go gentle into that good night ...



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Non-violent Aggression in Young People and Frustration Anger in Old People

Introduction

Aggressive feelings are part of the physiological and pathological spectrum of emotions, and aggressive behaviours can be both life-sustaining and life-threatening or destructive.

The roots, causes, mechanisms of action, and consequences of aggressive behaviour are complex in nature and the subject of much biological, medical, psychosocial, and philosophical research, which will not be discussed here in detail.

"Every relationship between people is always an accumulation of problems, disputes, also of offences and humiliations. Everyone is in competition with everyone else. Everyone pushes other people to do something that they don't want to do or that they don't know yet and therefore don't know that they don't want to do, because no human being always knows exactly what he wants or what he doesn't want. If no one was ever forced to do anything the world would come to a standstill and everything would endlessly float in a global, perpetual indecision" (1).

Aggression is therefore an essential motor for the evolution of mankind. This analysis attempts to clarify the extent to which non-violent aggression in young people and frustration anger in the elderly differ or overlap and how the demon of aggression might be tamed before starting a spiral of violent aggression.

Aggressive behaviours are a common, heterogeneous phenomenon during childhood and adolescence

The identification of specific subtypes of aggression (Table 1) has widened the understanding of causal mechanisms and their consequences (2,3). Antisocial and aggressive behaviour, bullying and youth violence are considered to be a major health problem for the victims including long term emotional, behavioural

Table 1 Characteristics of non-violent aggression in children and adolescents

1.	Competitive behaviour
2.	Fear
3.	Frustration protest
4.	Curiosity
5.	Wanting to cross internal and external moral and social boundaries
6.	Naivety
7.	Half-breed mentality
8.	Impertinence
9.	Wanting to be different from others
10.	Ruthlessness
11.	Injustice
12.	Denunciation
13.	Coping with grievances
14.	Assertiveness
15.	Sensationalism
16.	Non-violent hooliganism
17.	Lack of imagination
18.	Lack of perception of a gesture of humility
19.	Low threshold of irritability
20.	Signal behaviour e.g. in cases of child abuse
21.	Power seeking
22.	Boredom
23.	Poor chances for vocational training and work
24.	Other

and mental health problems, self-harm and suicide, and poorer educational attainment (3). The severity of aggression can expand from non-violent forms in young children to physical force in adolescents and young adults, and may be perpetuated by affected parents to their offspring, and lifelong mechanisms of senescence. Frustration anger in young children is mostly spontaneous and short lived when they fail to do what older children easily manage. Their phases of good and bad temper can quickly alternate. They learn a balance between peacefulness and aggressiveness that enhances their neurological development. Peer conflicts are an inevitable part of the personality development of adolescents and prepare them for their roles in adulthood.

1. Javier Marias: Mein Herz so weiß. Klett-Cotta 1996, page 90.
2. Buchmann A, Hohmann S, Brandeis D, Banaschewski T, Poustka L (2014) Aggression in children and adolescents. *Curr Top Behav Neurosci* 17:421-442 doi: 10.1007/7854_2013_261
3. Bonell C, Fletcher A, Fitzgerald-Yau N, Hale D, Allen E, Elbourne D, et al. Initiating change locally in bullying and aggression through the school environment (INCLUSIVE): a pilot randomised controlled trial. *Health Technol Assess* 2015; 19(53).

Elderly people are also prone to anger including age and disease dependent diminished impulse control (4).

Causes and symptoms of bad temper are similar but often different from young people (Table 2)

Table 2 Characteristics of frustration anger in old people (5)

1.	Loneliness
2.	Family and generation conflicts
3.	Low threshold of irritability and anger inhibition
4.	Physical pain and discomfort
5.	Communication difficulties
6.	Fatigue due to inadequate rest and sleep
7.	Lack of independence
8.	Side effects of medications
9.	Depression and other mental diseases
10.	Unconscious negativity bites of the past
11.	Bad memories
12.	Physical helplessness
13.	Speechless anger about radio/TV news or personal opinions and fake news
14.	Dementia
15.	Malvolio character of foolish anger who abandons all such proper conduct when seeing a chance for advancement with Olivia. (The Twelfth Hour, Shakespeare)
16.	Witch-like behaviors ranging from ritual malefic magic to spontaneous displays of intense anger because these were effective means of engaging in conflicts that played to their learned and innate strengths while avoiding forms of struggle they were less well equipped for (5).
17.	Situations when young people repeat the same mistakes that old people had already suffered from
18.	Overreaction to poisonous competition, man made stupidity, impoliteness of people and unsolved problems in their surroundings
19.	Boredom
20.	Disorientation in the changing world
21.	Lack of aggression reduction
22.	Other

Francesco Salvatore (6) wrote that *the "exposome, i.e. the totality of environmental noxae ("hits")* to which our body is exposed throughout

life (through ingestion, breathing, body surface hits, and psychosocial stress agents, etc.) contributes to increase gradually but inexorably the frailty of an organism, and this process is usually referred to as "physiological ageing". Frustration anger in old people means that aging adults may permanently encounter many frustrations throughout the whole day. Some may get mad because they can't fasten their shirt buttons. Mutual paternalism, know-it-all attitude, exercise of power, years of constraints, rules, habits and rankings can become the cause of a constant internal inferno of aggression in families unless wise senior members lay open all these risk factors. Unfortunately, old people are not totally free from a volcano-like escalation of anger to physical violence, and other harmful activities (6).

Definition of the anger-aggression relation and different types of aggression

Emotion may influence children's aggression in ways that are unrelated to social cognition. Hubbard et al. (7,8) found "strong empirical support for the hypothesis that aggressive children have difficulties with emotion regulation, in that they are more likely than their peers to be physiologically reactive to emotion evoking social situations, to express negative emotions, and to display high levels of negative emotionality. These data suggest that anger and aggression occur in the context of dynamic and transactional relationships between two or more individuals. Moreover, the data suggest that anger and aggression are actually linked through sequential dyadic relationship processes, involving feedback that is elicited from others in response to the display of anger. Thus, if children's displays of anger are met with negative or antagonistic responses, then children are likely to escalate from anger to aggression. Conversely, if anger displays are not matched with coercive responses, then it is less likely that this escalation will occur." The subtypes of aggression (Table 2) can be conceptualized as being mildly and partially present in each child, rather than putting each aggressive child into a narrow frame (8).

Not all anger in old people results in aggression, and not all aggression in old people is the result of anger. I suspect that the way anger is regulated by expression or suppression of the elderly and their environment has greater impact on the quality of life of the elderly than the degree of their anger or rage. Some difference between severity of aggression between young and old people may be explained by the different types of aggression listed in Table 3. For

4. Walker S, Richardson DS, Green LR (2000) Aggression among older adults: The relationship of interaction networks and gender role to direct and indirect responses. *Aggressive Behaviour*. 26: 145-154.

5. Bever EWA (2002) Witchcraft, Female Aggression, and Power in the Early Modern Community. *J Social History* 35:955-988 DOI: 10.1353/jsh.2002.0042.

6. Salvatore F (2020) The shift of the paradigm between ageing and diseases. *Clin Chem Lab Med* doi: 10.1515/cclm-2020-0125.

7. Hubbard, J. A., & Dearing, K. F. (2004). Children's understanding and regulation of emotion in the context of their peer relations. In J. B. Kupersmidt & K. A. Dodge (Eds.), *Children's peer relations: From development to intervention* (pp. 81-99). Washington, DC: American Psychological Association Press.

8. Hubbard JA, McAuliffe MD, Rubin R, Michael MT, (2007) The anger-aggression relation in violent children and adolescents. Chapter 11, pages 267-280 <https://www.researchgate.net/publication/280948535>

instance, old people, especially women will prefer verbal to physical aggression because of being frail or lacking physical strength. Helpless rage and speechless anger usually characterize old people and young children. Powerless people will choose passive resistance or denunciation instead of open aggression.

1.	Active vs passive aggression
2.	Outer vs inner aggression (autoaggression)
3.	Direct vs indirect aggression
4.	Physical vs verbal aggression
5.	Eruptive vs constant aggression
6.	Male vs female aggression
7.	Psychiatric vs criminal aggression
8.	Drug or alcohol induced aggression vs sober starting position
9.	Other

Preventing the escalation from non-violent aggression to bullying, hooliganism, physical violence, war and terrorism

Instead of going into details, I present here the introductory note of Alexander Mitscherlich in which he expresses his sceptical view of an absurd world.

On Hostility and Man-Made Stupidity

Alexander Mitscherlich (1908-1982)
Psychoanalyst and author of Aggression Theory

I accept the Peace Prize you are awarding me today with gratitude.

Peace in all its components is always endangered. I think one has to accept that. I have therefore noted the disagreements that have arisen over the prize and the manner in which it was awarded with certain wistfulness and a sense of the irony inherent in these circumstances.

It is a disturbance of the peace that has followed me into my personal life.

Please do not expect loud accusations. The profession I practice is not a noisy one. As a psychoanalyst, I listen, try to understand, and get a little ahead of my patients in recognizing their conflicts so that I can help them. I will remain true to this attitude of careful observation today. Nevertheless, you must not conclude that I am unaware of the enormous amount of discord and injustice in the world or that I am incapable of strong feelings. What I have been able to learn about the world has given me little admiration for the wisdom of its rulers; and I can well understand the hatred of the oppressed. But will this hatred help to increase the humanity of future generations? Allow me to speak here about a situation that, although geographically distant, clearly falls within the realm of our participatory experience.

Conclusions

I conclude that, although non-violent aggression

need not lead to severe aggression (Table 4) or social catastrophe, a public health approach to anger and aggression is needed by addressing the social and structural factors in society that influence age- and gender-related risks for bad temper throughout life. Among these multiple factors, early education, job training, a well-structured retirement, psychosocial counselling, safe housing, age-appropriate public transportation and information, reduction of healthcare disparities and, last but not least, policy implementation must be prioritized. Viewed in this way, an improvement in life is based on two dimensions: people only get better if the society in which they live also gets better. And a society only becomes safer when the people in it also become better people. A society is sick when its fundamental institutions and relationships (i.e., its structure) are such that they do not allow the use of the available material and intellectual means for the optimal development of human development of human existence (humanity) (9). "The wider the gap between the possible and the actual human condition, the greater becomes the need for what we have called "additional repression", that is, repression of the instincts, which serve not the preservation and development of culture...but the sanctioned interest in the continuation of the established society. This additional drive suppression and repression brings new tensions and stresses for the individuals" (9).

Table 4 Selection of different linguistic terms of aggressive feelings and behaviours

1.	Aggressiveness
2.	Hostility
3.	Meanness
4.	Animosity
5.	Anger
6.	Rage
7.	Grudge
8.	Defensiveness
9.	Unfriendliness
10.	Lack of peacefulness
11.	Rejection
12.	Mobbing
13.	Bullying
14.	Destruction
15.	Violence
16.	Cruelty
17.	Other

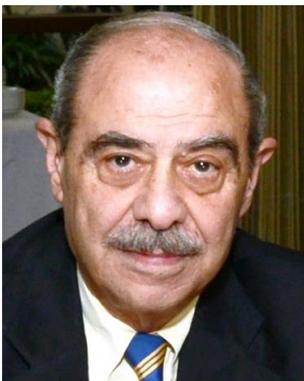


9. Marcuse H (1969) Aggressivität in der gegenwärtigen Industriegesellschaft. In: Herbert Marcuse, Anatol Rapoport, Klaus Horn, Alexander Mitscherlich, Dieter Senghaas und Mihailo Marković: Aggression und Anpassung in der Industriegesellschaft. Suhrkamp, Frankfurt. Pages 3-14

Letter to Family and Friends of Professor Garabed Eknayan on January 1, 2023

by **Garabed Eknayan**, Emeritus Professor Baylor College of Medicine

Email: geknayan@bcm.edu



Garabed Eknayan

Dear family and friends,

Another calendar year is now behind us. The year that went by has been almost, but not quite, a reasonable one: with sad remembrances (loss of loved ones), fond memories (family trips and gatherings), joyous encounters (trips with friends and meals with colleagues) and a celebratory development (end of COVID restrictions, though now threatening a possible comeback). Yes, I still believe that age is just a number but now realize that at a physical level ageing levies a variable but ruthless toll in exchange for its dreadful alternative. In my case: the most financially demanding have been my teeth, the most physically limiting have been my knees, the most punitive has been my treacherous memory, and the most disfiguring the increasing scarcity of hair and abundance of dermal wrinkles. And now a new one that has just started: concern over what lies ahead.

Fortunately, taken together all those rather expected repugnancies of life add up to nuisances. I continue to enjoy every day I wake up, work on elevating my endorphin levels (slow treadmill, light iron pumping), and struggle for hours with my contrarian computer for the few sentences or paragraphs I can generate as I continue to work and publish on the history of nephrology. After that comes my favorite activity of the day: meditating in front of my silenced television (which I cannot hear anyhow without my hearing aids), appropriately peppered with periodic short but delightful naps. At the end of the day, it is these sessions that usually take up most of my time. I really enjoy them as they give me a sense of accomplishment when I end up resolving (at least to my satisfaction) some of the chaotic problems of the world around me. My principal “accomplishments” at meditation for the year have been:

Appreciation of the foresight of the French in declaring the aim of their 1789 revolution in the footsteps of the 1775 American Revolution. Where Americans sought “*Freedom and Equality*” for all, the French went a step further by adding an additional demand: “*Liberté, Égalité, FRATERNITÉ.*” No doubt about it, Liberty and Equality are most desirable, indeed essential, luxuries. But now more than ever Fraternity is what the world needs. Fraternity, with trust, caring, responsibility and love that come with it is ultimately the basis of our “civilization”. Yes, Nietzsche rightfully claimed that “Culture simply cannot do without passions, vices, and acts of malice”,

but where they co-exist with fraternity they are easily tempered and regulated by the self-control imposed by fraternity. I so much wish for more Fraternity in our lives. It would resolve so many of our current social crises due to selfishness, divisiveness, viciousness, hatred, and spitefulness that so dangerously threaten the very liberty and equality that civilized societies have forever sought.

As I listen to the litany of disasters we face - climate change, water shortage, energy failures, supply chain breakdowns, etc. - each debated by a host of instant “experts” iterating over and over their favored solutions, I have become increasingly aware that there is literally no mention of the growing number of “consumers” whose needs exceed their environmental resources, a well-established restrictive biological phenomenon. Last year, the world population exceeded 8 billion! In the period after WWII, when life in the US was thriving - with no mention of any of the current threatening disasters - the population of the world was 2.5 billion! A growth trend that is projected to continue, now with the added burden of an ageing population. Solution? I know none, other than, as a principal cause of our other problems, it needs to be considered, debated, and addressed.

But enough philosophizing and on to the luxuries that come with old age that I revel in. I now declare more and more easily and with less and less inhibition “I don’t care”. Just as now I freely say “no” to anything I don’t feel like doing, and, if it must be

done, just classify it as “for later”. And, I continue to have no regrets for, in fact I enjoy, the many minor rules I keep breaking. Yes, I do have moments of loneliness and boredom, but they are transient and only make me appreciate all the more the blessings I have. Overall, I remain like my favorite old wines that are still reasonably well preserved. *Merci, mon Dieu.* With that said, I am delighted to put 2022 behind me and move on to my 88th birthday in 2023 with full expectations of the good forebodings it is bound to bring. May you also be infected by the virus of

longevity and go on to live, prosper, and attain the privileges of old age in good health (and even more) that you so well deserve. Love you all.

Fondly,




Memorial in Honour of Oliver Rácz (1918 -1997) in Košice

by **Katka Derzsiová**, Former Head of the Nephrological Laboratory of the 4th Internal Clinic of the University Hospital of L.Pasteur, Košice, Slovakia

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Katka Derzsiová

The Hungarian Association of Slovakia (Csemadok) and the Löffler Museum organized, on January 21, 2023, a memorial on the occasion of the 105th anniversary of the birth of Oliver Rácz (Fig. 1). He was a renowned man of letters, teacher, and public personality. His talent for literature was manifested very early at high school. After graduation he studied at the Faculty of Philosophy of Comenius University in Bratislava (1936-1938) and later, after the Munich agreement, in Szeged at the Faculty of Education. He obtained the diploma of high school professor in French and History.

His teaching career in Košice (from 1938 Kassa, a part of Hungary) was broken due to his liberal views, and in 1943 he was enrolled into the army. He worked in the office of a military camp, where he had free access to different blank documents and stamps. Such fake papers, in the last period of the war (the arrowsmith terror), saved the lives of many Jewish people.

Among those rescued were his fiancé Katarina Nyiszli, the renowned cardiologist William Ganz and Colonel Stephan Simko, an army surgeon. Oliver's activities were discovered, and he escaped martial court, by hiding in the undercroft of the Dominican Church with the help of Abbot Nicholas Lexmann. After liberation of Košice in 1945, he married Katarina. They had two children, Oliver jr., now Professor of Medicine and a Member of EAPE and Katarina jr., a fencing champion and Fair Play activist.

In 1953 Oliver Rácz was appointed Headmaster of the Hungarian School in Kosice, now the Sándor Márai High School. After 1970 he was Deputy Minister of Education and later Deputy Minister of Culture of Slovakia. He retired in 1978. During the same period, he was active in literature as a poet, translator of

Slovak and Czech literature, author of several novels, short stories and books for children. Two of his famous books, *“I found out you were alive”* (1963) and *“The Rogozsán pub”* (1982) were devoted to the Holocaust period.



Fig. 1 Portrait of Oliver Rácz

Oliver Rácz passed away on 4th July 1997. In 1998, the Mayor of Košice, awarded him the City Award “in memoriam” for his merits and lifelong work. In 2004 his relatives, friends and former students placed a commemorative plaque on the wall of the Márai School in Košice (Fig.2).

In 2019 he received the award “Righteous Among the Nations” from the Yad Vashem Centre in Jerusalem.

On January 21st, 2023, family members, and friends met in front of the commemorative plaque. After the opening words by

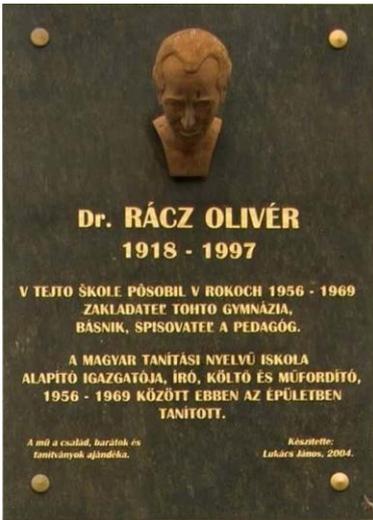
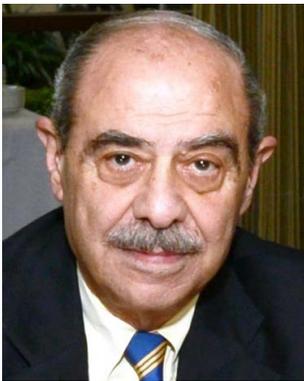


Fig. 2 The commemorative plaque on the wall of the Márai School in Košice

the representatives of Csemadok, and the Consul of Hungary in Košice, readings of his poems by current and former students of Márai High School and a touching memory of her grandfather by Noemi Rác, wreaths were laid under the plaque. The celebration continued at the Löffler Museum, where a musical composition was followed by a memorial debate with Oliver Rác, jr., Katarína Lokšová – Rácsová jr., and Pavol Salamon. The ceremony ended with the opening of an exhibition of photographs and documents - *Košice ballads*, dedicated to the life and work of Oliver Rác.



Honours



Garabed Eknoyan

Professor Garabed Eknoyan

**Emeritus Professor Baylor College of Medicine
Foreign Member of the Società Nazionale di Scienze Lettere ed Arti in Naples.**

Garabed Eknoyan a friend of EAPE since the 2016 event in Naples on the *Human Capital of Age* preceding the Foundation of EAPE, and collaborator of the EAPE Bulletin, has been nominated Member of the Academy of Medicine and Surgery of the Società Nazionale di Scienze Lettere ed Arti in Naples founded as Accademia Palatina in 1698. The Academy is among the 15 oldest Italian State and European Union, and includes a maximum of 366 scientists, including a maximum of 7 foreign members for each of the 9 Academies (maximum 63).



Vincenzo Bonavita

Honorary Presidents

of the Italian Branch of EAPE

In the first Meeting of the Council of the Italian Branch of the European Association of Professors Emeriti, Professors Vincenzo Bonavita and Natale De Santo, have been nominated Presidents Emeriti for the services rendered to EAPE over the years. A sign of special appreciation for the 2016 International Conference on the *Human Capital Of Age* and the Second International Congress on *The Capital of Knowledge* that took place in Naples on April 28-30, 2022.



Natale De Santo



Dennis Cokkinos

Professor Dennis Cokkinos

Silver Medal of The Academy of Athens.

Professor Dennis Cokkinos, was awarded the Silver Medal of the Academy of Athens for outstanding achievements in science. The celebration took place in the evening of February 15 2022, in the Athens College from which Professor Cokkinos graduated.



End of Life Care in Italy: Ethical and Legal Aspects: Debate at the University of Messina organized by the Italian Branch of EAPE

by **Guido Bellinghieri**, President Italian Branch of EAPE

Email: gbellinghieri@hotmail.com



Guido Bellinghieri

On January 28, a debate took place, on end-of-life care, in the Aula Magna of the University of Messina organized by Guido Bellinghieri and the Italian Branch of the European Association of Professors Emeriti (EAPE). Salvatore Cuzzocrea, Rector of Messina and President of the Conference of Italian Rectors, granted patronage of the University and Conference site, as did Accademia Peloritana Pericolanti, Order of Physicians, Italian Institute of Bioethics, Higher School of Bioethics and Sexuality, The Italian Association of Catholic Physicians, and the Association of Physicians' Wives. Giovanni Russo and Antonio Pugliese were moderators. The State-of-the-Art Lecture was given by Emeritus Professor Gaetano Silvestri Past President of the Constitutional Court. He illustrated the principles and the laws governing end of life care and extensively explained the personal vision of the laws that necessarily respect self-determination.

Antonio Saitta, Prorector gave the welcoming address of Messina University. Among the speakers were Guido Bellinghieri, Natale G. De Santo, Antonio Ruggeri, Mariana Gensabella (a long-lasting member of the National Committee of Bioethics), Giuseppe Gembillo President of the Center for Complexity Edgar Morin, Filippo Boscia (President of Catholic Physicians), Marinella Ruggeri (care giver), and Stefano Agosta (constitutionalist).

Guido Bellinghieri introduced the conference emphasizing that in recent years, and following some emblematic bioethical cases, such as P. Welby, E. Englaro, F. Antoniani, the theme "End of Life" has aroused growing attention at the level of moral conscience and social ethics, becoming central in media and in political debate. Clear signs of the relevance of the theme are the extensive bioethical literature, conferences, seminars, public debates and the path undertaken in the field of Biolaw, marked by law n. 219 of 2017. by the Ordinance n. 207/2018, by the Sentence n.242/2019 and by the sentence n. 50/2022 of the Constitutional Court. The task that falls to associations such as EAPE is to inform and form public opinion.

For Natale G. De Santo "emeriti are in the highest centile of the cultural enterprise: 80% of things that count in their disciplines has been achieved during their lives. They met the needs of many generations, achieved wisdom and look for what comes after and the unknown. They shall continue to teach and do research, possibly by adopting the model of the University Ca' Foscari or that of the University of Calabria. Working with youths is vital: without them there is no future. By paraphrasing John Elkan, President of FCA Amsterdam, "only by working with youth one can learn and breathe the future".

Giovanni Russo, expressed his idea of the dignity of the last days of life. He said that sometimes one moves very casually in judging ethical and legal issues of humans in the vulnerable part of their life, that of the last days. Philosophers, theologians, doctors and jurists expose their principles as a perimeter where they believe they see all the light on human suffering. The dignity of the last days can be called by its proper name, when it respects the dignity of the person and the inviolability of his truth. On the part of society, understanding alone is not enough, the need for compassion is perceived, as participation in the suffering of the other, letting oneself be involved in a trial of life which is not only of those who live it in their body, but of a community that perceives itself as a united body where what one feels and experiences is poured solidly on all.

Gaetano Silvestri, underlined the concept that the Italian Constitution accepts the principle of the primacy of the person, not only with respect to the State and public powers, but also with respect to all ideologies, religions and conceptions of the world which sociality to the protection of the unrepeatable singularity of the subject. On these bases, the person's right to decide, with free and conscious will, to put an end to his own life must be recognized. We hope that the legislator - after the declaration of inadmissibility of the repeal referendum on art. 579 criminal code - promptly issues a law to this effect, incorporating the indications of the Constitutional Court".

Marianna Gensabella, discussing the Bioethics of care and end-of-life reported that the Italian debate on the end-of-life is currently centered on medically assisted suicide and euthanasia. The question seems to be the same as with suicide: whether life is available



Messina University

to freedom. On the basis of this identification, the supporters of “yes” set up the debate on the primacy of the principle of autonomy. But “who” has life? In suicide it is the person himself: the question is posed and resolved within autonomy. In medically assisted suicide and euthanasia, on the other hand, the question goes beyond the boundaries of autonomy, it calls into question the responsibility of the other. The command that comes from the naked face of the other “do not kill me” (Lévinas) turns upside down a request which, if accepted, risks undermining the fundamental pact on which ethics and law are based. And it risks doing so precisely where the more serious the vulnerability, the more evident the need for trust.

Giuseppe Gembillo, underlined that Bioethics today has a particular characteristic: in the way of setting the themes of end-of-life, euthanasia, etc. we usually turn the relationship between ethics and law upside down, placing the law at the foundation of ethics and effectively creating a bio-law. This has led to legislative persistence and therapeutic persistence. Thus, we have distorted the meaning of legal legislation. In fact, the laws are inspired by a preliminary ethical framework in the light of which we establish the rules that we consider essential to try to prevent individuals from causing harm to other individuals. Given this, I wonder and wonder: an individual who knowingly wants to put an end to his suffering, who does he harm? Suffering is “senseless”, gratuitous, an end in itself.

Antonio Ruggeri acknowledged the urgency of filling, through a prudent constitutional revision, the persistent shortcomings highlighted by the Constitutional Charter both as regards experiences at the beginning and at the end of life, the contribution shows how, already in the light of the indications provided by the constitutional jurisprudence, the idea is confirmed that the self-determination of the subject with respect to his own medically-assisted death meets insurmountable objective limits. It is then

clarified that suicide still constitutes a disvalue, even from a penal point of view and that one must guard against the risk of transforming a right (here, that of life) into its opposite (of «damages»), while the critical observations of those who appeal the need to preserve the dignity of the person and the principle of equality are inappropriate.

Among problems concerning suffering, disability, pain, unstable life at the last mile and the “end of life”, according to Filippo Boscia, those concerning the renunciation or refusal of treatment, emerge, the request for death in self-determination, otherwise defined as medically-assisted suicide, the accompaniment to suicide, or the murder of the consenting person and euthanasia: these are controversial issues and complex chapters that make us reflect on the inescapable existential aspects of each person. Above all, it is loneliness, uprooting, abandonment, denied listening, the lack of looks of relief, moral suffering, the lack of support networks, the lack of continuity of care, the lack of a home that welcomes us for relief, which more frequently bring out inhuman requests, which become reasonable out of pity, love and freedom.

For Marinella Ruggeri, end-of-life is the problem for the family member, who acts as a filter in the relationship between the patient and the treating team, and assumes the fundamental role of care giver, i.e. “so-called informal” caregiver who, after having experienced, from the moment of diagnosis of the disease, a prolonged period of distress and pain, in this phase is exposed to the risk of errors or omissions in continuous assistance, day and night, without stopping, which he must lend to his loved one, with a deep sense of frustration and impotence, due to the awareness that any of his efforts will not save life.

Conclusion. The debate was kept at the highest level possible. Palliative care is foreseen by our law. But if the sufferer, having undertaken it wants it to stop, then the request should be accepted.



World Day of Older Persons EAPE Events for October 1, 2023



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Format of events

In every city programs will include talks on:

- i. The needs of children and old-olds,
- ii. Meeting the needs of children and old-old
- iii. The needs of emeriti,
- iv. Equality of men and women,
- v. An Appeal to establish a Ministry for Family Affairs, Senior Citizens, Women and Youth in all European Countries.

Venues of Events

Athens
 Caserta
 Košice
 Naples
 Salerno
 Sarajevo
 Belgrade*
 Padua*
 *To be confirmed

Programs

- The event in Athens will take place at Louros Foundation and will be chaired by Christos Bartsocas and Athanasios Diamandopoulos.

- The event in Caserta will take place on October 2, 2023 and will be named **"Meeting Grandparents at School"**. It will be co-chaired by Dr Giusy De Rosa, Primary School Teacher at the Comprehensive Institute Ruggiero, and by Natale G. De Santo.

- The event in Catania will be chaired by Guido Bellinghieri and Mauro Guarino and will take place in the Aula Magna of the Rectorate Building. The event is entitled **Professors Emeriti celebrate the 2023 World Day of Older Persons**.

- The event in Košice will be chaired by Oliver Rácz and Katka Derzsiova and will take place on October 2, in the Loffler Museum. The event is entitled **Passing the baton from „fathers“ to „children“ in medical science**. Among speakers: Bartek J, Grmanová (Trenčín): **Utilization of the working potential of older people on the labor market**.

- The event in Naples is organized through the joint efforts of Natale G. De Santo, Giancarlo Bracale and Luigi Santini and Vincenzo Bonavita on behalf of EAPE and of Massimiliano Marotta President of Italian Institute for Philosophical Studies. The event, entitled **Appeal for a Ministry of Family, Elderly, Woman and Youth in Every Country of the European Union**, will take place at Palazzo Serra di Cassano.

- The event in Salerno will be organized by Councillor Paolo Ciambelli.

- The event in Sarajevo is entitled: **Healthy Aging** and will be Chaired by Halima Resic, Asim Kurjak and Radio Izet on behalf of EAPE, the International Academy of Bosnia and Herzegovina and the Olympic Committee of Bosnia Herzegovina.



Goodbye to Members of the European Association of Professors Emeriti and to Readers of the *Bull Eur Assoc Profs Emer*

by **Natale Gaspare De Santo**, Member of EAPE, Emeritus University Luigi Vanvitelli, Naples, Italy

Email: NataleGaspare.Desanto@unicampania.it



Natale Gaspare De Santo

On March 1, 2020 the 1st issue of the EAPE Bulletin had a place on the EAPE website. During three subsequent years, through enthusiastic combined efforts, the Bulletin has become the cultural voice of the Association. It bears the International Standard Serial Number (ISSN), that means that the Council has decided to increase responsibilities towards those who register as members of EAPE.

This is the last Bulletin produced under the responsibilities bestowed on me by the Council 2020-2022. EAPE is making a call for the position of Editor-in-Chief and I will continue to collect papers and circulate them to reviewers until the new editor is in post. I anticipate that this process will be completed by March 31.

The editorial work consisted mainly in identifying, in each manuscript, one original idea and when found we protected it, helped to improve it and finally had it published.

I thank the Editorial Board Members, the correspondents, the Reviewers (including those not listed) and more than heartily the authors who made publication possible. Without their brains there would have been no publications.

A special thank you is due to Professors Raymond Ardaillou and Malcolm Phillips with whom I continuously consulted and shared decisions. Their contributions have been vital and their papers a fresh breeze in the work.

I am indebted to the Council, the EAPE committees and their chairs and members, my colleagues in Naples Vincenzo Bonavita and Luigi Santini. My heartfelt thanks are due to the Council that appointed me. My final thank you is to Dennis Cokkinos and Les Ebdon. I know by experience that Presidents nurture, for their Associations, a special unsurpassable love. A love that for me is like the Mediterranean Sea, the unifying sea. It has been a rewarding though heavy experience. Honouring such a duty has meant being able to give a sufficient amount of time, which EAPE members deserve. Probably I will miss it. But I wanted to escape the risk of routine: a work turning into a routine provides a weak, unattractive message.

A special mention to our publisher George Georgiadis. George is a man of great cultural curiosity and rare competence in the printing art.

He has followed personally the developments of the Bulletin. He works with method and alacrity, and does not attach his own point of view. A key person for furthering our Journal. Communicating with him has been a privilege.

It is now time for me to come back to work within the **Culture Committee** and the **Committee Meeting the Needs of Children and Old-Olds**, and much more for the **World Day of Older Persons**, since emeriti represent the highest cultural centile of retired persons. Europe deserves the appeal that opens this issue and that we must promote. I will be with you, having been fascinated by the programs of John Elkan, President of FCA Amsterdam. Recently in a press release to celebrate his grandfather he said "In the last years I have been working with older, wise people and have understood many things. Only by working with youth one can learn and breathe the future".

I am pleased to remember that at the opening ceremony of the Congress in Naples invited speaker Emeritus Professor Adolfo Russo, defined professors emeriti as "**Those who have Wisdom and look for the Beyond and the Unknown**". "**Wisdom, the highest level which the human mind can reach and also a training ground for exercising the dialogue between different knowledge and cultures**". On these grounds a quest was advanced for "**Building a European alliance of those who have nurtured wisdom and those who could not**" - an extensive program falling however, within EAPE's reach.

As a “journalist” of a bulletin for which no ISSN number was asked, I have had occasion to reinforce my ego on three occasions, three breakthroughs.

I asked Edgar Morin for a paper on complexity and he wrote it immediately with Professor Giuseppe Gembillo, philosopher and traditional friend of EAPE. Secondly, I asked for a manuscript on aged persons in *The Bible* from Cardinal Gianfranco Ravasi a fine biblist, I would say a prophet, former Director of the Ambrosiana Library in Milan and now Minister for Culture of the Vatican. He wrote the article for the Bulletin. The third breakthrough was to convince Vincenzo Viccaro, musicologists, program director of the New Scarlatti Orchestra in Naples to study the works of old composers, soloists, directors and musicians in general and to provide articles for every issue of the Bulletin. His series is continuing and he is willing, if asked, to

continue to do so with the new Editor-in-Chief. He has promised to organize a concert in Naples with the title of one of his columns.

I have tried hard to prevent the temptation for the EAPE Board of Directors to nominate *ex officio* members in the editorial board of the Bulletin, that might be a limitation to the freedom of the editor-in chief. I hope to be successful.

Thank you very much again for the honour you bestowed on me. I did my best and hope, but am not sure, that it was enough.

Arrivederci,

Natale Gaspare De Santo



INSTRUCTIONS TO AUTHORS

The *Bull Eur Assoc Profs Emer* is the bimonthly cultural Journal of the European Association of Professors Emeriti (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, Natale Gaspare De Santo MD.

• Email: nataleg.desanto@unicampania.it

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 1st 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.

3. Chapter in book

De Santo NG. The priority: broadening the boundaries of paediatrics and turning basic science into cures. In Erich J, Corrad F, De Santo NG, ed. This I think should have priority in child health care services. Joachim Barke, Hannover 2018:69-71.

4. Agency publication

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