Yesterday

Science and technology alone cannot cope with growing environmental challenges. To be effective in reversing destructive patterns, we need to seek wisdom in the time-spanning ideals that have defined human culture and have shaped our civilization. “Mythos” and the ancient traditions of the world can help us to restore the vital equilibrium between nature and society that we seem to have lost (p. 7, 8-10). In its extensive work world-wide, the Biopolitics International Organisation (B.I.O.) emphasises the importance of drawing from the deeply rooted past in order to enrich the present and inspire the future with new “bios promoting” values. The evolution of life on our planet shows how fragile and precious the gift of bios is. Mass extinctions destroyed species that had existed for millions of years, such as the dinosaurs, which disappeared because environmental pressures became too severe. Do we wish to have the same fate? Do we wish for a world where we arrogate and short-term planning to lead us to destruction?

Today

By combining the wisdom of the past with the technology of the present, society can seek to overcome patterns of over-consumption and environmental destruction. The technology to protect the environment exists and offers countless opportunities for progress in the environmental field. Science and technology, coupled with culture and the arts, can encourage every individual to contribute to the harnessing of pollution and to a concerted effort to safeguard the continuity of bios.

Bioethics - the ethics of bios - must exist within the confines of the medical sciences and apply to every human endeavour. The Olympic spirit and the diachronic ideals it represents can become the cornerstones of a society that respects all citizens, be they young, old, weak or handicapped. The Paralympic Games are an example of how we can reach beyond any physical disability to acquire the spiritual strength necessary to compete at the highest level (p. 7, 12-14). The same spiritual strength can guide humanity towards a new vision of global environmental harmony, hope and peace.

Tomorrow

Education is the key to a brighter future. In the digital age, the new options offered by technology are making possible what once seemed like science fiction. e-Learning is placing a wealth of educational material and resources online, making knowledge accessible to virtually every citizen on the planet. This valuable educational tool is being put to use by B.I.O. with a plethora of e-learning courses addressing environmental concerns soon to be launched (p. 5). The wisdom of every individual is a treasure we need to appreciate. An “electronic Bank of Ideas,” where any interested party may contribute information or thoughts concerning the environment, can promote an expedient transfer of knowledge that will help to harness pollution and environmental degradation and put an end to wasteful and damaging practices. Moreover, a “World Referendum” (p. 5) where every citizen can cast a vote electronically to affirm their willingness to save the environment, can contribute to the building of an e-democracy, for people everywhere to actively raise their voices against any form of environmental or societal harm.

A stronger environmental governance is important in preventing conflict, restoring peace, and building a society that can resist destructive tendencies. With the tools made available by communication technologies and with the expanded use of the internet and computer resources, governments everywhere can better focus on the true needs of their citizens. In their attempts to deliver better services and information, the emerging e-governments in many countries should use the resources at hand to change the way government works. By providing faster and more flexible services, e-government can give priority to environmental issues and elicit the cooperation and personal involvement of every individual in the race to save the environment.

Expanding bioethics and building a civil society

Paralympic Games

New B.I.O. publications on people with a disability, in cooperation with the Paralympic Games Division of the Athens 2004 Olympic Games Organising Committee and the support of Coca-Cola.

B.I.O. Portugal

The new B.I.O. branch in Portugal was launched in Oporto on October 2, 2004. Academics and other personalities participate in inaugural meeting (see page 15).

Youth Bios Olympiads

The 11th Youth Bios Olympiads was held with great success in St. Petersburg, Russia, in September 2004 (see page 15).

World Bioethics Conference

Issues of water and bioethics are discussed by experts during the II World Conference on Bioethics of the International Bioethics Society in Cuerna, Spain (see page 15).
PROPOSED ACTION

General Assembly.

Since the 1980's, B.I.O. has promoted the introduction of a cease-fire during the Olympic Games, a proposal that prevents the deterioration of bios and ensures the fundamental right to a clean environment and to a better quality of life.

INTERNATIONAL LEGISLATION ON BIOS RIGHTS

It is important to protect all forms of life by enacting rules that prevent the deterioration of bios and ensure the fundamental right to a clean environment and to a better quality of life.

ENVIRONMENTAL OLYMPICS - BIOS PRIZES

Bios Prizes for every discipline with the participation of every member of society to reward excellence in environmental protection.

CEASE-FIRE DURING THE OLYMPIC GAMES

Since the 1980's, B.I.O. has promoted the introduction of a cease-fire during the Olympic Games, a proposal which has been adopted as a Resolution by the UN General Assembly.

PROPOSED ACTION

a Bio-Syllabus and new curricula for every level of education, as well as electronic and audio-visual materials on issues related to bios.

a Green Salary in place of benefits for the unemployed, with the commitment to contribute to the protection of the environment.

Environmental Action Groups drawing both on the enthusiasm of the young and the experience of senior citizens to tackle local issues.

Local Genetic Banks to save the biodiversity of endemic plant and animal species and to promote a world-wide interdisciplinary exchange of information on the appreciation of the environment.

Bios Prizes to create a rich repository of information and reflections on bios.

A WORLD REFERENDUM

This would allow people throughout the world to express their commitment to preserve bios on our planet.

RAISING AWARENESS OF THE RAMIFICATIONS OF THE BIOLOGICAL SCIENCES

More people would realise that progress in the biological sciences relates to their own field of interest. This acknowledgement may lead to new fields of human endeavour, such as bio-legislation, bio-medicine, bio-ethics, bio-art, bio-linguistics, bio-economics, bio-arts, bio-linguistics, bio-education, bio-history, bio-ethics, bio-arts, bio-linguistics, bio-economics, bio-arts, bio-linguistics, bio-education.

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BIO NEWS

October 2004

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Oceania
Australia, New Zealand, Papua New Guinea, Sarnia, Solomon Islands

Editorial

Every second, billions of cells in the human body compose the most beautiful of symphonies, testifying to the gift of bios, the most valuable possession on our planet. To protect this gift and to ensure a healthy and clean environment for the future, every individual must contribute a small speck of dust to the building of a new “biocentric” society. A society that respects the environment and the rights of bios, all forms of life.

To succeed in this endeavour, we need to mobilise the forces of both culture and technology and to involve every profession and every group in society: scientists, artists, business professionals, students, the retired, the unemployed. A “green salary” in place of unemployment benefits and in exchange for active engagement in the environmental protection field has been one of the many B.I.O. proposals geared towards improving quality of life for every citizen. Ethics for the protection of bios need not only be restricted to the medical sciences. Every profession and every academic discipline must be guided by codes of ethics that emphasise the importance of respecting the environment.

The technology is the key to broadening our horizons and to expanding our vision. Limiting the potential of education by placing artificial barriers between disciplines limits its human potential and restricts us to the pursuit of short-term goals. Instead of measuring profit based on money, let us measure profit with biodiversity, culture, peace, and health, the genuine dimensions of “wealth” in society. In no way should a country be called a Third-World country if it has a richness of culture or of biodiversity, which represent timeless values.

Currently, technology is being used to develop methods to allow us to quickly destroy each other. These priorities need to be changed. We all have the potential to create destruction for no reason, when instead we should be protecting the environment and all of its creatures. The technology to make this world a better and safer place exists. Let us develop the right priorities which will help us best fulfil our hopes for society, for understanding between peoples, and for finding a balance between our actions and nature, in order to preserve the irreplaceable diversity and richness of bios.
OCTOBER 2004 Bio PROGRESS

BIO PROGRESS

Bio News/page 3

Royal Swedish Academy of Sciences and BioFocus Foundation honour B.I.O. President

A conference focussing on the importance of open and distance learning in the knowledge-based society was held at the Open University of the Netherlands in Heerlen, on October 21-23, 2004. The main theme of the conference, which has been acknowledged as an event of the Dutch Presidency of the European Union, was making education accessible and using e-learning as a tool to individualised education.

E-learning has emerged during the last decade as a promising new approach to education, training and personnel development, capable of embracing all forms of learning. Using a mixture of digital content mediums, enabled by information and communication technologies, and supported by open industry standards together with appropriate coaching/mentoring, there is the real potential to create a knowledge society for everyone.

BIOSCOPE

Biopolicy and environmental values - a new vision for social innovation

Biopolicy and environmental values - a new vision for social innovation

The B.I.O. President was invited to speak on an hour-long television programme held by the Office of the European Parliament in the Netherlands, on September 17, 2004. It was attended by several members of the EU parliament, journalists, scholars and business professionals, and received wide press coverage. For more information see pages 12-14.

As promoted by B.I.O. since 1985, distance learning and satellite education can enhance international environmental awareness and contribute to responsible leadership.

A key point for a few interdisciplinary concepts, the bio-policy conferences have continuously tried to explore how education in biology and environmental information technology have opened up new opportunities for worldwide interdisciplinary cooperation.

The B.I.O. President delivered a keynote address on issues related to Bio-policy and environmental values - a new vision for social innovation. Other speakers included: Professor Lennart Ljung, Chairman of the Engineering Sciences Division of the Academy; Professor Gunnar Oquist, Secretory General of the Royal Swedish Academy of Sciences; Goran Gen- ni, Founder of the Nature Academy; Burkz Zimmermann, President of the Finnish Biotech Company; Sam Nils- son, Head of the Innovation Institute; Bengt-Arne Vedin, Professor at Malar Valley University; Maria Stromme, Professor at the University of Oslo; and Olof Tanberg, from the International Council of Scientific Unions; and Dr. Walter Truett Anderson, President of the European Association of Arts and Sciences.

More information can be found at the BioFocus Foundation's website http://www.biofocusfoundation.com.
Recent events, programmes, proceedings

International media coverage

Environmental values and cease fire during the Olympics

Paralympic games - accessibility, social justice

Bio-culture, mythos, past, present, future

New publications, periodicals, CD-Roms

Bio-Syllabus for European Environmental Education

Youth Bios Olympiads, Bios Schools

Information in Spanish for our friends worldwide

International support for the work of B.I.O.

World Referendum to save the environment

Affirm your willingness to save the environment and bios - life - on our planet. Cast your vote electronically by visiting the B.I.O. website and participating in the World Referendum. Join millions of citizens around the world in the race to save the environment.

If you or your institution are interested in participating in B.I.O.’s new e-learning programmes, please indicate your preference(s) on the list shown above and mail it back to us, along with your complete contact details, at 10 Tim. Vassou Street, Athens 11521, Greece.
Common Agricultural Policy
A guide for young farmers

Many people consider the Common Agricultural Policy to be the most important common policy of the European Union. It is responsible for the political and economic glue which binds the community together.

The Common Agricultural Policy (CAP) evolved soon after World War II and consists of rules and regulations that relate to agricultural activities in the European Union. The principle feature of the CAP is a system of subsidies that are paid to farmers. The subsidies are intended to ensure minimum levels of production, so that Europeans have enough food in a fair and standard form is guaranteed for those whose livelihood depends on agriculture.

The CAP has been enormously successful in terms of food production, initially enabling the EU countries to control the food shortages of the 1950s and to achieve self-sufficiency. Later, surplus quantities were produced. The concern about world food scarcity was therefore replaced by other issues. Meanwhile, technological advances in agriculture resulted in a reduction in the number of farm workers from about 25% of the population to about 4%. Public concerns about the quality of the environment and food safety increased due to evidence of declining wildlife species, air and water pollution, degradation of soils and incidents of animal epidemics such as foot and mouth disease. In a European opinion poll, 91% of EU respondents said that they wanted agricultural policies to focus on food safety and ensure environmental protection. All these factors have influenced the revisions of the CAP. The CAP of today is moving increasingly towards direct payments to farmers in order to guarantee farm incomes, ensure food safety and quality while at the same time promoting environmental sustainable production.

The CAP rules are common to all the member states of the EU and cover all aspects of farming. The CAP is designed to provide support to the markets through mechanisms that vary across the member states of the EU. It is used to finance the agricultural sector. This includes providing financial support to farmers, production methods, marketing and the overall quantity of food that can be produced by different agricultural sectors.

The CAP rests on the following four principles:

- a single agricultural market, which allows products to move freely between member states, and a common frontier for goods imported into the EU
- uniform prices for agricultural products in the entire EU
- common preferences for European products over imports
- financial solidarity, wherein all member states share the cost and benefits of the CAP

The CAP has had a negative impact on agriculture in Third World countries. In 2003, the CAP was reformed in what are considered to be far-reaching changes. EU agricultural policy focuses on price supports to farmers and the supply control measures were modified. Production subsidies were curtailed in favour of direct payments to farmers, and the eligibility for those payments was simplified.

Rural economic development became the second pillar of the EU’s agricultural policy alongside farming. The European Agricultural Guidance and Guarantee Fund (EAGGF) has had a number of problems including the economic costs of the program and its effects on the environment, public health, third world countries, and world trade.

On May 1, 2004, ten countries in central and eastern Europe joined the European Union, bringing to 25 the total number of member states. Enlargement added 74 million new consumers, 4 million farmers and 38 million hectares of farmland to the EU. This enlargement of the EU presents great challenges to the CAP.

EU agricultural subsidies and import tariffs provide an advantage to the farmers and exporters of the EU. The CAP has had a negative impact on agriculture in third world countries, due partly to the policies of the developed countries, which has accelerated the spread of poverty, the growth of cities and widespread hunger in these countries.

Young farmers and the EU’s Common Agricultural Policy

To promote the intricate link between environmental protection and agriculture, as well as the importance of bio-education, B.U.D. is participating in the “Youth-Farm” project, a partnership formed within the framework of the Leonardo da Vinci European Union Vocational Training Programme. The project aims at enhancing cooperation and entrepreneurship awareness in agriculture and farmers, in order to contribute to the restoration and enhancement of the competitiveness of rural areas and to the creation of new employment opportunities in those areas.

"Youth-Farm" is held at the initiative of Intercollege’s Research and Development Center, one of the leading educational institutions in Cyprus. The project has brought together ten organisations in Cyprus, Greece, the UK, Italy, Poland, Czechia, and Slovenia, with the goal to provide young farmers with critical knowledge and information on production in the agricultural sector. This information, along with the experience of their counterparts, will be shared with the farmers in under-developed countries, who cannot compete with the heavily subsidised products from the EU countries.

Modern agriculture has cleared many natural areas in order to maximise production. The CAP has had a negative impact on agriculture in third world countries. Surplus products have been produced, which are sold cheaply to third world countries. The CAP has also had negative impacts on the environment. This is the reason for some of the CAP reforms of 1992 and 2003. Increased agricultural production requires the extraction of more water for irrigation, lowering the level of ground water and surface water. This in turns, impacts wetlands, reduces oxygen in rivers and increases inflow of salt water into the ground water in coastal areas.

When water becomes polluted, it danger to the farmers and exporters of the EU.

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Technology and the growth of urbanisation are creating new challenges for human health and the environment. Environmental health problems are especially prominent in the developing world, where rapid urbanisation is leading to poor environmental quality, and as much as two thirds of ill health concerns to the consumer, residues of these chemicals remain in the environment and continue to threaten health. One of the most important aspects of environmental health is the protection of biodiversity, and the need for broader environmental education programmes to address the issue of chemicals for fertilisers and pesticides. In addition to posing health risks, for example, in insecticide-resistant insects or herbicide-resistant weeds.

Sustainable agriculture entails the management of natural resources critical to farming. It is hoped that “People with a Disability in Modern Society,” a handbook addressing the problems of the disabled in society and identifying measures to improve their lives. The book was prepared in cooperation with the Paralympic Games Division of the Athens 2004 Olympic Games Organising Committee. It is hoped that “People with a Disability in Modern Society” will stimulate actions to improve accessibility and quality of life for the disabled and inspire people with a disability to participate as equal citizens in society.
I
n August 2004, the Olympic Games returned to their birthplace. Although the Games originated in ancient Olympia in 776 B.C., Athens was the city that hosted the first modern Olympics in 1896. The 2004 Olympic Games in Athens were an opportunity to revive the ancient Olympic spirit and to emphasize the importance of embracing the values of peace, kūnsmparh, and hope which were championed by the Games in antiquity.

The rivers, mountains and hills of Athens are rich in history and mythology. The new B.I.O. CD-ROM (see page 5) “Mythos - Rivers & Mountains of Greece” explores the myths and legends associated with the rivers and hills of Athens. Myths convey beliefs, superstition, ritual, social ideas, philosophy and ethical values. They speak of the origin of the universe and of man, of the deluge, of epic battles among the gods, and of men who knowingly and unknowingly interact with the gods. The wonders of nature come alive, and our interdependence with all living beings acquires more tangible dimensions.

LYCABETTUS

Lycaebetus is a hill in the centre of Athens, directly opposite the Acropolis. Lycaebetus is connected in mythology with the birth of Erechtheus, the mythological king of Athens who was conceived in an unusual manner. Once, the goddess Athena came to the house of Hephaestus and requested that he fashion some new weapons for her. Hephaestus, disconsolate at the time over his betrayed Aphrodite, found Athena desirable and tried to approach her. The goddess avoided him, however, as she wished to remain a virgin. As she ran quickly from his house, Hephaestus, lame as he was, pursued her. When he finally managed to catch her, he embraced her, and as he attempted to make love to her, Athena struck him with her lance. His seed fell to the earth, and in this way, Erechtheus was conceived.

Athena made the baby immortal by dipping blood from the Melosa in his eyes. She also provided him with two snakes to protect him. She sealed the baby and the two snakes in a chest and gave it to the daughters of Cecrops, with instructions that it was not to be opened. She then left for Pellini with the intention of moving a mountain from there to serve as an outer fortress for the Acropolis. In the meantime, two of the three daughters of Cecrops disregarded the instructions of the goddess and opened the chest. When they saw the baby entangled among the snakes, they were overcome with madness and they fell from the walls of the Acropolis. It has been said that this was punishment from Athena for the women to open the chest. A short distance from Athens, a crow approached Athena as she was returning from Pellini and reported to her what the daughters of Cecrops had done. Outraged, the goddess threw down the mountain she was carrying, which later became known as Lycaebetus, at the spot that is found today, and she cursed the crow that it should never again approach the Acropolis. Since then, it has been said that no crow can be found between the Acropolis and Lycaebetus. Athena then took the baby in her arms and carried it to the temple Erechtheion on the Acropolis, from which the baby took its name. There, the goddess raised the child by herself.

HYMETTUS

Mount Hymettus, a lofty range which circles the city of Athens, is a rocky hill, 1,516m in height. It symbolises the glory of Greek culture and civilization, and features some of the ancient world’s most magnificent monuments, including the Temple of Athena Nike, the Erechtheion, and the Parthenon. The Temple of Athena Nike was built to celebrate the peace with Persia, nike meaning “victory.” On the Acropolis, Athena and Poseidon, god of the sea, held a contest to see who would name the city of Athens. Poseidon created a salt-water spring by throwing down his trident, and Athena created an olive tree. The olive tree proved to be far more useful than a salt-water spring and Athena was proclaimed the winner, giving the city her name. The two gods quickly reconciled and were both worshipped at the spot.

According to Homer, the first temple built on the Acropolis was the Erechtheion, which was dedicated to Erechtheus, a benevolent ruler and the first king of Athens. Thought to be the son of Gaia, Erechtheus, the “earth-born king of Athens,” was raised by Athena as her own child. Erechtheus was worshipped, together with Athena on the Acropolis, after he gained divine honours during his life. According to legend, Erechtheus resided atop the Acropolis in his palace. Some myths state that Poseidon killed Erechtheus with his trident, whereas in other versions, it was Zeus who killed Erechtheus with his thunderbolt. After his death the palace was refurbished and used as a temple.

Cecrops

Cecrops was the first king of Attica, described as autochthonous – meaning born from the soil – and the real founder of the city of Athens. The story of Cecrops is a key part of Athenian legend and is celebrated in the ancient Olympics in Crete, where King Minos, who was afflicted by a rare ailment, enraged with his wife Pasiphae, Procris gave King Minos a magic potion to drink, which she had made out of a root. Minos was cured of his ailment and gave Procris two gifts in gratitude: an unerring spear and a hound, Laelaps, who never missed his prey.

Achilles

Achilles was conceived in an encounter with a stranger named Pellini, directly opposite the Acropolis, and the first king of Athens. He was born on the Mount Hymettus, a lofty range which circles the city of Athens, is a rocky hill, 1,516m in height. It symbolises the glory of Greek culture and civilization, and features some of the ancient world’s most magnificent monuments, including the Temple of Athena Nike, the Erechtheion, and the Parthenon. The Temple of Athena Nike was built to celebrate the peace with Persia, nike meaning “victory.” On the Acropolis, Athena and Poseidon, god of the sea, held a contest to see who would name the city of Athens. Poseidon created a salt-water spring by throwing down his trident, and Athena created an olive tree. The olive tree proved to be far more useful than a salt-water spring and Athena was proclaimed the winner, giving the city her name. The two gods quickly reconciled and were both worshipped at the spot.

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When Procris was born, her mother, Pasiphae, gave her the name Procris, which means “slayer.” Since her birth, she was subjected to the tests of her father, Minos, who was the ruler of Crete. Procris was a devoted wife to her husband, Cephalus, and they lived happily ever after. However, one day, Cephalus came home from a hunt and found Procris sleeping with another man. Cephalus was furious with his wife for having betrayed him. He left her, and she soon found herself in a foreign land, where she was captured by a giant named Laelaps. Procris managed to escape from the giant, but she was pursued by him. She managed to reach the Acropolis, where she was rescued by the god Poseidon. Poseidon offered Procris a magic potion to make her invisible, but she refused. Procris was killed by Laelaps, and her ghost was pursued by Cephalus until he finally caught her and killed the giant.

Meanwhile, Procris was so overwhelmed with shame that she left the country and went to Crete, where King Minos, who was afflicted by a rare ailment, enraged with his wife Pasiphae, Procris gave King Minos a magic potion to drink, which she had made out of a root. Minos was cured of his ailment and gave Procris two gifts in gratitude: an unerring spear and a hound, Laelaps, who never missed his prey.

When Cephalus saw the hound and the spear, he approached the adolescent boy and asked him what he would exchange for them. The boy answered that he could have the dog if he agreed to sleep with him. After some hesitation, Cephalus agreed. As they were ready to lie together, Cephalus discovered that Procris had killed himself. Cephalus asked Procris to return to Athens and live happily ever after. Procris agreed, and the couple reunited.

Cephalus kills Procris

After the reunion, Cephalus continued to go for his daily hunt. This
made Procris suspicious, as she thought that he might be meeting a lover. When she asked one of his servants, he replied that Cephalus had been heard to call out the name Nephelé, which means cloud but is also a woman’s name. Procris decided to find out for herself. She followed him one day and, when she heard him calling, rushed through the bushes to see what was happening. Hearing the rushing, Cephalus thought that it was an animal and threw the spear, which struck Procris. When he went to collect his prey he saw, to his horror, what had happened. Cephalus then went to Athens to Procris’ father, Erechtheus, and the two of them buried her body with honour. Cephalus was at the High Court, on Are’s Hill, found guilty, and condemned to permanent exile from Attica.

**Cephissus**

The Cephissus is a river in Attica. Today, it is located farther to the west than its ancient bed and it is lined with concrete through Athens, in the season. The Cephissus originates on the northwestern slopes of Pendeli mountain, and in the mouth of Phaleron Bay. In ancient times, the Cephissus joined the Ilissus before it reached the sea. As it carried a large quantity of water, it was considered an important river and was defiled.

The Cephissus in mythology

The Cephissus was sacred to Athena. Heracles visited and saw a pungent smell which came from the burning body of Phaethon, who had been stricken by lightning. Heracles also noticed that he might be meeting a lover. When she asked one of his servants, he replied that Cephalus had been heard to call out the name Nephelé, which means cloud but is also a woman’s name. Procris decided to find out for herself. She followed him one day and, when she heard him calling, rushed through the bushes to see what was happening. Hearing the rushing, Cephalus thought that it was an animal and threw the spear, which struck Procris. When he went to collect his prey he saw, to his horror, what had happened. Cephalus then went to Athens to Procris’ father, Erechtheus, and the two of them buried her body with honour. Cephalus was at the High Court, on Are’s Hill, found guilty, and condemned to permanent exile from Attica.

**Eridanus**

According to Pausanias, the Eridanus was a river that flowed through ancient Athens and was tributary to the Ilissus. Its origin was near the Dneirion gates on the southwestern slopes of Lycean point, where, according to Strabo, an asp with clear water once existed. The Eridanus crossed Athens from east to west, flowing through the area that is modern-day Syntagma Square. Near its banks, ancient Athenians would bury their dead, a practice followed since the Mesolithic Era. In the 19th century, when Thermistocles started building the walls on the plain that the Eridanus flowed through, special arrangements were made so that the flow of the river would not be disrupted.

The Eridanus was also a mythological river with varying locations referred to by many ancient writers. Herodotus mentions that its mouth was in the North Sea, that it carried amber and that its name was probably Greek and not Barbarian. Strabo mentions that in one of the myths the river was connected with the Cephissus, which then branched out at the North Sea, and reached the river Rhone, which then branched out into three. One of these rivers was a tributary to the Eridanus, the second emptied into the North Sea, and the third into the Tyrrenian Sea, as is mentioned by Lycophron and Apollodorus Rhodius.

The Eridanus is mentioned in connection with the Labours of Heracles. In this myth, the river is located in Illyria. When Heracles reached the Eridanus on his way to the Garden of the Hesperides, he found the river nymphs, daughters of Zeus and Theia, in a cave by the river. Heracles asked them the way to the Garden of the Hesperides, but they did not know. They suggested that he ask Nereus, the old man of the sea, who would be able to guide him, but warned him that he would have to use force, since Nereus would not provide this information willingly.

Another tradition, a hot water lake was located near the banks of the river into which no living creature could enter. Later writers confused the Eridanus with either the Rhone, the Po, the Nile or the Rhine. The Eridanus is also connected to the myth of the Argonauts’ pegeus, or spring, on their return the Argonauts travelled across the Eridanus. When they arrived at its banks they noticed a pungent smell which came from the burnt body of Phaethon, who had fallen from the flaming chariot of his father, Helios, into a nearby lake. While they were crying for him, his sisters, the Eliades, turned into mountain goats and their tears into amber. The Argonauts sailed along the Eridanus and reached the river Rhone, which then branched out into three. One of these rivers was a tributary to the Eridanus, the second emptied into the North Sea, and the third into the Tyrrenian Sea, as is mentioned by Lycophron and Apollodorus Rhodius.

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ILISSUS

A legendary figure, the Ilissus River is a central feature in ancient Greek mythology, originating in the northeast of Athens and flowing through the city. The Ilissus was revered for its ability to quench the thirst of those who needed water, and it was believed to have a sacred presence in the lives of the Athenians. The river was also associated with purification and was often mentioned in the context of religious rituals and sacrifices. The name Ilissus is also known as the Ilisos River, and it played a significant role in the daily life of the people who lived along its banks.

In mythology, the Ilissus River is often depicted as a symbol of life and renewal. It is associated with the god Dionysus, who was the patron deity of the river, and with the goddess Artemis, who was worshiped at the nearby Temple of Artemis. The river was also associated with various legends and stories, such as the tale of Melanthus, who was saved from drowning by the god Poseidon.

The Ilissus River is an important feature in the history and culture of Athens, and it continues to be a symbol of the city's past and present. The river has inspired many artists and writers, and it remains a popular destination for tourists and locals alike. As a symbol of the natural environment, the Ilissus River serves as a reminder of the importance of protecting and preserving our natural resources for future generations.
The ethics of “green” diplomacy and water sharing

Water is the most precious natural resource, essential for the presence of life on our planet. Pollution and poor management of freshwater and marine resources has placed this precious resource at great risk. In ensuring the availability, conservation and protection of the world’s water resources and improving water management practices more urgently.

Cooperation to save the planet’s water sources

Recent UN statistics show that approximately one-sixth of the world’s population lacks access to safe water resources. At least 1.5 billion people rely on groundwater as their only source of drinking water, however, over-pumping ground-water for drinking and irrigation has caused water levels to decline dangerously in many parts of the world, forcing people to use low-quality water for drinking. Furthermore, unsafe water and sanitation cause an estimated 80% of all diseases in developing countries. Joint efforts to protect the environment can boost international relations and act as a bridge between rival states, promoting the development of safe drinking water for all. The water crisis is a major challenge in reversing destructive trends and in ensuring the availability and safety of all marine and freshwater resources.

Bio-diplomacy and the ethics of water sharing

Bio-diplomacy - international cooperation in environmental protection - is a concept pioneered by B.I.O. at a time when civic leaders, international organisations and the world community as whole had not fully realised the urgency of adopting common environmental policy as a priority. It focuses on the interdependence of all forms of life and calls upon diplomats and people of influence to engage in a collectiveendeavour in defence of the environment. Joint efforts to protect the environment can boost international relations and act as a bridge between rival states, promoting the development of safe drinking water for all. The water crisis is a major challenge in reversing destructive trends and in ensuring the availability and safety of all marine and freshwater resources.

Oceans cover 70% of the Earth’s surface and more than 90% of the planet’s living biomass is found in the oceans.

Food, particularly the oceans, is also a symbol of prosperity. Water, particularly the oceans, is also a symbol of prosperity. Water is seen as an instrument to determine the strict quality of purity and pollution of the human body. Water is used in local culture in determining and reinforcing an inequitable access to, control over, and distribution of water and water use.

Bio News

The impact of increased urbanisation and coastal development, as well as pollution and conflict over shared water resources. Water is a precious common resource, and ethical guidelines in international policy are crucial in reversing destructive trends and in ensuring the availability and safety of all marine and freshwater resources.

Worldwide, bio-diplomacy actively supports the need to protect the environment can boost international relations and act as a bridge between rival states, promoting the development of safe drinking water for all. The water crisis is a major challenge in reversing destructive trends and in ensuring the availability and safety of all marine and freshwater resources.

One-sixth of the world’s population lacks access to safe water resources.

Bio News

Water and the ethics of bio-tech

Technology expands our vision and leads to a revelation of the truth. The “microscopic” and “macroscope” are opened before us, and it has become possible to witness the greatness of our world. The biotechnological revolution is coming from the vastness of the universe to the subatomic level. It is this revelation that has shown that water is essential to life; without water, life on earth would not exist.

Water’s unique properties make it perhaps the most biologically important substance on the planet. No other substance shares similar properties with water and in the way that water can exist in all four states (gas, liquid, solid and ionic) and perform various tasks. Water is the major component of cells, making up more than 96% of our mass, and 70% of the mass of the all cell functions depend on water. Water’s properties are unique to life on earth, as most biochemical reactions, such as respiration, occur in solution.

The evolution of life

The evidence of life as we presently know it began in the water. Early aquatic organisms used energy from the sun to split molecules of water and carbon dioxide and recombine them into organic compounds and molecular oxygen. This primitive photosynthesis became oxygenic photosynthesis. The oxygen it produced was breathed by the microorganisms and sent into the atmosphere, where it became part of the ozone layer that surrounds the earth as a shield, protecting the planet from the sun’s ultraviolet rays and helping to evolve water, a connection established joyfully to the Buddhas.

Water and the evolution of life

The evolution of “bios,” life on earth, began in the water. Early aquatic organisms used energy from the sun to split molecules of water and carbon dioxide and recombine them into organic compounds and molecular oxygen. This primitive photosynthesis became oxygenic photosynthesis. The oxygen it produced was breathed by the microorganisms and sent into the atmosphere, where it became part of the ozone layer that surrounds the earth as a shield, protecting the planet from the sun’s ultraviolet rays and helping to evolve water, a connection established joyfully to the Buddhas.

For the ancient Egyptians, in the beginning of their spiritual life, they believed that the water in the Nile, which was the source of all life, was a gift from the gods. The Nile was the life-giving source of life and prosperity. Water, particularly the Nile, is also a symbol of profound and extensive wisdom. In Hinduism, water is always accepted as a sacred symbol. Water is seen as an instrument to determine the strict quality of purity and pollution of the human body. Water is used in local culture in determining and reinforcing an inequitable access to, control over, and distribution of water and water use.

Native American myths

Nowadays, Native Americans have lost links to their own heritage. Many tribes and indigenous peoples have lost their traditional knowledge of water and its role in providing fertility and productivity. Water, particularly the Nile, is also a symbol of profound and extensive wisdom. In Hinduism, water is always accepted as a sacred symbol. Water is seen as an instrument to determine the strict quality of purity and pollution of the human body. Water is used in local culture in determining and reinforcing an inequitable access to, control over, and distribution of water and water use.

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The sightless and visually impaired

Problems encountered:
- Orientation
- Identifying obstructions within the path of travel
- Crossing roads
- Maneuvering in elevators
- Recognizing emergency situations
- Locating exit doors and stairs

Solutions:
- Guide strips within the pathway surface or bright coloured markings
- Large lettering
- Raised curbs and other detectable guiding elements
- Tactile marking strips to indicate changes in direction and the location of stairs and ramps
- Textured paving or tactile marking

People with limited walking abilities

Problems encountered:
- Differences in level
- Maneuvering in situations requiring speed
- Climbing stairs and ramps
- Maneuvering in rest rooms
- Passing through narrow door openings and over high thresholds

Solutions:
- Curb ramps, ramps, elevators or platform lifts
- Increased pedestrian crossing time intervals and opening intervals of elevators and automatic doors
- Handrails for gripping
- Sufficiently wide door openings with grab bars, bath-tub and shower seats
- Sufficiently wide door openings with low-leveled thresholds or none at all

Wheelchair users

Problems encountered:
- Overcoming differences in level between road and pavement
- Presence of stairs
- Maneuvering in tight spaces
- Passing through narrow door openings and over high thresholds
- Reaching high-mounted controls and objects
- Maneuvering in rest rooms

Solutions:
- Installation of curb ramps
- Wide elevator cabs or platform lifts
- Wide routes and spaces
- Sufficiently wide door openings with low levelled thresholds or none at all
- Low-mounted controls

The hearing impaired

Problems encountered:
- Crossing roads
- Maneuvering in situations involving the use of speech messages, verbal transmission and interaction
- Not hearing door, elevator and emergency signals

Solutions:
- Clearly visible coloured signs and traffic signals
- Clearly written messages, especially in emergency situations Induction loops in assembly halls and in public telephones
- Flashing light signals

People with limited hand or arm use

Problems encountered:
- Opening heavy doors
- Gripping door knobs
- Gripping faucets

Solutions:
- Automatic or easy-to-open doors
- Lever-type door handles
- Lever-type or push-button faucets
Assistive technology

Assistive technology is redefining what is possible for people with a wide range of cognitive and physical disabilities. In the home, classroom, workplace, and community, assistive technology is enabling individuals with a disability to become more independent, self-confident, productive, and better integrated into society.

Beginning early in life, technology is making it possible for children with disabilities to do more for themselves. Children who cannot use their hands can now operate computers using switches and a head mouse, and an on-screen keyboard. Those with speech problems can communicate using an augmentative and alternative communication electronic device that “speaks,” while those who are unable to get in and out of the bathtub can be safely and easily lifted using a mechanical elevation device.

A few examples of the wide variety of equipment, often called assistive technology, that is available today.

- Assistive technology is commonly associated with computers, but it also refers to a wide range of accommodations and adaptations which enable individuals with disabilities to function more independently. Computers are certainly an important type of assistive technology because they open up so many avenues to solving problems through technology. However, there are many low-cost solutions for problems that disabilities pose.

Access to the information society

Modern communications technologies have made all sorts of information widely available on an unprecedented scale.

Access to new reports, information on election campaigns or one’s rights as a citizen, for example, is so basic that many people cannot imagine being denied it. Rapid changes in information technologies are changing how our society functions. Distances are shrinking. The entire world has become virtually available from the keyboard of a computer. These advances in information technology have also meant empowerment for people with a disability. Information technologies have a pivotal role in promoting, training and identifying employment opportunities for people with a disability.

Employment trends

The obstacles people with a disability face regarding work and employment affect all age groups. People with a disability will often work longer hours than non-disabled people, whereas their take-home pay reflects lower rates of pay rather than fewer hours worked.

Moreover, when people with a disability are employed, there is a greater tendency for them to be under-employed relative to their skills and level of training. Therefore, access to equal employment opportunities is crucial and must be guaranteed by government and by effective national, as well as international, legislation.

Accessibility, employment, and information
**People with a Disability in Modern Society**

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Improving access for people with a disability
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- Guidelines for the Design of Accessible Olympic and Paralympic Facilities
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- Appendix 1: World Health Organization Classification of Impairments, Disabilities and Handicaps
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**People with a Disability in Modern Society**

**The environment belongs to all. It is a fundamental human right.**

Although major stakeholders in society, people with a disability are often excluded from this right. We cannot envisage a future of hope without access to meaningful citizenship for all. A new vision for humanity, one based on accessibility and social justice, is a prerequisite for a better quality of life.

Barriers to access are not related to physical obstacles. The concept of accessibility is much more pervasive, encompassing information services, economic activity, job availability, education, culture, religion, and language. In addressing the need for universal access, we must take into account conceptual, political and practical perspectives, and encourage the involvement of every citizen.

**People with a disability are equal citizens**

According to the United Nations, more than half a billion people in the world are disabled due to a physical, mental or sensory impairment, and, regardless of where they live, their lives are often constrained by physical and/or social barriers. People with a disability have the same rights as other people. People with a disability include workers, consumers, tax payers, politicians, students, neighbours, family members and friends. Unfortunately, people with a disability are not always treated as equal members of society. A recent European survey found that there is a serious lack of understanding of what disability means and how many people it affects. People with a disability are not a homogeneous group. They may include the mentally retarded, those with visual, hearing and speech impairments, those with restricted mobility and those with medical disabilities. Moreover, the disability may be permanent or temporary. Each of these groups have different needs and encounter different barriers.

B.I.O. was established to promote awareness about the threats to "bios," life, in all its forms and to encourage the elimination of obstacles in the environment and quality of life. Biodiversity is the link that unites all life on our planet. Bios is the most precious gift and a source of joy and inspiration. For a barrier-free Europe, the environment belongs to all. It is a fundamental human right.

Physical accessibility means and how people with a disability overcome these obstacles.

**Improving access for people with a disability - Proposals for direct action**

**The elimination of obstacles in the movement and transportation of disabled persons**

Restricting mobility means that all people have an opportunity to lead satisfying and productive lives.

In building a society of joy and hope, we must assure that all people have an opportunity to lead satisfying and productive lives. To achieve success and to build self-confidence, the opportunity to achieve success and to build self-confidence, the opportunity to achieve success and to build self-confidence, the opportunity to achieve success and to build self-confidence.

The philosophy of the Paralympics is to follow the rules of the Olympic Games.

**Paralympic Sports**

- Archery
- Athletics
- Boccia
- Cycling
- Equestrian
- Football 7-a-side
- Goalball
- Judo
- Powerlifting
- Shooting
- Table Tennis
- Volleyball (Sitting)
- Wheelchair Fencing
- Wheelchair Tennis
- Wheelchair Basketball
- Wheelchair Rugby
The new B.I.O. Division in Portugal was launched by the B.I.O. President in Porto, on October 2, 2004. Created by the initiative of Professor Daniel Serrao and Rui Nunes of the Department of Bioethics, University of Oporto and world-wide, the Division comprises a General Council, which includes Dr. Maria Barroso, Founder and President of the Division, Professor Daniel Serrao, and also an Executive Committee, composed of Professor Cristina Nunes, Dr. José Belmiro Costa, and Dr. Sandra Aparicio. All members attended the inauguration.

The first official meeting of the Division, which included various planning sessions, was held in June 2004 and the members have already begun to collect materials for a reference library. The B.I.O. Portuguese Division is affiliated with the University of Oporto and will be headquartered at the Department of Bioethics of the University.

The inaugural meeting featured speeches and presentations by the B.I.O. President and key figures in the field of bioethics from the members of the Portuguese Division.

Professor Rui Nunes

It is an honour to have a person like Dr. Arvanitis among us on the occasion of the establishment of the B.I.O. Division in Portugal. The Medical School of Oporto University is the ideal place for this initiative to be launched. We must make use of this opportunity to create a truly solid daily life. Laws need to be re-structured to address the needs not only of human rights but also of life in all its diversity in nature. The implementation of bioethics is the obligation of every citizen. B.I.O. exemplifies only as ethics for human and care about the environment in our daily life.

Dr. Maria Barroso

Dr. Arvanitis is well-known internationally and in her country, Greece, among those who take the subject of the transformation of the world seriously.

Dr. José Belmiro

In an extraordinary book, Dr. Arvanitis calls on all to take the task to prepare ourselves practically and fundamentally for the transformation. A robotised and machine society needs to be reborn. There is a need for new concepts to face the current value crisis. Scientists and philosophers must be urged to defend nature. The application of these values, compatible with the environment and sustainable development, are already in discussion by the UN and the WHO.

Sustainable development should not aim only for the creation of wealth but specifically the creation of wealth for all individuals. Even though initiatives have been taken, such as in Geneva with 30 thousand participants from 176 countries, sustainable development still needs to be addressed. The contamination of water, air, rain and desertification are all themes known to all. They are used to link the applications of bioethics in the obligation of every citizen. B.I.O. exemplifies the role that bioethics can play in our society.

Dr. Sandra Aparicio and Professor Rui Nunes

We are here today, a Noble Greek with the wisdom of Aristotle, Socrates and Plato our universal voice of thinking. We are in the future, among discussions of the survival of human kind on Earth, the name of Dr. Arvanitis will certainly be mentioned among the great environmental thinkers and soldiers of this century.

All living beings are dependent on their environment. The latter provides raw materials needed for growth, nutrition, reproduction, and survival. The relationship between living beings and non-living matter assures the continuity of life. Because of this relationship, living beings need to adapt to changes in their environment. Those that cannot adapt perish.

Professor Daniel Serrao

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The capacity of adapting to changes in the environment is limited and time-dependent. Adaptation can be risky in the short term and long term. Not to adapt is to risk mass extinction. This should be taken into account in the long-term sustainable development of modern human society.

Mankind, so proud of its intelligence and power on life, acts childishness towards its own destruction. The incorrect assertion that man is the owner of nature, that he can create and transform, at his will, water, air and other living things, will lead to the supreme form of violence: death of man by man. To prevent this from occurring we must awake the common consciousness of society. The B.iopoiētica, which Arvanitis has brought to Portugal, is the prophetic voice that calls us to do. The representation of B.I.O. in Portugal will be the guarantee for those who believe that this is the only solution. "And we believe it. The alternative is the extinction of the human species."

Professor Cristina Nunes

B.I.O. is a value system that adds a new dimension of respect for the environment, and an attempt to educate society and inspire respect for biodiversity. B.I.O is essential. There is need to intervene with clear and transparent rules, to generate trans-national concepts, initiatives, and tools. To insert deeply in society the concept of bioethics.

Dr. Arvanitis, a word by word without geographical and biophysical frontiers there must be an international commitment to quality of life. Bioethics must be incorporated into education and culture at the global level, aimed at the developmental, environmental, and social aspects of research.

Support the use of information technology, and the means of communication for the education and promotion of bioethics. Support the use of information technology, and the means of communication for the education and promotion of bioethics in the search for a better understanding of the handling of the issue. The media must make use of accurate knowledge in order to publish all information correctly and with neutrality. In this way, credible information must be current, truthful, and based on the concerns for the possibilities and expectations of the application of the proceedings.

Develop the debate regarding stem cell research. Need to bring into account the indispensability to reach adequate norms and the necessary funds for research and possible therapeutic use.
HERACLES AND THE OLYMPIC GAMES

Hercules took on the task of clearing the province of Elis from the manure which had been accumulating in the area for 50 years owing to the extensive breeding of cattle. Hercules changed the direction of the waters of the Alpheius river, a major river flowing through the region, and accomplished the task.

When Argus refused to give Hercules part of his kingdom, which was agreed upon for his services, Hercules, with the help of the Argives and the Arcadians, went to war against Elis killing King Argus. The myth is symbolic, since, at some point, the river bed had indeed changed. Even today, traces of the old river bed can be seen near the villages of Volakas, Heraklia and Skilountas. The river has changed its course frequently over time. After defeating Argus in battle and killing him, Hercules took over the province of Elis. He went to the banks of the Alpheus and established the Olympic Games in memory of his victory, having first built six altars, one for each of the Olympic gods.

Apheius

The Alpheius is the longest river of Peloponnesus. It flows for 111 km and with its many tributaries has always had an ample flow of water as well as many fish. Its source is not easy to identify; it appears to be found at the southern entrance of the Megalopoli plain, and quantities of water spring out there, but the real source of the Alpheus is much better found away on the northwestern slopes of Mount Parnon.

The Alpheus flows through Megalopolis, skips Mount Lycaon and continues in a northwestern direction for some distance, providing a natural border between the provinces of Arcadia and Elis. Further on, it joins the river Ladon, which, according to local tradition, is the point where the Alpheus stops and the river that continues in the natural extension of the Ladon. The Alpheus is also joined by the river Mount Eymaenatis, which has its source on Mount Eymaenatis. After following a route with many twists and turns, which divides the province of Elis in two, the Alpheus runs on ancient Olympia, reaching the gulf of Cyrasia, 6 km south of the capital city of Pyrgos.

The river was praised by among others, Homer, Herodot, Pindar, Euripides and Virgil. In ancient times, the name Alpheus changed according to the places it ran through. For example, in Asia Minor that 5 x 300 feet) away from Asia was the origin of the Alpheus, and that the temple of the mother of gods could be found there. Pliny the Elder also mentions that for a distance of 6000 feet from Olympia to the mouth of the Alpheus, the river could be navigated by small boats and that it was used for carrying supplies during the Olympic Games.

Alpheus and Arethusa

The Alpheus and Arethusa fables is one of a good looking young man and a hunter, who roamed the forests of Arcadia. He fell in love with the nymph Arethusa, who was in the company of Artemis, goddess of the hunt. But Artemis and her maidens were committed virgins, therefore, Arethusa would not marry him. To escape his advances, Artemis changed her into a large spring and, through underground channels, she reached Olympia, a small island outside Syeneuse, where she sprang up again. Alpheus, however, was madly in love with her, so he became a river and, after crossing the sea, finally reached her. In other accounts, Arethusa is referred to as Arethusa’ wife.

Alpheus and Artemis

Close to the mouth of the Alpheus there was a sacred grove dedicated to Artemis Alpheiaea or Alphesiphon. Artemis got this name due to the love that Alpheus felt for her. Because he could not per- suade her to be with him, Alpheus thought of using the Letoians to catch her by force. He accompanied them to an all-night celebration where Artemis and her nymphs were playing. Suspicious that she might be spirited upon, Artemis smeared her face with clay and told her nymphs to do the same. This way Alpheus could not recognize her.

At Olympia there is one common altar for Alpheus and Artemis. The name Artemis Alpheiaea gradually became Elaphara, due to common ceremonies that were associated with Elaphara Artemis, the disc-bearing goddess.

Apheius in art

Representations of the Alpheus can be found on sculptures offered by the Cnidians of Olympia, consisting of a statue of Zeus surrounded by statues of Alpheus and Pelops. Another representation can be found on the eastern pediment of the temple of Zeus at Olympia which shows the chariot race between Pelops and Ocomo- mas at the moment when the contestants are ready to fight. Alpheus is reclining on the narrow left side of the pediment and on the other side there is a personification of the river Clados. At the mouth of the Alpheus, there were also temples with wall paintings by Cratanes and Airon from Corinth, representing Aphrodite on a griffin, the fall of Troy, and the birth of Athena.