PANDEMIC AND EUROPEAN PUBLIC ADMINISTRATION. SOME ASPECTS OF A POSSIBLE ETHICS AND DEONTOLOGY OF THE CONCEPT OF INSULARITY

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Abstract

European identity, including in pandemic times, circumscribes geographical (geographical) possibilities (and areas), as well as views and performance of the place. The European islands, among other features - mountains, coasts, forests - are impregnated by powerful myths (often of Western sorghum) and tropes of place. They combine materiality and metaphor, presenting spaces that often appear open and closed, fixed, but fluid, complete and peripheral, vulnerable but resistant. The geo-social constitution of their culture is also subject to observation on the frontier of liminality between being a visitor, being insular and other categories unusually defined between them. Space, including the bureaucratic, functional one, is seen as a fusion of materiality and metaphors, and not just as an imaginary and imagined social construction. The ethics and deontology of insularity also refers to a deconstruction and de-construction of the colonialist and continentalism discourse of the islands, the locus and context of European public administration including during the pandemic being part of the object of the present study.

Keywords: *Identity, Discourse, Frontier, Tropes and Performance, Administration, Deontology, Myth, Metaphor, Visitor, Tourist, Insular.*

The active imagination of a European identity must be involved in the geographical possibilities, views and performance of the place. It is naive to consider geophysical parameters as the background on which cultural initiatives take place. Place itself has no nature, but rather a power to bring something from an absent state into a present state. Derrida's examination of 'chora' has suggested that such a concept of place has so far not been fully grasped, but been understood as being irreducible to a definite thing. European islands, among other features - mountains, coasts, forests - are imbued with powerful (and often Western) myths and trophies: they combine materiality and metaphor, presenting spaces both open and closed, fixed, but fluid, complete and peripheral, vulnerable but resilient (KING, 1993).

The geo-social constitution of the culture of these spaces is also subject to the observation point of the observer, he / she caught in the liminality between being a tourist, visitor, traveler or native, being insular or continental, and the liminality of various other circumstantial categories.

All events must "take place", take place in space and time - which means that they take place in a kind of abstract or etheric sequence or progression, requiring some kind of material or referential positioning. The juxtaposition of the event, the people and the place is a defining signature of human and social life. Hay describes this as "the dialogue between the physicality of the place and the interaction of the people inside it". (HAY, 2006).

The notion that space is an ordinary, container-like "object," a fixed tank that contains events, and that, as pop diva Madonna reminds us, "We live in a material world," is largely a pass in social sciences. Instead, space is now increasingly seen as non-existent for and in itself, rather being perceived as both the result and product of interactions, "the consequences of the ways in which bodies relate to each other" (LATOUR, 1997).

With this ontological switch, we are alerted to those processes by which space is continuously reinvented and re / presented through emerging human action and design (BINGHAM & THRIFT, 2000). The paradigms that are now in vogue evoke the idea of a fluid, quasi-philosophical entity, not transmitted by pure physicality.

People are invariably "moving" and "moving", creating space, rendering it through various

senses and giving it meaning and history, memory and specificity. The spaces are thus assumed and territorialized, they are actively embodied, being social products. Deleuze insists that space, whatever it may be, "is imaginary and not real, mythological and not geographical" (DELEUZE, 2004).

Of course, such postmodern approaches offer an inherently significant mobility privilege. They offer a critical approach to reductionist, Euclidean geometry, Ptolemaic cartography, and Newtonian physics in which space has long been interpreted as an absolute, often unproblematic and always homogeneous. But what these approaches do is to make the material world non-existent: "Endless change, rather than lasting identities," is the signature of this postmodern fluidity (HAY, 2006).

We can gain a deeply sexual understanding of place by referring to the sexual expressions used by Plato in his metaphor of "chora" and by exploring Irigaray's discussion about "topos." However, it would be phallocentric to pursue this topic without also considering what feminist critics have said about gender and sexuality in relation to the creativity of place. Irigaray regarded the wrapped and that which wraps as the (parts of) bodies of man and woman, and argued that the interval between them is the threshold of sexual difference. The Aristotelian definition of topos has led commentators' attention to the relationship between the inside and outside. It can be said that Aristotle's definition is similar to Massey's theory of place. Place is also connected to memory, the place of home is definitely the memory of home.

And yet, can there be memory without materiality? Aren't "things," "places" infiltrated with social memory in their production and consumption? Aren't palpable objects - souvenirs, artifacts - and intangible thoughts as well as forms necessary for the preservation of personal or collective memory intact? Connecting with the environment, through tactile and other sensory means, is such a basic and constant constitution of life (CLARK & CLARK, 2009).

In Cognitive Psychology and Neuroscience, spatial memory is a form of memory responsible for recording information about the environment and spatial orientation. For example, a person's spatial memory is needed to navigate around a familiar city, just as a rat's spatial memory is needed to find the location of food at the end of a maze. It is often argued that in both humans and animals, spatial memories are summarized as a cognitive map. Not coincidentally, when we remember a tragedy, we link it to a certain place: "Where were you when President Kennedy was shot?"

Psychologists hypothesize that we block that memory by linking it to that specific "where," that integrating many stimuli together helps us remember something very important. They call this process the formation of episodic memory: the blocking of ideas and objects in one place and time, to form associations between different stimuli. Thus, as in grammar, the most important elements are those of a circumstantial-causal adverb, "where," "when" and "how," linking place, space to certain attributes both cultural and existential, there is always a perpetual self-programming spatial and a reference to an external and internal space, an inter and intra-space, often invented even when it exists in reality, as if it were translated and thus "lost in translation," or in cultural specificities often individual or singular (GREVERUS, 1997).

The model and paradigm of any translation, of all translations, of translation in general, is the inter-linguistic translation. Only events, i.e. singularities, are translated, offered for translation, because there are already deviations from the law (written) and from the norm (unwritten), exits, plans and beginnings of escape. Events, as a production of singularity (neither general, nor universal, nor particular: between or more precisely among them), are deviations, exceptions, "accidents" of systems, not their normal, current functioning (or, in fact, the very functioning " "normal", "current", trans-systemic - or "metastable", cf. Simondon - of systems) is only a discontinuous flow of events-singularities: collective individualizations, co-individualizations). The events-singularities are in-fractions / e-fractions: deviations through which exits are initiated, outlines (of becoming) are sketched (Deleuze-Guattari). Translation as accepted collective memory including spatial is continuous negotiation, processuality, imperfection, so permanent perfectibility, infinity, lifestyle - the

unsolvable. Translation is relative, temporary, open, multiple, collaborative, cooperative, positively precarious, open. The translation is the unfinished and the endless as a work together, the productive provisional instead of the false, deadly, and non-fixed false (CAMERON, 1998).

Speaking of fixed and fixed, the space itself is as fluid and changeable as our memories. Definitions are often imposed, paradigms forced to work. Worryingly, the constructions and definitions of the space, especially the insular one, are often imposed on the islands from the outside: they are colonialist and continentalist and are applied by those who are not islanders, except perhaps for a few days of planned and deliberate escape from the (non-island) routines of life.

In this way, islands - and their inhabitants - are defined by the transient and artificial image from the deck of a cruise ship or from the window of an airplane, temporarily entering the memory, even one's conscience for a few days or more, depending on interests selfish representation and remembrance, then disappear again over the horizon of a retreating cruise, ship or departing plane (SHELLER, 2013), always remaining that nostalgia of the unknown, the unnamed, the unrepresented, that perpetual mystery not of to the departure, but to the future arrival, that "enigma of arrival" of the V.S. Naipaul.

These are some of the main reasons why the contemporary study of islands tries to present the islands "in their own conditions" (BALDACCHINO, 2008; BALDACCHINO, 2010). These ideas provide a justification for why islanders may have a deep objection, even if they stoically understand and tolerate, nuanced and stylized descriptions of their worlds, captured again and again in such statements as the following: "Places of love, enthusiasm and adventure or simply freed from the pressures of crowded lifestyles, islands around the world have always had a special fascination for people" (VOGIATZAKIS et al., 2008).

This is a typical description of island life. This statement includes at least two awkward myths: the perfectly natural arrangement of the islands as tourist destinations; and the assumption that such a disposition, being natural, is millennial and timeless. Both suggestions are wrong or partial. The considerations of "place" return with vengeance. There is now a definitive "spatial return" in geo-humanities and a more relaxed reconnection with material and terrain, although problematic conceptual and methodological issues remain (FOG, 1993).

Indeed, the islands are probably the sites where the "European project" meets some of its deepest cultural and political challenges. Islands are ""performative geographies "of some of the most sinuous of current European aspects (FLETCHER, 2011): and again they take us away from the island problems themselves in what they do or can represent. Consider Greenland, the territory that left the European Union in 1985, or take, for example, Malta, Lampedusa, Tenerife and the Greek islands, tense arrival points for waves of migrants from Africa and Asia, or Cyprus with its recent Euro crisis, and with its role in Europe's strained relationship with Turkey. Let us consider the Greek islands now facing a drastic reduction in state funding in the euro crisis and their country's recession. Take, for example, the established French departments (DOM) of Guadeloupe, Martinique and Re Union (along with mainland French Guiana) or the island of Mayotte in the Indian Ocean, with its Muslim population expanding our geographical understanding of what Europe is and is not. . It can be said that the very idea of a European Union owes its origins, at least in part, to island spaces. In the small Italian prison in Ventotene, a small group of Italian political prisoners, including Altiero Spinelli, drafted a manifesto that paved the way for a European federalist project. Spinelli eventually became one of the EU's "founding fathers" (TURNER, 2007; UNESCO, 2012).

Can we talk about European islands as a specific focus of cultural inquiry? Is there and can there be a specific European island landscape? It is as difficult to define and describe a European island as it is to describe and define Europe. However, it remains a fairly common practice, even among researchers, to seek to distill and encapsulate the diversity of European islands in a kind of general propositional framework (LOCKHART,, 1997).

For example, a 2011 ESPON Project considered "362 European islands each with a permanent population of more than 50 inhabitants" and

came up with a series of recommendations aimed at mitigating the "low attractiveness" of the majority. Islands for both businesses and residents, which are considered to be "an obstacle to their economic and social sustainability" (ESPON, 2011).

What is the plausible alternative? A rigid and Atomistic Phenomenology of an island life? Ronstro¨ (2012) advises us that we should make a choice, or deliberately move, between pursuing realistic and stated homogeneity of the "island", on the one hand, and the idealistic and symbolic plurality of studying the "islands" " on the other hand.

The issue of islands became an even more pressing issue with the onset of the Covid-19 pandemic, which brought with it social distancing, travel restrictions and sometimes even severe lockdowns. The reopening of the tourist season on thousands of European islands after COVID-19 is not a problem that can be solved just by pressing a button, but, instead, is and will be needed a slow, careful and, finally, more intense effort than in coastal areas on the mainland.

As it is not known how long the virus will remain uncontrolled without an effective remedy or a long-term vaccine valid for all strains and mutations of the virus, island destinations are still in question and island administrations should adopt sustainable plans, including economic ones to live with the virus for at least the next two years.

European islands have their own unique needs in terms of virus protection and the recovery of their communities and economies. In general, many island economies depend on tourism. Access is by ferry - whether traditional, hovercraft or RIB - to a lesser degree. Some islands are completely closed if no one, except permanent residents, is allowed to travel to the islands - others allow those who have a second home on the island to quarantine there. While Covid-19 protection roadmaps in some countries are beginning to reduce restrictions, some islands will be protected by Covid-19 by keeping the islands closed to visitors for at least a few more months (LOFGREN, 2002; SZANTON, 2004).

The economic effects of Covid-19 will obviously be traumatic everywhere, but especially in places that are dependent on tourists. In general, it is felt that the islands that will be wide open to visitors in the next few months must ensure that their inhabitants are protected by insisting that the competent authorities ensure that all access points are equipped and trained in the use of protective equipment; clothing and that social distance be applied to all dikes, ferries, buses and airplanes serving the islands.

Covid or not, European island regions face many challenges anyway: population loss, isolation, vulnerable environments and limited economic activity, which is often small-scale and focuses on several economic sectors, such as agriculture and tourism, due to their territorial characteristics of island regions. One of the biggest threats facing the islands is the loss of population due to limited job opportunities, especially of young people and talent (OLWIG, 2007).

However, the islands have their advantages over the mainland: they need to be more autonomous, with a stronger community involvement and a situation of isolation that can trigger innovations and provide a distinct, resourceful environment for the experimental implementation of innovations.

As for the success of the island administration in combating widespread infection with the new virus, Malta, for example, contained the spread of COVID-19 better than Cyprus and Iceland during the first wave. However, a significantly higher viral spread was observed in Malta during the second wave. Similar training and medical services, restrictions and relaxation measures have been implemented on all three islands, with some exceptions, such as the maximum number of people allowed in a single meeting, restrictions on free movement and airport regulations (PICARD, 2011).

The small population size and status of the island proved to be an advantage during the first wave of COVID-19, but different governance approaches led to a different outcome of COVID-19 in the transition phases and the beginning of the second wave.

In conclusion, European identity, including in times of pandemic, circumscribes geographical (and geographical) possibilities (and areas) as well as visualizations and performances of the place. European islands, among other features

- mountains, coasts, forests - are imbued with powerful myths (often of Western origin) and local troops. They combine materiality and metaphor, presenting spaces that often appear both open and closed, fixed, but fluid, complete and peripheral, vulnerable but resistant. The geo-social constitution of their culture is also subject to observation at the border of liminality between being a visitor, being an islander and other unusually defined categories. Space, including the bureaucratic, functioning, is seen as a fusion of materiality and metaphors, and not just as an imaginary and imagined social construction (BAUM, 1997).

The ethics and deontology of insularity also refers to a deconstruction and deconstruction of the colonialist and continentalist discourse of the islands, the locus and context of European public administration including during the pandemic being a subject that requires in-depth studies (SAID, 1979).

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