

ΑΝΑΚΟΙΝΩΣΕΙΣ

ACADEMIES AS DEPOSITORY INSTITUTIONS OF MORALITY IN CONTEMPORARY SOCIETIES

Due to their structure and organization, contemporary societies highly favorize¹ the emergence of a great number of techniques through which a broad spectrum of trickery crafts are being vehiculated and broadly tolerated by average consciences. Technological developments highly favorize such attitudes. On the one hand, the use of new sophisticated means sustain the activities of cunning minds toward new directions. On the other hand, the average citizen becomes, day after day, less aware of the complicated processes which are used for both creditable and vicious aims, of which the most significant are related to the exhaustion of natural resources and to the complete subjugation of the human person.

The equilibrium of the ecosystem has already been dangerously disturbed. One needs not mention the damage caused to the ozon layer of the atmosphere, with all the climatic and, hence, biological changes it entails. Another example relates to the incosiderate extensive distruction of tropical forests whose inestimable natural function in recycling carbon dioxyde into pure oxygen, necessary to the continuation of life, has been strongly minimized in our days. Pollution of the oceans will no doubt also dangerously increase, thus depriving man from nature's nutritional potential. Advanced technologies allow, of course, appropriate measurements aiming at detecting deficiencies, but adequately organized authorities have not yet been able to stop, or at least to control, such destructive activities which have developed according to a mentality of immediate and absolute profit on behalf of a restricted number of enterprises.

It is however more important to deplore that, at the level of the subjugation

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tion of human existence, constantly renewed cybernetic technologies are being used, and will be even further developed, to the detriment of human autonomy, this time on behalf and to the interest of perfectly organized banditism as well as of state totalitarianism. In spite of the changes that have occurred lately in Europe, totalitarianism still flourishes throughout the world. Under the cover of organizing systems of control and repression of criminality, namely, totalitarian states utilize methods which are highly prejudicial to the prerogatives of individuals: they intrude into their private lives thus impeding them from freely developing their aptitudes and assume their axiological fulfillment.

Against such a rapid deterioration of man's ecological and social status, the means available to liberal governments are extremely limited. Not only do they have to be prudent and circumspect, in order not to cross the limits that would deprive them of their liberal character; they also have to decentralize their duties by trusting a number of instances which both are competent and remain above any kind of contestation. Such instances mainly include Academies which enjoy both scientific and moral prestige, due to their real abilities in both fields. The status of Academies is that of highest skilled institutions. More than merely trusting the scientific sufficiency and moral integrity of their members, governments should endow them with the necessary financial and increased moral authority and weight, so as to enable them to actively serve human collectivities as advisory bodies on both scientific and moral issues understood not only separately, but also as admitting of a real combination; for this is the essential specific prerogative of such bodies: it renders them apt to undertake missions on peak interest, conformingly to their reputation of probity and integrity².

Academies are collective bodies whose members are deeply conscious of their tasks and whose social status is high enough to discourage them from any vicious temptation. They thus remain beyond any risk of becoming bodies dangerous for society. They will never jeopardize its problems. On the contrary, they will always be able to clearly define them, thus preventing hazards and ventures. To preserve their integrity, they should, in any case,

2. Cf. PLATO, *Menex.*, 246 e - 247 a: «Any science having been separated from justice and the other virtues appears to be trickery, not wisdom»; IDEM, *Laws*, VI, 747, b-c: «If one adds to these disciplines law and practices (methodes) intended to suppress stinginess and cupidity..., then all of them will be beautiful and honest; if not, professional trickery will reign instead of science...»; cf. CICERO, *De officiis*, I, 19: «Scientia, quae est remota a justitia, calliditas potius quam sapientia est appellanda»; cf. RABELAIS, *Pantagruel*, VIII: «Science sans conscience n'est que ruine de l'âme».



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never be attributed a decisive role, although they could be given the necessary means in order to become efficient in their advisory role. Moral concerns will protect them from any deviation from such a role and enable them to exert a kind of moral control on governmental activities, thus preventing eventual abuses on behalf of governmental services. From such a viewpoint, the future of Academies seems to be promising in every respect.

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