

BIOGRAFÍAS Y ABSTRACTS
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Salud post pandemia Covid-19:
nuevas narrativas entre
tecnología y bienestar.

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Departamento Desarrollo
Académico e Investigación

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Title: Well-being and meditation in times of Covid-19 : full awareness as a practice of inter-being

Keywords: Care, narrativity, full awareness, contemplative sciences, ecocriticism, environmental humanities, social emotional learning.

Abstract

Pandemic is an opportunity for us to transform our vision : through the practice of full awareness, we can gradually build another form of caring relationship based on inter-being, which is the interdependence of every form of life.

When we breathe mindfully, we can nourish peace inside us ; moreover, we have the possibility to explore our interiority and observe every emotion arising. By this practice, it is possible to perceive our body and mind in a different way, beyond a dualistic view.

We will explore together the practice of full awareness in order to create a link between the ecology of mind and the ecology of natural ecosystems.

Short biography

Angela Biancofiore is professor of Italian Studies at the University Paul-Valéry, Montpellier and is a member of the research center LLACS (Langues, Littératures, Arts et Cultures des Suds). Her current research explores the relationship between ecology and artistic creation (arts and literature) with a particular focus on the links between ecology, full awareness and care. She is co-founder of the international center « Theory and practice of caring » in Montpellier (<https://tepcare.hypotheses.org/>). Since 2011, she is the editor of the web review *Notos Espaces de la création Arts Ecritures Utopies* <http://notos.numerev.com/>. Among her publications : *Land Ethics and the Appropriation of Living Beings* (in Rolando Pérez (ed), *Agorapoetics*, Aurora, Colorado, Davies group Publisher, 2016), *Éthique de la terre et appropriation du vivant*, *Notos* 3, 2015 (<http://notos.numerev.com/revue-3-53/274-ethique-de-la-terre-et-appropriation-du-vivant>), *Care et éducation: pour une transformation de l'esprit* *Notos* 5, 2020 (<http://notos.numerev.com/revue-5-364/1495-care-et-eacute-ducation-pour-une-transformation-de-l-esprit>).



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Title: Artificial Empathy in Socially Assistive Robotics. A Philosophical Exploration

Keywords: Artificial Empathy, Socially Assistive Robotics, Philosophy of Science and Technology; Philosophy of Cognitive Sciences and AI; Theory of Emotion

Abstract

In the last decades, an increasing number of emerging areas of robotics – Cognitive Robotics, HRI, Social Robotics, and in particular, Socially Assistive Robotics – have been focusing on “Artificial Empathy”, that is, a line of research dedicated to produce robots capable of effectively interacting with humans through emotions. The interest of these scientific communities in Artificial Empathy relies on two main reasons. On the one hand, producing “emotional” or “emphatic” robots means to significantly contribute to the genuinely scientific goal of creating artificial models (i.e., hardware models) of natural cognitive processes – that is, a class of processes to which emotions belong, following the Embodied Approach to the Cognitive Sciences. On the other hand, competent emotional interaction appears as a crucial aspect of robots destined to interact with humans, especially in assistive domains. It is considered one of the main components of a believable artificial “social presence”, and a “social skill” that is essential for embodied artificial agents in order to engage humans in comfortable and potentially long-lasting interactions. This talk will focus on the nascent field of Artificial Empathy, with a focus on Socially Assistive Robotics, with a twofold intent: defining the paradigmatic views of emotions underlying current research engaged in creating “empathic robots”; discussing the implications of these paradigms for the future of Artificial Empathy, in particularly with regard to the social sustainability of the diffusion of empathic robots.

Short biography

Luisa Damiano (PhD) is Associate Professor of Philosophy of Science at the University of Messina (Italy), where she coordinates the *Research Group on the Epistemology of the Sciences of the Artificial* (RG-ESA). Her main research areas are: Epistemology of Complex Systems; Epistemology of the Cognitive Sciences; Epistemology of the Sciences of the Artificial. On topics related to these domains she wrote many articles and two books (*Unità in dialogo*, Bruno Mondadori, 2009; *Vivre avec les robots. Essai sur l'empathie artificielle*, Seuil, 2016, with P. Dumouchel, published in English by Harvard University Press, 2017, in Korean by HEEDAM, 2019, and in Italian by Raffaello Cortina, 2019), and co-edited several journal special issues (among which: *Artificial Empathy*, International Journal of Social Robotics, with P. Dumouchel and H. Lehmann, 2014; *What can Synthetic Biology offer to Artificial Intelligence (and vice versa)*, BioSystems, with Y. Kuruma and P. Stano, 2016; *Synthetic Biology and Artificial Intelligence: Towards Cross-fertilization*, Complex Systems, with Y. Kuruma and P. Stano, 2018).



Arantza Etxeberria Agiriano, Department of Philosophy & IAS Research Group on Life, Mind and Society
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Title: Viruses, pathologies, and life: The normativity of health and disease in a relational context.

Keywords

Abstract

Naturalism and normativism in medicine have different intuitions about how medical judgements can be grounded on biological theories. Whereas naturalism considers that medicine should be grounded on biological theories,

normativism considers that values other than epistemic are required to know whether facts and phenomena are healthy or pathological. I consider - with Marjorie Grene, who favoured a view of science as a normative kind of knowledge and used the example of medicine for that-, how relevant for science are certain normative views of phenomena, particularly in medicine, and how useful they may be to enable further descriptive or objective steps.

In my presentation, I will consider the case of the *sars-cov-2* virus and the *covid-19* disease in the context of three philosophical discussions.

The first one concerns the nature of pathology and how the knowledge of disease may be mediated by normative judgements based on values first. In order to discuss this, I examine some historical problems concerning the definition of viruses. In particular, how in their earliest definitions they were normatively considered as pathological entities and how better descriptive accounts appeared historically.

The second one concerns the relation of causal levels, in particular the biological and social, in what concerns health and disease. I examine the origin of infectious diseases as the consequence of changes of social organization and lifestyle of human groups, and review some assumptions related to epidemiological transitions as defined by some authors in the history of social medicine. The third one concerns how an ecological perspective of viruses and other microbes focused on their relational role in life at large provides a new global framework to judgements of health and disease.

Philosophical discussions on the notions of health and disease are usually developed in the framework of an individual(ist) perspective “zooming-in” the individual person. Infectious diseases like the current pandemics oblige to also take into account the global aspects of entangled life and the ecological issues underlying it. Thus, they compel to a *zoomed-out* view of organism-environment and organism-organism systems in which the relational properties of living entities are as relevant as the intrinsic ones. Yet as illness and disease are inevitably also subjective and personal, a zooming-in view has to focus on health problems from the human perspective and the one of the sick individual as an autonomous system. In other words, I conclude that zooming-in views of entities and zooming-out views of relations are not reducible to each other.

Short biography

Arantza Etxeberria Agiriano is Associate Professor at the University of the Basque Country UPV/EHU since 1998. AE graduated in Philosophy at the Complutense University of Madrid (1985), obtained a PhD in Philosophy at the University of the Basque Country UPV/EHU (1992) with a

thesis on understanding cognition on its biological grounding and connectionist networks supervised by Prof. Alvaro Moreno. Later she was a postdoctoral researcher at the University of Sussex (1992-1994) in the Evolutionary Robotics Group. She has taught undergraduate and graduate courses on *Philosophy of science*, *Philosophy of Biology* and *Philosophy, Science and Society*. She is a researcher at [IAS Research Centre on Life, Mind and Society](#) at the University of the Basque Country since its beginning, and she recently has been PI on a Project on *Inter-identities: Ontological and normative aspects of biological, cognitive and social individuality*. Her main research interests are on concepts of individuality and autonomy in biology and medicine, understanding organism-environment systems, biological organization and its evolution from the perspective of evo-devo, and classifications in science and society. Her current work is on conceptualizations of biological reproduction and pregnancy, and relational accounts of living organization. Her recent publications can be found in [her web page](#) and in [google scholar](#).



Prof. Dr. Thomas Fuchs, Ph.D. Karl-Jaspers-Professor für Philosophie und Psychiatrie Psychiatrische Universitätsklinik Heidelberg; Germany (thomas.fuchs@urz.uni-heidelberg.de)

Title: The Covid 19 pandemic as a collective limit situation

Keywords

Abstract

According to Karl Jaspers, a person faces a limit situation, when the framework of implicit assumptions, ideologies and belief systems, which give shelter from the contradictions of existence, breaks down. In this respect, limit situations have an *uncovering* nature: The conciliatory, reassuring beliefs about the world and oneself can no longer be maintained, and the

individual sees himself confronted with his bare existence, as it were.

With some adaptations, this concept may be applied to collective situations as well. The COVID 19 pandemic may be regarded as a limit situation to a certain extent: It has thwarted many previously reliable habits and expectations on which our everyday coexistence is based – from the self-evident forms of welcome, freedom of travel and movement to state rules against financial debts. Our expectation that everything will become ever faster, higher, further, richer is questioned. According to Jaspers, the limit situation opens up the possibility to take hold of one's own existence anew. In a similar way, a collective limit situation such as the COVID 19 pandemic can trigger a reflection on how we want to live in the future. The lecture will give some considerations on such possible developments.

Many things which we were always told were impossible, without alternative, all at once have become possible.

We can live without constant pressure of timing.

We can do without intercontinental flights.

Governments and central banks spend trillions of dollars and euros for programs which were unimaginable until few weeks before.

The so-called black zero, a mantra of German fiscal policy for the last years, is suddenly no longer valid.

And perhaps most important: Even the economy is no longer the highest value right now – it has to submit to the shelter of older people who do not even contribute to economic growth.

In limit situations, the basic antinomial structure of existence comes to light. Something gets broken, which Jaspers calls the “housing” (*Gehäuse*). Such housings are consolidated structures of thought and fundamental attitudes, which offer protection from the limit, and security with regards to existential questioning. One might also call them “existential defense mechanisms”.

Housings may be explicit, religious or ideological worldviews which lend meaning and comprehensibility to the world. On the other hand, housings are also the implicit, commonsensical, unquestioned assumptions about life, about oneself and the world – assumptions which hide the antinomies of existence by constructing harmonious conceptions like the following:

Basic assumption, according to Husserl: „and-so-on“. The fundamental familiarity with the world consists in the implicit assumption that the world will exist and go on as usual. Of course a lot of

assumptions are of a more specific nature, provided by the reliability of others and of the societal processes. We need these reliabilities in order reliability of others and of the societal processes. The Corona crisis overthrows a large part of these assumptions and convictions. We do not have everything under control. We have to bear uncertainty.

What basic assumptions are questioned by the crisis?

- „We thought that everything would go ever faster, higher, wider“ (Steinmeier am 11.04.2020). This is certainly part of our collective mania, and it is the main reason for our ecological crisis. [Plötzlich wird klar, dass das Leben keine Spirale ist, die sich unaufhörlich nach oben schraubt]
- If we use time better and better, if we improve and optimize ourselves, if everything grows and increases, then we have everything under control, and we are safe from decline and loss.
- An even more existential assumption, in the face of the finitude of life: If we make the most of our time, if we experience more life per unit of time, if we increase the density of events and experience, then we can cheat death, as it were.

Albert Camus, The Plague (1947)

Under other circumstances our townsfolk would probably have found an outlet in increased activity, a more sociable life. But the plague forced inactivity on them, limiting their movements to the same dull round inside the town, and throwing them, day after day, into the illusive solace of their memories. For in their aimless walks they kept on coming back to the same streets and usually, owing to the smallness of the town, these were streets in which, in happier days, they had walked with those who now were absent.

Thus the first thing that plague brought to our town was ... undoubtedly the feeling of exile — that sensation of a void within which never left us, that irrational longing to hark back to the past or else to speed up the march of time

And then we realized that the separation was destined to continue, we had no choice but to come to terms with the days ahead. In short, we returned to our prison-house, we had nothing left us but the past, and even if some were tempted to live in the future, they had speedily to abandon the idea ...

Interesting parallels and differences of the historical plague or pest: The “black death” broke out around 1330 also in China and Central Asia, but it only reached Europe in 1347, so 17 years later (compare it with the 3 months it took the Covid virus to reach Italy in February). The plague also infested Italy first (Messina, Sicily; the quarantine, from Italian quaranta, forty days of isolation, was introduced to diminish contagion from ships at that time). From Italy, the plague spread over Europa, but this took another 3-4 years (!). But different from the Corona virus, the plague killed one third of the population, about 25 million people.

Linear versus cyclical time

Since the 14th century the dominant concept of time in the Western world gradually changed. With the rise of capitalism in northern Italy, the introduction of public clocks in the major towns and other developments in philosophy and physics, the concept of linear time, the continuous “arrow of time” pointing into the future, developed and established itself in Western Culture. It replaced the older, cyclical time concepts of antiquity and the middle ages, which correspond to the cycles and rhythms of life and the body, characterized by recurrency and repetition (seasons, sleep-wake cycle, hormonal cycle, etc.). It is also the time which allows to always return to the present, to dwell in the present time, so-to-speak.

Scientific and technological progress, industrialisation, increasing mobility and networking

First peak around 1900 - Kubin

Since 1970ies new wave of globalisation, worldwide interlacing and interlocking of mobility, communication, digitalisation, flow of goods and capital, simultaneous world moment – continuous acceleration, “collective mania”, of which burn-out and depression is the counterpart.

The Covid 19 Pandemic

- Not only Shutdown, but an emergency breaking: dramatic reduction of mobility and exchange, closing of national borders, standstill of large parts of society.
- Like in other countries, the major part of the German economy is locked down, put into an artificial coma so-to-speak, and ventilated by a support program of 750 Billion Euro, in order to keep it alive as long as it will be necessary.
- No travelling, therefore empty streets, no more traffic jams in German motorways (incredible!), no planes in the sky
- Air pollution – dramatic decrease in China (nitrogen oxide), similarly clear sky over all major German cities

Collective Limit Situation (Jaspers)

Def.: A situation in which the carpet is so-to-speak pulled out from under one’s feet, namely the carpet of implicit assumptions and belief systems which carry our everyday life.

Collapse of the “housing” of the implicit axioms of everydayness, of fixed beliefs and ideologies which give us shelter from the contradictions and abysses of existence.

Basic assumption, according to Husserl: **„and-so-on“**. The fundamental familiarity with the world consists in the implicit assumption that the world will exist and go on as usual. Of course a lot of assumptions are of a more specific nature, provided by the reliability of others and of the societal processes. We need these reliabilities in order reliability of others and of the societal processes.

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Deceleration, standstill of time

- „Discovery of slowness“
- Time, it seems, only consists of present. It is already difficult to remind oneself of the times before Corona: a quick travel here and there, a week-end in Paris or New York, no matter what that meant for the climate – did this really happen?
- We realize how condensed and compressed our life normally proceeds, clocked and determined down to the day, the hour, the minute. Time flew by, it had to be managed, organized, saved, divided. Now it seems to abound.

- We have fallen out of time – time in the sense of timing and clocking, where events are interlocked like in a gearbox. Now there is an extending present, which has lost its volatility, which rather drags on, one day resembling the next.
- All at once, the future can no longer be planned or predicted. How long will all this go on? When will we meet again, when will we see our grandparents or grandchildren? Will we have summer holidays in the south? Can we plan a conference? A lot of these questions can just not be answered. Even more, the goal-directedness of time is suspended to a large part.

Waiting and patience

The most strange thing in this abundance of present: We all live in a waiting hall, in a limbo between present and future, where impatience makes no sense, because there is nothing to speed things up. We listen to the announcements, hoping for an alleviation of the restrictions, for a return of normalcy, but nobody can tell us exactly what will happen. So we have to exercise patience, and we will have to live with uncertainty for a longer time; in a provisional, preliminary time.

Opportunities of the crisis

Turning to the present

- We have to do without far-reaching plans, without clear directions toward the future, but this is precisely why we can feel present in an unusual way. We can enter the cyclical, presentic time of the lived body. The rat-race is suspended for the time being, and we can observe:
 - What is happening right now?
 - What is really important for me, for us?
 - What emerges from this limbo?

Breaking out of routines

- Of course, people are concerned by the crisis in very different ways. Many are suffering from isolation, many are even dying. But the happy ones enjoy a rare good, namely leisure, Muße. This allows to step out of the loops of routine, of our orientation to fixed goals, and to recalibrate our perception, our priorities.
- Every readjustment and change of habits needs a period of slowing down, of conscious attention. This can be learnt from body memory: all implicit functioning proceeds automatically. In order to change it, we need to reduce its speed, step by step, with mindful awareness.

The impossible loses its power

Many things which we were always told were impossible, without alternative, all at once have become possible.

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And perhaps most important: Even the economy is no longer the highest value right now – it has to submit to the shelter of older people who do not even contribute to economic growth.

New possibilities

- To tackle changes which could never have been addressed in full speed
- To rethink the breathless rush of our economic and social life, both in the large and in the small scale
- To take sustainability and health as guidelines for the economic recovery after the crisis
- Importance of the human being: Artificial intelligence does not help us – we ourselves and our politicians have to evaluate the situation, to weigh the priorities, to decide ourselves.
- Others?

Finally: The pictures and experiences of this spring will have their aftereffects:

- the empty streets with traffic like in the 1960ies
- the bright, clear sky even over our cities, without airplanes and their vapor trails
- the discovery of slowness
- our solidarity despite spatial distancing

Short biography

Thomas Fuchs, MD, PhD, is Karl Jaspers Professor of Philosophy and Psychiatry at Heidelberg University, Germany. His main areas of expertise include phenomenological philosophy, psychology and psychopathology, with a particular interest in issues of embodiment, temporality, spatiality, intersubjectivity, embodied and enactive cognitive science.

Prof. [Fuchs](#) has authored about 350 journal articles, book chapters and several books. and editorial board member of 4 scientific journals. He is editor-in-chief of “Psychopathology” and president of the European Association of Phenomenology and Psychopathology.

Prof. Fuchs was Coordinator and Principal Investigator of several large funded national and international grants, among them the European Research Training Networks “Disorders and Coherence of the Embodied Self” (DISCOS, 2007-2011) and “Towards an Embodied Science of Intersubjectivity” (TESIS, 2011-2016).

Recent publication: Ecology of the Brain. The Phenomenology and Biology of the Embodied Mind. Oxford University Press, 2018.



Hagen Lehmann, Research Fellow, Dipartimento di Scienze della Formazione, dei Beni Culturali e del Turismo, Università di Macerata, Italia (hagen.lehmann@unimc.it)

Title: Robots as social mediators in Education – The role of embodiment in times of social distancing

Keywords: Enactive Didactics, Social Robotics, Robotic Mediation, Human-Robot Interaction

Abstract

In the last decades the ideas of enactivism, situated cognition and embodied cognition have foreshadowed a significant transformation, which is now under way, in our understanding of what teaching is, and how the teaching process of the future might look like. Due to the specific properties of social robots – i.e., being embodied agents capable of expressing a multitude of social interaction behaviors – this technology has the potential to increase the complexity of interactions between the different actors involved in the enactive didactic process (teacher, student, and knowledge) by reinforcing its reticular characteristics. Social robots have the potential to become a gateway, through which students can interact with their environment and teachers on their own terms. These robots are more than mere tools for the achievement of scholastic goals. They have the potential to move into the position of social mediators in the teaching process. For example, in the case of special needs education, social robots can help children with different types of disabilities to construct their own social reality, which will enable them to constitute new social interaction rules with other social agents in their environment. In the case of general education and inclusion, social robots can be used to support learning processes related to motivational and emotional aspects of social interaction. The issues created by the recent global health crisis, underline the potential that socially aware robotic technology has, not only, but specifically in the field of education.

Short biography

Hagen Lehmann (PhD) is a research fellow at the University of Macerata (Italy), where he works on the development of an enactive robot assisted didactics approach. His main research interests are: Social Robotics, Enactive Robot Assisted Didactics, Human-Robot Interaction, Developmental Psychology and Social Evolution. On topics related to these domains he has written many articles and book chapters, edited a book (*Gaze in Human-Robot Communication*, John Benjamins, 2015), and co-edited several special issues in academic journals (among which: *Social Behavior and Communication in Biological and Artificial Systems*, Interaction Studies, with F. Broz, B. Mutlu and Y. Nakano, 2013; *Artificial Empathy*, International Journal of Social Robotics, with L. Damiano and P. Dumouchel, 2014



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Title: An ecological approach to health for the post-pandemic horizon

Keywords: health, medicine, adaptivity, environment, ecology

Abstract

The COVID-19 pandemic has globally caused death and illness, as well as it has drastically changed our social interactions and our behaviours. From the philosophical point of view, namely philosophy of medicine and environmental philosophy, the spreading of this virus challenges the current definitions of health, its conceptualizations and the management of health care. The mainstream definition of health as proposed by the WHO is: 'a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity' (WHO, 1948). We discuss this definition by following the current debate in philosophy of medicine, with the attempt to understand what is health in our times and by relating it to the environmental issues as emerged during the Covid-19 pandemic. In order to widen the definition of health to the environment we propose to analyse two key concepts: adaptivity and salutogenesis. Adaptivity, in biology, is the ability of an organism to cope with the environment and the environmental changes. Yet, the concept of adaptivity related to the individual is confined to a pathogenic perspective. We argue that Covid-19 obliges us to provide a social analysis of adaptivity that will be more suitable for a post-pandemic scenario and can be shared not only among philosophers of medicine and environmental philosophers, but it will be also a conceptual tool for health professionals. Social adaptivity can be developed through two aspects: a communitarian approach to health and the concept of salutogenesis. Finally, adaptivity and salutogenesis contribute to an ecological framework of the analysis and the definition of health.

Short biography

Laura Menatti (Sondrio, Italy, 1979) is researcher and lecturer in environmental philosophy and landscape theory. She grew up and studied in Italy. She received her first PhD in philosophy from the University of Pavia (Italy) and a second one from the University of the Basque Country (Spain). She has been working in Chile (University of Desarrollo; University of Chile), France (Bordeaux School of Architecture and Landscape) and Spain (University of the Basque Country). Currently, she is an associate researcher at the CNRS centre Passages, in Bordeaux (France), specialized in geography. She collaborates as lecturer with the department of Landscape of the Bordeaux School of Architecture (ENSAPBx). She is also a lecturer in the Master of Scientific Culture (organised by the University of the Basque Country and Public University of Navarra, Spain) and she collaborates with the Centre for Medical Humanities of the University of Desarrollo (Chile). She has an interdisciplinary profile which has allowed her to collaborate with philosophers, psychologists, architects and health professionals and to publish in leading journals in different disciplines.

Her main research and teaching areas are: landscape theory, philosophy of medicine, environmental ethics and philosophy, ecological psychology. More informations at: <https://lauramenatti.weebly.com/>

Short biography

Cristian Saborido (1981) is associate professor in the Department of Logic, History and Philosophy of Science at the Universidad Nacional de Educación a Distancia (UNED), Spain, where he teaches Philosophy of Science, Philosophy of Biology, Philosophy of Medicine, Bioethics and Introduction to Scientific Methodology. PhD in Philosophy from the University of the Basque Country, has conducted research at various universities in France, United Kingdom and the United States, has been principal investigator on two research projects, supervises five doctoral theses and is the author of several works in international publications such as *Theoria*, *Teorema*, *Isegoria*, *Acta Biotheoretica*, *Studies in History and Philosophy of Science*, *Theoretical Medicine and Bioethics* or *British Journal for the Philosophy of Science*, among others. His main lines of research are the philosophy of biology and the philosophy of medicine. In this last field, he has worked on issues such as the debate about the definition of health and disease, the challenges of finding the physiological basis of somatic and mental pathologies, the risks of disease mongering in relation to clinical trials or the medicalization of aging. He has recently published *Filosofía de la Medicina* (2020, Editorial Tecnos). More information: <http://cristiansaborido.weebly.com>



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Title: Building Space and Community in the Midst of a Pandemic: Lessons and Experiences from Live Virtual Narrative Medicine Workshops

Keywords

Abstract

Short biography

Natalia Romano Spica is a medical student and a narrative medicine scholar currently located in Philadelphia. Raised between the US, Italy and Russia, she has a background in Classics and Medical Humanities. She is a graduate of the Narrative Medicine program at Columbia University in New York, USA; her research interests include integration of social justice and humanities in medical education curricula, and fostering community building and interprofessional teamwork through Narrative Medicine. Most recently, as part of Columbia Narrative Medicine, she has been involved in building and facilitating an ongoing series of live virtual workshops in English as well as Italian (open to the public including but not limited to healthcare workers on the frontlines of the COVID-19 pandemic).



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Palabras Claves

Abstract

Breve Biografía



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**Título: Telemedicina y nuevas perspectivas en la relación
médico-paciente.**

Palabras Claves

Abstract

Breve Biografía



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Palabras Claves: Humanidades Médicas, Medicina Narrativa
Profesionalismo y bienestar.



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Título: Vivencias de un médico como paciente Covid-19.

Principales temas de investigación:

Estudios Clínicos de Epilepsia, Electroencefalografía y cirugía de la Epilepsia, crisis funcionales (crisis psicogénicas no epilépticas), aplicaciones informáticas para el diagnóstico diferencial de crisis epilépticas en la atención primaria.

Abstract

Vivencias de un médico como paciente Covid -19: En esta intervención se presentan las vivencias de un médico como paciente hospitalizado por una neumonía por Covid 19. A partir de estas vivencias se realiza una reflexión sobre el cuidado en forma previa a su hospitalización, durante ésta y en su convalecencia. Se analizan las distintas dimensiones del cuidado y autocuidado que van desde la experiencia de ser paciente desde la perspectiva de un médico, pasando por los aspectos técnicos institucionales, las interacciones con el personal de salud y la importancia de un cuidado personalizado que incluye poder verbalizar lo vivido. Finalmente, se efectúa una reflexión sobre las limitaciones y las posibilidades de mejora en el cuidado de los pacientes.

Breve Biografía

- Título de Médico Cirujano, Universidad de Chile, 1983.
- Especialidad en Neurología, Universidad de Chile 1987.
- Sub especialización en Epilepsia y Neurofisiología Clínica, Universidad de Padua, Italia, 1990 y 1991.
- Perfeccionamiento en registros con microelectrodos aplicados a la cirugía de la enfermedad de Parkinson, Universidad de Emory, Atlanta, E.E.U.U., 1996.
- Miembro fundador de la Sociedad Chilena de Epileptología.
- Miembro fundador y parte de la primera directiva de la Sociedad Chilena de Medicina del Sueño.
- Creador del Fellowship de Epilepsia y Medicina del Sueño (primero en el país) de la Facultad de Medicina Clínica Alemana, Universidad del Desarrollo.

**Maurizio Mattoli**

Coordinador del Centro de Informática Biomédica
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Título: Telemedicina, una herramienta esencial para la Salud.

Palabras Claves: Desarrollo y formación en Informática Biomédica, Telemedicina, aplicaciones software en salud y gestión de Seguridad de la Información en salud.

Abstract

Esta presentación propone una forma mentis acerca de la telemedicina, proporcionando un enfoque basado en modelos organizacionales-relacionales y en escenarios de riesgo para diseñar y aprovechar al máximo esta modalidad de entrega de servicios de salud dentro de un marco de calidad y seguridad. Gran parte de las consideraciones que serán abordadas emanan del trabajo realizado en el ámbito del proyecto "Lineamientos para el desarrollo de la telemedicina y telesalud en Chile", bien público estratégico financiado por Chile Innova Corfo.

Breve biografía

Actualmente se desempeña como director del Centro de Informática Biomédica (CIBM) del Instituto de Ciencias e Innovación en Medicina (ICIM) y como Director del Proyecto de Bien Público Estratégico Chile Innova Corfo: "Lineamientos para el desarrollo de la telemedicina y telesalud en Chile" (2018-2021). Diplomado en Gerencia de Seguridad de la Información (UAI 2017), Mentor certificado (CIET/UAI 2019) y con estudios parciales en Ingeniería Informática (Univ. La Sapienza/Roma). Más de 10 años de experiencia en el diseño y operación de plataformas software en salud y telemedicina. Past president de la Asociación Chilena de Informática en Salud (ACHISA). [sin necesitan algo más largo, ver más abajo]



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Título: Cápsula Humanística: Presentación y lectura de fragmentos del proyecto “Las Voces del Covid”, del Centro de Humanidades Médicas de la Facultad de Medicina Clínica

Palabras Claves

Abstract

1. Que es las voces del COVID: Un espacio para compartir testimonios, fotografías, dibujos y textos en torno a la pandemia.
2. Motivación y objetivo: Se trata de una instancia que nació desde el propio personal de salud del Hospital Padre Hurtado (campo clínico de la UDD), como un espacio de auto-cuidado y de acompañamiento a los profesionales de la salud en torno a la pandemia.
3. En que espera aportar, bases fisiológicas: La medicina narrativa y específicamente la construcción de narrativas es un proceso mental esencial en que los seres humanos dan sentido a sus experiencias, constituyendo una herramienta poderosa para procesar un conflicto.
4. Metodología/dinámica: Genera un canal de comunicación periódico y confiable para la comunidad de profesionales de la salud del HPH, la UDD y otros recintos vinculados, además de contar con un espacio de co-creación que vincule y nutra en los difíciles momentos que se están viviendo producto de la pandemia. Esto, a través de la colaboración de quienes estén interesados en entregar y mostrar sus experiencias, relatos, pensamientos, testimonios, imágenes y fotografías.
5. Percepciones: Se han compartido más de 40 reflexiones, entre relatos, pensamientos, fotografías y dibujos que provienen no sólo de los profesionales de la salud, sino también de estudiantes, colaboradores y amigos de la universidad. Hay valiosos testimonios cotidianos, humanos, que permiten dejar un registro, una memoria, de lo que se está viviendo como comunidad. “nos regalan una pausa para ayudarnos a llegar a ser cada uno para el otro, en este camino que recorreremos juntos, verdaderos testigos de esperanza».

Breve biografía

Neurólogo vascular, interés en la docencia Clínica nuevas tecnologías y metodología de la investigación centrada en el paciente. 5 años en Hospital y la facultad promoviendo proyectos de innovación en las líneas de trabajo mencionadas.

Tema de investigación: Medicina narrativa; Las voces del Covid es un proyecto que nace en el contexto de la pandemia por COVID 19 para vincular a la comunidad del Hospital padre hurtado y sus académicos con sus emociones.



Alejandra Rubio, Actriz, Directora del Programa de Pacientes Entrenados desde el año 2010 (PROPAE) Facultad de Medicina Clínica Alemana Universidad del Desarrollo (arubioj@udd.cl)

Título: Cápsula humanística: Arte terapia, monólogo de Alejandra Rubio.

Palabras Claves: El tema de investigación que he desarrollado hace años y en particular en mi tesis de magister, es el arte terapia como mediador del autoconocimiento corporal para el bienestar de los profesionales de la salud.

Abstract

Actualmente coordino y dirijo actores, para el programa de pacientes entrenados PROPAE, del Centro de Desarrollo Educativo (CDE) de la UDD.

Soy docente de Corporalidad y del taller "Mirada al Desnudo" para educar la mirada al cuerpo desnudo del paciente.

Co-dirijo la compañía de TeatroSoma en la misma universidad.

Breve Biografía

Alejandra Rubio Jeria, soy casada y tengo un hijo. Estudié actuación en la Pontificia Universidad Católica. Desde 1983 ha realizado variados montajes como actriz en teatro y teleseries en TVN. Desde 1989 trabajé como directora de teatro. Gestora y directora de la Compañía de actores ciegos LUNA.

Dirigí durante 14 años el Taller Teatro Universitario "Evoé" de la Dirección General Estudiantil de la PUC.

Cocreadora de la UPE: Unidad de Pacientes Entrenados de la Escuela de Medicina de la PUC.

Psicodramatista del Instituto de Psicodrama Moreno de Buenos Aires.

Arteterapeuta del Instituto Universitario Nacional de las Artes: IUNA, de Buenos Aires. Egresada del magister de arte terapia en la UDD.

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Título: Vivencia del cuidado durante el Covid-19.

Palabras Claves

Abstract

Breve Biografía



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Título: Vivencia del cuidado durante el Covid-19.

Palabras Claves

Abstract

Breve Biografía



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Título: ¿Qué hemos aprendido en estos meses de pandemia?

Palabras Claves

Abstract

Breve Biografía



Rosa Walker, Especialista en Medicina Preventiva y Educación para la salud

Profesora Asistente adjunta (j) de la Facultad de medicina, Programa de Humanidades médicas.

Temas de interés: Educación participativa, espiritualidad, narrativa y medicina. (walkermariarosa@gmail.com)

Título: Experiencia del concurso de relatos e ilustración 2020: Déjame contarte, del Programa de Humanidades médicas de la PUC.

Palabras Claves

Abstract

Se presentará la experiencia de un concurso de relatos e ilustración, dirigido a trabajadores de la salud, acompañantes de enfermos, educadores de la salud y arte terapeutas. Se limitó a personas que trabajan en Chile. Los trabajos enviados fueron evaluados por un Jurado, y reunidos en una publicación realizada en plataformas de autoedición. ("2020 Déjame contarte).

A fines de Abril nos estábamos quedando mudos y quisimos hacer esta apuesta para recoger algunos testimonios de cómo estábamos viviendo la experiencia de la Pandemia. Esa mudez nos llevó a pensar en un Concurso de relatos e ilustración, para invitar a usar nuevos lenguajes. La palabra poética, la narración de un buen relato, el microcuento, la reflexión...la oración...la ilustración...

El resultado de la convocatoria nos ha dejado asombrados. Y nosotros, como lectores, nos damos cuenta de que también hemos cambiado. Lo que quizás antes habríamos pasado por alto puede llamar ahora nuestra atención poderosamente, por su sencilla belleza, por su humanidad, como en "Pequeños grandes logros" (Primer premio de Ilustración). La práctica clínica tiene esa capacidad de asombrarnos, por su rotunda realidad. Todos los jurados que invitamos aceptaron de inmediato, generosamente. Dos de ellos no pudieron participar: uno porque cayó enfermo de Covid - y es ahora un feliz recuperado- , y otro por verse abrumado con las múltiples aventuras de ser un docente-full-on-line-en-fin-de-semestre.

En principio, pensamos invitar a profesionales de la salud (delantales blancos, verdes, azules...). Luego, ampliamos la convocatoria a todos aquellos que trabajan con pacientes, (en rehabilitación, acompañamiento, educación...). También a estudiantes con experiencia clínica, y a nuestros colegas extranjeros trabajando en Chile. Nos alegra ver trabajos de tantos lugares diversos, a lo largo del país.

¡Nos llevamos muchas sorpresas! Aunque pusimos tema libre, esperábamos encontrarnos con un múltiple resonar de la pandemia en los aspectos más inesperados. Y así fue. Aparecieron alusiones muy explícitas ,como las formas de morir "antes muerto que morirme" (A diez centímetros), "Esperó este momento desde hace diez años" (La partida) ,"Lista, preparada para morirme" (Muerte sin ritos); personajes diversos, como un pequeño perrito y sus aventuras buscando un nuevo dueño (Mi nueva normalidad), o la Princesa, Pandemia; o esta nueva forma de vida, en la que todos somos el mismo o no logramos saber quién es el otro tras una mascarilla: "Se llamaba Susana, Raquel, Teresita... otros días era la joven del cabello castaño o simplemente La flaca" (La flaca); un mundo de ficción en el que recordamos "El covid del 2020" y las otras

pandemias que vinieron posteriormente, en las que el síntoma inicial era ver el cielo verde (Drones); o una búsqueda de palabras e imágenes para expresar la forma de sentir: “Cuelgo”. Encontramos un equipo de salud que busca el sentido, que busca recomponerse; (Algunas reflexiones...); un profesional que se alivia de no ser “positivo” (Contagiado), otro que se siente culpable por no poder participar en primera línea, o por haber animado a una hija a estudiar medicina, y verla contagiada tras hacer turnos de UTI (Carta de un padre médico...). Nos asomamos al horror del sufrimiento que enfrenta una enfermera de niños quemados (Cicatrices, amor y marcas para siempre”), o el capellán de un hospital, que acompaña en el morir, diariamente, a personas de su credo y de muchos otros (Una gota de religión). Nos encontramos con profundas reflexiones sobre el sufrimiento de los que quedan (La muerte de Gonzalo), la nueva sociedad que queremos construir (Algunas reflexiones...) y la búsqueda de una conciencia ciudadana. Y entre las oraciones, gritos de súplica a un Dios que puede salvar, al que la autora agrega una imagen de los que ahora están en primera línea (El amor vence al odio). Nos damos cuenta de esta realidad absurda y mediática que hemos construido, como en la historia inventada por un periodista (A true story). El anhelo de una salud-salvación después de la pesadilla de la pandemia lo vemos reflejado hondamente en “El regreso del hijo pródigo” (Ilustración). Las figuras literarias, presentes, como no, en las poesías, pero también en microcuentos, y otros trabajos, logran esa descarga emocional tan necesaria para los que trabajan con personas que sufren.

¿De qué otra forma podríamos describir lo que estamos sintiendo en esta pandemia, sino con estas frases:

Raro de rarer,
de raretud,
de rarencia.

Raro como un banquete sin anfitrión,
un viernes sin escribir,
domingos sin nostalgiaabarar.

(“Raro” Katia Velásquez , Primer premio de Poesía).

Con la ola de duelos que se nos viene encima, necesitaremos muchos espacios y lenguajes de expresión. Y también aquellos “grandes relatos” que nos confirmen esta intuición de que alguna vez hubo un paraíso, que ahora vamos errantes...pero no solos, y que llegaremos a nuestro soñado cielo. Necesitaremos palabras sabias para comprender qué tiene que ver lo que hacemos día a día....con las estrellas. ¿Para saber si estos dolores son “dolores de parto”... Estos anhelos de dar sentido al sufrimiento están en el corazón de los que estudian y trabajan en salud. Con empatía, escuchando, expresando y acompañando, como dice Rita Charon,- impulsora de la Medicina narrativa-, podemos recuperar esta capacidad de ser unos profesionales más sanos.

Queremos honrar esta magnífica respuesta, publicando en un libro todos los trabajos enviados, destacando los que obtuvieron Premios y Menciones honorosas.

Con gratitud, y afecto, saludos desde el Programa de Estudios médicos humanísticos de la Facultad de Medicina de la PUC. Esperamos que esta iniciativa sea “contagiosa” para cada uno de los que hemos participado, incluidos los futuros lectores.

Breve Biografía

Rosa Walker, Licenciada en Medicina, con estudios de posgrado en Medicina Preventiva (España), Educación en Salud (NC, USA) y Humanidades y Arte (Santiago, Chile).

Experiencia docente en las áreas de Educación médica (Educación de adultos, Narrativa y medicina, Humanización y salud) y en la implementación de nuevos programas, en la Universidad Católica de Chile (Medicina familiar, Diplomados en Salud y Humanización, Diplomado en Educación médica, etc).

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