

# THE END OF THE WORLD?

## CRISES, RESPONSIBILITIES, HOPES

### ABSTRACTS LECTURES AND POSTERS

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# Lectures



## **The vision of the world we live in**

*Guido Tonelli*

Our vision of matter and the universe has always influenced the perspective we use to establish relations among humans. The talk will review the most recent discoveries at the two frontiers of the knowledge: the world of the infinitesimal distances inhabited by the elementary particles and the scale of the immense dimensions occupied by the clusters of galaxies, up to the entire universe. We will present some of the most surprising results, collected in the last decades, that are changing in depth our current vision of the world we live in. We will lastly discuss the possible consequences of this change of perspective.

## **Life as we don't know it**

*Sarah S. Johnson*

Time and again, the indescribable foreignness of other worlds in our solar system has far surpassed our expectations and left us reconsidering what we thought we knew of our universe. And yet, as we search for life, our detection methodologies and biological expectations often presume that the life we are seeking is similar to the life we know from Earth: we rely primarily on the identification of well-established and widely accepted features associated with terran life. So, how might we contend with the truly alien? How might we break free from our ideas about "life as we know it," and search instead for "life as we don't know it," without presupposing any particular biochemistry or underlying molecular framework? This talk will examine the search for life from the dawn of the space age, address new approaches to life detection, and consider the relevance of these techniques for the exploration of places like Mars, the icy moons of Jupiter and Saturn, and exoplanets.

## **Co-creation and evolution of the human**

*François Euvé*

Access to God cannot avoid knowledge of nature, because God reveals himself in the concrete situation of the world. What's more, science is changing our vision of the world, and our categories for reading it. The evolutionary vision of living things brings the notion of time to the fore, and allows us to think of a "history of nature", a history that can have a tragic dimension. Ecology, on the other hand, emphasizes the notion of relationships and invites us to think of the world in a global way. It calls into question a vision that is too narrowly hierarchical, in favor of the networking of a multiplicity of components. All this invites us to see divine action as intimately linked to that of all creatures, and especially to that of humanity. We need to rethink creation as co-creation. Pantheism is avoided, as each entity retains its specificity. The tragedy of history raises the question of evil and invites us not to forget the salutary dimension of divine action.

## **The Anthropocene debate**

*Jan Zalasiewicz - Julia Adeney Thomas*

The Anthropocene, was launched into public debate by Nobel laureate Paul Crutzen in 2000, when he said that applying the term 'Holocene' to the present day no longer made sense. The Holocene is the formal geological epoch that represents the time since the ending of the last ice age nearly 12 millennia ago, and represents a time of relative planetary stability that allowed organized human civilization to develop and prosper. Crutzen argued that, since industrialization, human impacts to atmosphere, ocean and biosphere had been so severe that this Holocene stability had ended, and that a new epoch marked by planetary instability and change had begun, that he called the Anthropocene. Crutzen's proposal received both support and criticism: regarding the latter, it was argued that the Anthropocene was too short to be a geological epoch, or that it did not represent all human impacts that stretch back many millennia, or that it was politically, rather than scientifically motivated – and these misgivings led recently to rejection of the Anthropocene as a formal Geological Time Scale unit. Nevertheless, the evidence gathered by the Anthropocene Working Group has shown that Crutzen's hypothesis is true beyond any reasonable doubt. Thus: the Earth has departed from Holocene conditions to become hotter, biologically degraded and more polluted; these changes, closely linked to the mid-20th century 'Great Acceleration' of human population, industrialization and globalization, have left a distinctive and striking geological record; and, they are mostly irreversible, setting the course for a sharply distinct new trajectory of Earth history. It is thus a de facto if not yet formal epoch, the trajectory of which will inter alia increasingly affect – and threaten – the lives of billions of people. The Anthropocene, thus, re-

presents a new reality that we must try to understand, and come to terms with, in that it will define our planet's habitability for the foreseeable future.



## **The Uniqueness of the Human Species: Origin of Imagination, Foresight, Capacity for Hope.**

*Ian Tattersall*

Our species *Homo sapiens* is intimately nested within the great Tree of Life that unites all living things on Earth via descent from an unimaginably ancient common ancestor. But among all the riotous diversity of Nature only we modern humans process information in the particulate, “symbolic,” manner that allows us to reimagine the world in our minds, endowing us with the capacity for foresight and hope. How and when was this unique intellectual ability achieved? Scrutiny of our fossil and archaeological records suggests, possibly counterintuitively, that this extraordinary acquisition was both recent and sudden, occurring within the tenure of the anatomically distinctive *Homo sapiens*. As reflected in the remarkable enlargement of the brain in the genus *Homo* over the past two million years, earlier hominins were extremely intelligent; but they seem to have been intelligent in an intuitive and holistic manner rather than a symbolic one. The shift to symbolic reasoning in our lineage seems to have involved the recruitment of a new intellectual potential resulting from the radical developmental reorganization that produced our species as an anatomically distinctive entity at some point over about 230,000 years ago. That potential was subsequently galvanized by a behavioral stimulus, apparently at around 100,000 years ago. Very probably the behavioral stimulus concerned was the spontaneous invention (likely by children) of spoken language – for language, by deconstructing the world into a vocabulary of discrete symbolic representations, maps perfectly on to symbolic reasoning itself. In a long evolutionary history, if there ever was a definable moment at which the unique human spirit could be said to have been acquired, this was surely it.

# **Conversations on Life: The Global Observatory for Genome Editing**

*Sheila Jasanoff*

In 1975, leading molecular biologists gathered at a conference site in California to develop guidelines that would allow genetic engineering research to proceed without need for governmental oversight. The model of scientific self-regulation developed at Asilomar became a model for science to demonstrate responsibility toward society. Biotechnologies, however, have made enormous strides since a time when the major concern was that new lab-created organisms might escape and cause irreversible harm to human health and the environment. The landscape for bioethics has also changed significantly, and deliberation over what science and technology should or should not do has a correspondingly different valence.

Biotechnology in the genome editing age has the potential not just to induce recognized risks to health and safety but to redefine basic categories of bioethical thought. The “escape” of greatest concern today regards morally impermissible encroachments of biotechnology on human nature and on fundamental commitments to human dignity and integrity. In biotechnology’s current age, important questions for moral reflection do not arise solely at the frontiers of science. Contemporary debate on genetic manipulation reveals sharp differences of opinion on how far we should go in changing what people see as the basic order of things, such as biological distinctions between the sexes. Further, the longstanding distinction between therapy and enhancement in bioethics has provided little space to consider whether human nature can be degraded as well as enhanced, though many would say that potential now exists as a serious possibility.

Taking these developments into account, the Global Ob-

servatory for Genome Editing seeks to expand the range of questions relevant to deliberation on and governance of contemporary biotechnologies. It acknowledges that it is not science's sole prerogative to determine which issues are of salient moral concern. The Observatory's mission is to foreground the moral values embedded in technical visions and draw on a repertoire of moral imagination that includes insights from fields such as law, organized religion, and political theory.

## **The end of the world? The educational perspective**

*Henk ten Have*

Confronted with climate change, political polarization, democratic failures, impotent policies, economic regression, war and violence apocalyptic views tend to obliterate perspectives on the future of humankind. This will affect first and foremost younger generations, and thus emphasizes the role of education. But fatalistic and pessimistic views about the possible end of the world cannot be remedied by education as such. It will be important what will be taught and how teaching proceeds. First, education should not only focus on the future but reflect on the past (showing that in the history of all civilizations ideas of decline and collapse have circulated), and analyse the present (showing that apocalyptic ideas are not uniform, and depending on socio-economic conditions, culture and religion). Second, focusing on the future, it should outline at least three responses to apocalyptic views: resignation (giving up the idea that collapse and decline can be averted), resistance (efforts to eliminate degeneration and produce renewal through science or social and genetic engineering), and re-evaluation (reappraise fundamental values and upwardly adjust rather than devalue them). This last response aims at persistent and piecemeal transformation, inspired by the hope that change for the better is possible. It was in fact the basic motivation to launch the new discipline of bioethics in the 1970s. To avoid the possible extinction of humankind, all types of wisdom should be harnessed to counter global threats and to ensure survival. But in order to be inspirational, bioethical discourse should be more critical and prophetic. It should inspire hope that things can improve and we can do better.



# Posters



## **A light of hope in prisons**

*Claudia Amoruso*

In recent years, a progressive and complex crisis of the Italian prison system has occurred, which is still ongoing, due to multiple declared factors such as overcrowding, often precarious detention conditions and the inadequacy of the structures. These are some of the aspects of the crisis currently considered an emergency. It is possible to believe that these factors are also a consequence of the trend in demand for services characterized by higher quality, a factor that can be ascribed to the transformation of the current modern economic and productive context. It is also possible to understand the prison system as that microcosm that reflects the complex interactions between the health, political and social spheres and the correlations between these systems and the prison system are complex and multifactorial.

Understanding the prison system as a microcosm that reflects the interactions between macro-systems means being willing to analyze the complex dynamics that characterize its current dysfunction in the real and perceived dimension.

In Italy, the implementation of the pilot project La Bussola Ritrovata has offered an opportunity to analyze the possibilities of changing the approach to managing complexity and promoting an entrepreneurial culture understood in the sense of sustainability and in tune with the question posed by the current historical time.

The project la Bussola ri-trovata is aimed at the inmates of a large Italian prison, the Lorusso e Cutugno-Turin, which well represents how the prison situation in Italy is going through a difficult moment: it is believed that the exit from the crisis must pass through a greater awareness and responsibility in every area, in every micro ecosystem that



makes up the prison reality, in the community, for the best good for generations to come, with a view to ensuring a more sustainable future. We believe that the challenge is increasingly that of the creation of truly transformative and transforming projects, scalable, implemented on synergies and re-calibrated so that they can be transferred to other prison realities, including international ones.

## **Superare l'antropocentrismo riduttivo per affermare l'uomo come creatura relazionale trascendente**

*Valeria Ascheri*

L'antropocentrismo – inteso come concezione che considera l'uomo unico punto di riferimento e al primo posto nella relazione con l'universo e in ogni riflessione (etica, epistemologica, ontologica, economica...) – deriva dall'esclusione della relazione di apertura e di reciprocità con gli esseri viventi, e con la natura nel suo complesso, e da una visione unilaterale nei diversi aspetti della vita individuale e sociale.

Tale posizione non è giusta, perché porta a eccessi e degenerazioni che hanno causato, ad esempio, la crisi ambientale a livello globale, di cui l'uomo non sembra ancora pienamente consapevole. Come ha scritto Francesco, ormai dieci anni fa, si tratta di una forma di "antropocentrismo deviato" e "dispotico" (Laudato si, n. 68-69-119) che non ha coinvolto soltanto la natura nella dimensione fisica e biologica, ma ha orientato in modo scorretto anche l'economia, le scienze, le tecnologie, e le decisioni politiche: ogni scelta viene fatta a favore dell'uomo e della sua soddisfazione, puntando al massimo beneficio, al di là dei costi e dei sacrifici che essa richiede.

Nel tempo, la visione antropocentrica è stata alimentata da una visione teologica cristiana che, interpretando il libro della Genesi in modo discutibile, considera l'uomo come dominatore degli altri esseri viventi e signore della natura, in quanto unica creatura creata a immagine e somiglianza di Dio. Purtroppo, tale lettura è stata origine di una profonda incomprendimento sul ruolo dell'uomo nel creato, che ha indotto e giustificato atteggiamenti sbagliati, con gravi conseguenze pratiche tuttora fortemente presenti.

Per ritrovare l'armonia e guardare con speranza a un nuovo possibile equilibrio tra l'uomo e tutto ciò che lo circonda,

e che richiede la sua azione costante e responsabile, è necessario e urgente riflettere su una nuova visione del ruolo dell'essere umano nell'ordine creaturale, che abbandoni la visione riduttivista, basata su una relazione univoca e individualista, e torni invece a sottolineare la dimensione della relazionalità, ponendo l'uomo non al centro del cosmo come 'padrone', ma in relazione trascendente con Dio Creatore e in un rapporto reciproco, consapevole e responsabile con la creazione, e con tutto quello a cui l'uomo dà vita come sistema relazionale dinamico, simbiotico e osmotico, senza logiche di predominio o di economia del mero profitto. La prospettiva non può dunque essere solo "antropocentrica", ma relazionale, ove l'asse orizzontale uomo-realtà naturali non può prescindere da quello verticale trascendente, come affermava il ad esempio card. Angelo Scola: "Se Dio, creando, non si ritira dalla creazione, Egli lascia tuttavia un ampio spazio all'uomo e alla sua corresponsabilità. L'uomo, infatti, non potrebbe essere effettivamente 'responsabile' del creato senza qualcuno a cui rispondere" (6 dicembre 2013, Basilica S. Ambrogio).

## **Abbandonare l'antropocene, approdare nell'ecocene**

*Michele Capasso - Massimo Pica Ciamarra*

La lunga avventura dell'Homo Sapiens sembra ormai corsa dal prevalere dell'Insapiens: come riprendere la retta via ? come favorire il ritorno al Sapiens ?

Le svolte derivano da profonde mutazioni mentali: occorre coltivare la speranza di saper uscire dalle trappole dell'Antropocene e dirigerci verso l'Ecocene. Oggi può farlo solo una visione sistemica e globale, il diffondersi di una cultura che mitighi egoismi e diseguaglianze, punti alla convivenza delle tante forme del vivente.

Nessun'altra forma vivente e nessun altro habitat : solo quello umano ormai distrugge l'ambiente e ingombra i territori; non contribuisce più a formare città e paesaggi; accelera e incide sui cambiamenti climatici; accentua insicurezza, disconomie, diseguaglianze, perdita di socialità.

Sette conversioni potrebbero contribuire a invertire questi processi. Fra loro intrecciate, implicano di passare

1. dalla città iniqua alla città etica
2. dalla bellezza all'armonia: dall' "architettura" agli "ambienti di vita"
3. da "Utilitas / Firmitas / Venustas" a "Ambiente / Paesaggi / Memorie"
4. da concorrenza a cooperazione
5. dall'era della separazione all'era dell'integrazione
6. dalle ottiche settoriali alla visione sistemica e transgenerazionale
7. dalle erosioni ambientali alla conversione ecologica.

Per opportuna sintesi - nell'eventuale poster - due immagini evocative a confronto per ciascuna delle "sette conversioni"

## **“Corruption in governments: cause of global crises and route to the end of time”**

*Alberto Casas Lucich*

Government corruption is one of the greatest obstacles to sustainable development, social equity and global stability. This phenomenon, characterized by the abuse of power for private gain, amplifies global crises such as climate change, poverty and armed conflict. By diverting critical resources and eroding trust in institutions, corruption undermines the ability of governments to respond to the challenges of the 21st century.

According to Transparency International’s Corruption Perceptions Index, more than 67% of countries have high levels of corruption, with devastating effects on global governance. In Latin America, for example, corruption is linked to a loss of up to 3.5% of regional GDP due to violence and organized crime. In Africa, the weakening of democratic institutions has reduced the quality of governance in almost half of the countries since 2014.

Corruption also exacerbates economic inequality. Studies by the International Monetary Fund show that countries with high levels of corruption have higher poverty rates due to regressive tax systems and limited access to public services. This vicious cycle perpetuates public distrust and reinforces opaque power structures.

Despite this panorama, there is reason for hope. Initiatives such as the use of disruptive technologies like Blockchain, Artificial Intelligence, Big Data and Predictive Analytics, Digital Transparency Platforms and Biometric Identification Technologies, institutional reforms and the mobilization of civil society have demonstrated their potential to fight corruption. Success stories in countries such as Estonia, where digital transparency has transformed public administration, are inspiring examples.

## **“La corrupción en los gobiernos: causa de crisis globales y ruta hacia el fin de los tiempos ”**

*Alberto Casas Lucich*

La corrupción gubernamental es uno de los mayores obstáculos para el desarrollo sostenible, la equidad social y la estabilidad global. Este fenómeno, caracterizado por el abuso de poder para beneficio privado, amplifica crisis globales como el cambio climático, la pobreza y los conflictos armados. Al desviar recursos críticos y erosionar la confianza en las instituciones, la corrupción mina la capacidad de los gobiernos para responder a los desafíos del siglo XXI.

Según el Índice de Percepción de la Corrupción de Transparencia Internacional, más del 67% de los países presentan altos niveles de corrupción, lo que se traduce en efectos devastadores para la gobernanza global. En América Latina, por ejemplo, la corrupción está vinculada a una pérdida de hasta el 3.5% del PIB regional debido a la violencia y el crimen organizado. En África, el debilitamiento de las instituciones democráticas ha reducido la calidad de la gobernanza en casi la mitad de los países desde 2014.

La corrupción también exacerba la desigualdad económica. Estudios del Fondo Monetario Internacional muestran que los países con altos niveles de corrupción presentan mayores índices de pobreza debido a sistemas fiscales regresivos y acceso limitado a servicios públicos. Este ciclo vicioso perpetúa la desconfianza pública y refuerza estructuras de poder opacas.

A pesar de este panorama, hay motivos para la esperanza. Iniciativas como el uso de tecnologías disruptivas como Blockchain, Inteligencia Artificial, Big Data y Analítica Predictiva, Plataformas de Transparencia Digital y Tecnologías de Identificación Biométrica, reformas instituciona-

les y la movilización de la sociedad civil han demostrado su potencial para combatir la corrupción. Casos de éxito en países como Estonia, donde la transparencia digital ha transformado la administración pública, son ejemplos inspiradores.

## **Colpa, debito e responsabilità. Sulla “speranza di futuro” in Jaspers e Ricoeur**

*Giovanna Costanzo*

Se le crisi del nostro tempo (sociali, economiche, pandemiche e internazionali) sembrano conficcarci in un “presente eterno” vissuto con l’ansia di una fine imminente e catastrofica, ritornare alle riflessioni di Karl Jaspers e Paul Ricoeur può diventare un necessario antidoto a tali paure. I due pensatori pur avendo vissuto dentro l’opacità del proprio tempo, hanno saputo trovare nella riflessione un luogo in cui rifugiarsi da ogni brutalità dell’agire e del pensare, in cui ritessere le trame relazionali interrotte dalla violenza della guerra e dalla paura dell’altro. Non è un caso che Jaspers, chiamato all’indomani della fine della guerra a riorganizzare l’Università tedesca, avverte l’urgenza di ripartire dalla colpa che pesa sulle anime dei suoi connazionali, ma non in un tentativo perverso di inchiodarli ad un passato senza speranza di essere redento, ma per il necessario riconoscimento dei debiti contratti con le vittime e per l’assunzione delle personali – e collettive- responsabilità. Un’etica della responsabilità può riparare quella frattura fra torto e debito, ridisegnando trame intersoggettive meno asfittiche tali da consentire nuove e future pratiche democratiche e dialoganti. Ricoeur, riprendendo le riflessioni jaspersiane, ritiene che senza un lavoro sulla memoria ferita dalla colpa si sia condannati a ripetere sempre gli stessi errori, senza la risorsa dell’oblio non si può sperare in una rinascita. In questo tentativo di raccordo fra tempi sconnessi, fra un passato difficile da ricordare, un presente arduo da vivere e un futuro inimmaginabile, Ricoeur invita alla riconquista di un tempo interiore pacificato dai propri fardelli per riorientare lo sguardo verso ciò che ancora deve venire e verso chi mi sta accanto, verso la sua sofferenza e vulnerabilità. Nella sua visione solo un’e-



tica della solidarietà fiduciale può consentire di superare crisi politiche e sociali, per allontanare nuovi spettri totalitari come visioni di società future di disuguaglianze e in perenne guerra.

## **Data for crises beyond the end of the world: Open science as a moral framework for science supporting resilience and global solidarity**

*Francis P. Crawley*

The UNESCO-CODATA initiative on 'Data policies for times of crisis facilitated by open science (DPTC)' responds to the critical need for ethical, transparent, and inclusive data governance during global emergencies. Grounded in the principles and values outlined in UNESCO's Recommendation on Open Science, the DPTC addresses the growing demand for rapid, reliable, and equitable access to trustworthy data to inform decision-making and mitigate harm in the face of pandemics, natural disasters, and humanitarian crises. These crises often highlight significant gaps in data management systems, including ethical dilemmas, barriers to data access, and fragmented international collaboration frameworks.

The DPTC leverages open science as a moral framework to build resilient and inclusive systems for managing crisis data. By emphasizing transparency, accessibility, and ethical integrity, the initiative enables stakeholders to navigate the complexities of transdisciplinary, cross-border data sharing while respecting diverse cultural, legal, and regulatory contexts. Through its guidelines and frameworks, DPTC fosters global solidarity, delineating shared responsibilities and offering pathways of hope by ensuring that data becomes a pivotal resource for crisis prevention, response, and recovery.

This presentation will delve into the DPTC's approach to addressing the ethical, legal, and technical challenges inherent in data sharing during crises. Drawing on case studies, (including the COVID-19 pandemic, recent disasters, and escalating global humanitarian needs), the talk will demonstrate how open science mobilizes digital tech-

nologies to enable global research and strengthen collaborations at local, national, and international levels bringing solidarity and hope to the most vulnerable.

As part of the UNESCO Open Science Toolkit, the DPTC Factsheet, Guidance, and Checklist underscore the shared responsibilities of humanity in navigating existential threats, offering ethical, collaborative, and sustainable solutions for crisis management. By advocating for the development and implementation of inclusive and transparent data policies, the initiative contributes to a resilient global framework that transcends crises and reinforces the moral foundation of collective human responsibility and solidarity.

## **A Blessings in Disguise: How Art and Spirituality Can Transform Cancer Patients' Journey into a Transformative Learning**

*Marika D'Oria, Calogero Casà, Francesca Tortoreto, Maria Teresa Iannone, Laura Monti, Anna Cardillo, Emilio Bria, Francesco Micciché, Vincenzo Valentini*

Background. A cancer diagnosis can represent “the end of the world,” shaking the hopes and lives of patients and marking a boundary between the “before” and the “after” in their personal biography. The diagnosis is a critical moment that forces patients to experience a crisis, disrupting their life expectations. Some patients manage to overcome the cancer experience by confronting the disease as a call to healing and awakening, but such change depends on individual coping strategies (a phenomenon known as “post-traumatic growth” or “the paradox of transformation”). Objective. To demonstrate how art and spirituality can help cancer patients make sense of and renew their illness experience, paving the way for transformative learning. Methodology. A narrative review conducted on PubMed, Cochrane, ERIC, and Google Scholar led to the thematic analysis of 150 articles, categorized into: 1. Quality of Life outcomes; 2. Tangible Clinical outcomes. Results. Art and spirituality can improve patient outcomes related to quality of life (e.g., hope, social interactions, resilience, emotional well-being, self-esteem) and tangible clinical outcomes (e.g., stress levels, cancer-related fatigue, heart rate variability, pain, and improvement of oncological outcomes). Discussion. Although transformative learning has individual characteristics, our results suggest that personalized artistic stimuli and spirituality can serve as ancillary practices in oncology care, helping patients turn crisis into generative hope. Conclusion. Healthcare professionals can help patients reclaim their autonomy and existential

responsibility through ancillary practices, supporting them in reframing a difficult experience into a blessing.

## **After the World Ends: A New Compass for the Common Good**

*Susan Fox*

The world as we know it is beset by crises of climate, energy, food, pollution, water, poverty (the wealth divide), and loss of biodiversity. There are potential solutions and mitigations, but they are unexplored and unrealized—not because they are impossible, but because they are stifled by financial interests and political systems. Science, technology, and AI have been harnessed to “progress” defined by consumption and convenience, rather than serving higher purposes and potentials of humanity.

The End of the World invites parallels to death and resurrection: “We must die to our old selves,” followed by transcendence into a “RenAIssance” of thinking, acting, and relating to “Humana Comunitas.” How do we get there?

Global bioethics, “Educating for the Covenant between Humanity and the Environment” (Laudato Sei) and moral education provide pathways. An additional pathway conceivably lies through development of a new universally accessible “app” and curriculum from primary grades onward, encouraging moral education. This new “app” would provide a moral compass oriented to the greater human family in harmony with nature, recognizing the value of solidarity and care for others. Its bearings would include respect for nature, species survival, and biodiversity, as well as cultural diversity, human virtues, compassion, solidarity, dignity, altruism, and limited consumption.

The “New Compass” app and curriculum could be derived from existing models and further developed with input from numerous sources and references. Conceivably, the app could also serve as a “chronicle of conscience” if users wished to record their personal perspectives and moral development over time.

# **El imaginario biocéntrico: una nueva época para la teología moral**

*Carlos Giménez*

El presente trabajo, cuyos resultados se publicarán en un monográfico de epistemología en la revista *Estudios Eclesiásticos* (febrero, en prensa), analiza el impacto del cambio de época descrito por el Papa Francisco en la teología moral. Este cambio supone el nacimiento del imaginario biocéntrico, que sigue a los paradigmas cosmocéntrico y antropocéntrico en la historia del pensamiento occidental. Este nuevo imaginario, centrado en la vida orgánica, se estructura sobre tres principios rectores: holismo, dinamismo e interconexión, redefiniendo los fundamentos de la moral y planteando retos y oportunidades para la teología.

El estudio propone que la teología moral debe inculturarse en este imaginario para responder a los signos de los tiempos y cumplir su misión evangelizadora. Desde una perspectiva biocéntrica, la acción moral se orienta hacia la vivificación, las relaciones y el bien común de toda la creación, abriendo nuevas categorías teológicas como la esperanza en un futuro abierto y la ecoteología.

A la vez, se destacan tensiones críticas como salvaguardar la dignidad humana frente a visiones reduccionistas y garantizar que la teología moral mantenga su dimensión crítica, fiel al Evangelio y relevante ante los dilemas actuales. El principio de catolicidad asegura que la revelación puede dialogar y enriquecerse en este contexto, mientras que el principio de unicidad subraya su trascendencia más allá de cualquier paradigma cultural o científico.

Este estudio ofrece un marco para la renovación de la teología moral en la época biocéntrica, mostrando caminos creativos para articular la fe cristiana en un mundo interconectado, evolutivo y centrado en la vida.

## **What AI – Artificial Intelligence tells us: reflections on an interview of a human biojurist to AI – Artificial Intelligence ChatGPT-3**

*Luisa Infante*

Developments in the fields of neural networks, deep learning, and machine learning have profoundly transformed our understanding and evolution of AI – Artificial Intelligence. These advancements have opened new opportunities to address global crises but have also raised crucial questions about the ethical and social responsibilities associated with the use of AI. This contribution reflects on the urgency of fostering a balanced interaction between humans and AI, with a central focus on safeguarding the inviolability of human dignity.

In a context marked by multiple crises – environmental, cultural, social, and political – AI can be a valuable tool for understanding and addressing the complexities of our time. However, it is essential to recognize that AI, devoid of emotions and autonomous will, is inherently neutral and operates solely based on the data and instructions it receives. Its effectiveness and impact depend on two factors: how it is programmed and the context in which it is employed by humans.

Therefore, developers, operators, and users must take responsibility for utilizing AI in accordance with ethical principles and shared values, promoting an open and ongoing dialogue about its implications. The author emphasizes the importance of a transparent and collaborative approach, presenting without alteration the text of an interaction with AI as a proof of its potential and the limitations of these technologies. In a world shaped by global crises, it is crucial that AI serves as a tool for the common good, capable of sustaining collective hope through a responsible and conscientious use.



# **End of World Crisis and the Challenges of an Aging Population: Exploring the Intersection of Beliefs about the End Times and Demographic Shifts**

*Paweł Kordowitzki*

The world is facing a multi-faceted crisis that encompasses challenges of an aging population and the ever-present threat of global catastrophe. Global catastrophic risks are the risks of events or processes that would lead to sudden and extraordinary harm to large parts of the world population, in some cases killing nearly everyone. They include risks from natural events such as pandemics, supervolcanoes, and asteroid impacts, as well as risks from anthropogenic causes such as nuclear war, climate change, and disruptive technological change. As populations around the world continue to age, the intersection of eschatological beliefs and this demographic shift has become an increasingly important area of study. Eschatology, the study of beliefs about the end of the world and the afterlife, has long been a central component of many religious and spiritual traditions.

As the global population grows older, it is our responsibility to focus on these beliefs about the end times and the fate of the soul as they have taken on new relevance and complexity. Moreover, the aging of the global population, coupled with the increasing risk of environmental and social upheaval, presents a complex and daunting set of issues that must be addressed with urgency and foresight.

Supercentenarians are often viewed as the epitome of successful aging, possibly due to unique qualities that contribute to their extended lifespans. While the media frequently attributes specific reasons to their longevity, limited research exists on the qualitative aspects reported. Yet the end of life, history, and the world confronts us with each death or calamity. Religions and philosophies have deve-

loped ways of understanding, coping with, and explaining catastrophes. Judaism and Christianity stand out for subscribing to a linear view of history, for understanding time as finite, and for affirming that the world as we know it has a definite end.

## **Neo-Baroque Andean as a Poetic Response to the Eco-Climatic Crisis: Buen Vivir and Altermodernities**

*Rodolfo Marccone-Lo Presti*

This poster explores the emergence of Neo-Baroque Andean as an artistic and cultural expression that responds to the profound eco-climatic crisis facing our planet. Through a postcolonial and decolonial lens, it is argued that this aesthetic movement represents a return to Andean ancestral roots, recovering cosmovisions and practices that promote a more harmonious relationship between humanity and nature.

The concept of “Buen Vivir”, rooted in the indigenous cultures of the Andean region, is central to this proposal. The “Buen Vivir” transcends mere survival and seeks a full life in balance with the environment, valuing community, reciprocity, and spirituality. Neo-Baroque Andean, by reinterpreting the aesthetic codes of European Baroque, becomes a vehicle for visualizing and revitalizing these ancestral cosmovisions, offering an alternative to the hegemonic development models that have exacerbated the environmental crisis.

Furthermore, this paper will analyze how Neo-Baroque Andean fits into contemporary discussions on altermodernities, currents of thought that question the paradigms of modernity and seek to build more just and sustainable futures. Through the hybridization of artistic languages, the resignification of materials, and the exploration of new narratives, Neo-Baroque Andean artists contribute to the construction of imaginaries that challenge the logics of consumption and accumulation, proposing instead an aesthetics of resistance and regeneration.

In conclusion, this paper argues that Neo-Baroque Andean represents a poetic and deeply political response to the eco-climatic crisis. By recovering and revaluing Andean

an cosmovisions, this artistic movement offers a way to rethink our relationships with nature and build more equitable and sustainable futures.

## **Radical Compassion in a World on Edge: Celebrating Mother Teresa’s Revolutionary Theology on Her 115th Anniversary**

*Ines Angeli Murzaku*

In an era overshadowed by potential global collapse—climate disasters, wildfires, tragic wars, and humanitarian crises—Mother Teresa’s life and theology stand out as a clear call to radical compassion. Her emphasis on loving service, especially to society’s outcasts, acts as resistance. This presentation explores the revolutionary dimensions of her theology, arguing that compassion can serve as a potent antidote to despair, fueling moral responsibility and communal hope.

The presentation examines how her notion of seeing Christ in the “poorest of the poor” dismantles hierarchies that privilege the powerful at the expense of the marginalized. By placing human dignity at the forefront, her spiritual framework contests structural injustices and compels institutions to realign priorities. The presentation explores her reliance on divine providence—often dismissed as naive yet offering a counterbalance to consumerist impulses and the fear-driven hoarding of resources. Additionally, Mother Teresa’s interfaith collaborations and universal ethos reveal an inherently inclusive theology, uniting people across divides toward collective action. Such an approach nurtures hope in seemingly hopeless situations, laying groundwork for solidarity that transcends ideological and political barriers. Through the lens of her radical compassion, her vision of spiritual resilience and social responsibility capable of confronting today’s existential crises comes clear. Love and compassion remain the most revolutionary forces—able to disrupt apathy, reorient power, and spark renewed hope.

Mother Teresa’s theology of compassion as resistance

will add to the “The End of the World? Crises, Responsibilities, Hopes” conference, urging to harness radical love for a more just global future. By drawing on Mother Teresa’s unwavering commitment to serve the least privileged, one can learn to disrupt cycles of greed and neglect, unveiling paths of healing that reaffirm our shared humanity. Her example continues to reverberate today.

## **Medicine today**

*Patricia Olivares Osorio*

Medicine today is a field of permanent tensions: between structures and individuals, between public policies and individualised patient care, and between patients and their therapists. The aim of this work is to reflect on the notion of care as a way of resolving the problems encountered by health professions by considering one of their fundamental concepts.

**Methodology:** For this purpose, research was carried out in the medical literature in order to understand the definitions in which care is discussed in current medicine. Based on the findings, three paradigms or constructs related to the notion of care are detailed: a) Patient Centered Care, b) the ethics of care, and c) the idea of Whole Person Care.

**Results:** Even with the notable differences between these constructs, it is possible to rescue the framework of care: the objective being for the good of the patient. Thus, a proposal for the reflection on caring for others is developed, based on what is the concept of "objective good for the person" in accordance with the thinking of the philosopher Dietrich von Hildebrand.

## **La medicina actual**

*Patricia Olivares Osorio*

La medicina actual es un campo de tensiones permanentes: entre las estructuras y los individuos, entre las políticas públicas y la atención individualizada de los pacientes, y entre los pacientes y sus terapeutas. El objetivo de este trabajo es reflexionar sobre la noción de cuidados como forma de resolver los problemas a los que se enfrentan las profesiones sanitarias considerando uno de sus conceptos fundamentales.

Metodología: Para ello, se realizó una investigación en la literatura médica con el fin de conocer las definiciones en las que se habla del cuidado en la medicina actual. A partir de los hallazgos, se detallan tres paradigmas o constructos relacionados con la noción de cuidado: a) el Cuidado Centrado en el Paciente, b) la ética del cuidado y c) la idea de Cuidado Integral de la Persona.

Resultados: Aun con las notables diferencias entre estos constructos, es posible rescatar el marco del cuidado: el objetivo es el bien del paciente. Así, se desarrolla una propuesta para la reflexión sobre el cuidado, basada en lo que es el concepto de «bien objetivo para la persona», de acuerdo con el pensamiento del filósofo Dietrich von Hildebrand.



## **Digital Spirituality and Anthropological Crisis: Responsibilities and Hopes in the AI Era**

*Alessandro Olivieri Pennesi*

The current anthropological crisis, amplified by technological transformations and the rise of new digital spiritualities, raises crucial questions about ethical responsibility and hopes for humanity's future. The growing diffusion of online spiritual practices, such as meditation apps, spiritual chatbots, and digitalized rituals, is redefining the way individuals relate to the sacred. These practices often reflect the fragmentation of individualistic experiences and highlight the risk of technological alienation, as traditional spiritual frameworks struggle to adapt.

However, this shift also presents unique opportunities for spiritual regeneration and inclusivity. Digital tools and artificial intelligence have the potential to democratize access to spiritual resources, fostering global connections and solidarity. From personalized meditation guides to AI-driven spiritual communities, technology is reshaping the ways in which people seek meaning, inner peace, and belonging in an increasingly digitized world.

The ethical implications of digital spirituality are profound. They include questions about the authenticity of AI-generated spiritual content, the commodification of sacred practices, and the risk of reducing spirituality to mere algorithms. Yet, these challenges also inspire reflections on how to safeguard human dignity and maintain ethical responsibility in this new landscape.

The poster will explore:

1. The transformative impact of technology on spiritual and communal dimensions.
2. The ethical dilemmas posed by digital spirituality in addressing global crises.
3. The potential for technology to inspire hope, rooted in

the principles of human dignity, justice, and solidarity.

This contribution aims to propose a thoughtful reflection on how to integrate spirituality, technology, and ethics to navigate the challenges of a rapidly transforming world. By bridging the spiritual and the technological, we can envision a future where innovation serves the deeper human quest for meaning and connection.

## Health and technological progress

*Mario Oppes*

Health is always in first place among the assets to be protected. Technological progress has made available new and more sophisticated tools to improve the quality of life, but the concept of health has also progressively expanded. Needs have thus increased, while it is increasingly difficult to guarantee adequate care for everyone.

This will be one of the main challenges for the future. Pursuing the goal of prolonging life indefinitely and making a decisive commitment to the enhancement of man's physical and cognitive capacities could represent an obstacle to the possibility of ensuring the highest standard of health for all, without distinction of race, religion, political belief, economic and social condition. This principle, affirmed by UNESCO in the Universal Declaration on Bioethics and Human Rights of 2005, risks to remain unimplemented.

To avoid increasing inequalities, with respect to access to adequate medical care, it is first of all necessary to direct scientific research towards objectives that can guarantee benefits that everyone can enjoy. To this end, it is necessary to define and update the health standards considered "adequate", with an intercultural and interdisciplinary approach (biological sciences and humanities competition).

The proposal of universal citizenship, at least as regards rights and duties related to health, could also represent the starting point for reducing inequalities. It will then be necessary to provide for a wider and more free circulation of knowledge and technologies, guaranteeing access to high training standards for healthcare personnel from all over the planet. It is also essential to place limits on the rights deriving from the registration of patents for medicines and health technologies. Therefore, the protection of health as a fundamental human right requires a global approach,

in the belief that guaranteeing equity in this field is only possible if this objective is given priority both in the field of research and health policies.

## Creazione in atto

*Franco Paolinelli*

Si propone la visione di un "Padre affettuoso", che ha lanciato i figli nell'avventura della vita. Vive un'altra dimensione dello Spazio - Tempo. Guarda noi, come noi guardiamo i micro - organismi, o, forse, gli atomi. Coglie come l'espansione sia frutto della conquista, regolata dalla responsabilità. Già "i sassi, o le clave", senza responsabilità, avrebbero portato all'autodistruzione. Ha visto l'habitat della specie espandersi in concrezioni calcaree sempre più grandi. Ipotizza che la Specie si integri in un'unica Colonia. Capta come il processo abbia determinato la distruzione di altre forme di vita e l'integrazione di alcune nella vita delle Colonie. Vede come gli umani si dotino di strumentazioni esogene, rimanendo, sempre di più nelle celle calcaree delle Colonie. Vede come la capacità e la volontà di riproduzione degli umani e delle altre forme di vita da loro dipendenti, vada passando dagli individui alle strutture deputate delle Colonie. Immagina, quindi, che il Pianeta diventi un grande individuo che, in analogia ad un fungo, produca "Spore" che possono colonizzare altri mondi. Verifica come l'espressione di responsabilità di alcuni individui sia l'egoismo del marco individuo che vuole arrivare ad essere. Ma, sa che il "salto di scala" sarà possibile solo se il processo avrà luogo con ritmo necessario, né troppo veloce, né troppo lento. Ipotizza che la consapevolezza del processo possa aiutare gli umani a gestirsi. Vorrebbe che percepissero la Gioia che Lui prova nel vedere come la Creazione procede, che cogliessero la complicità che lega Lui e gli Umani nel viverla. Forse che il processo abbia luogo con successo, è nel Suo interesse.

## **«Ero straniero e mi avete accolto»: il migrante climatico nella governance internazionale.**

*Bruno Picierno*

Il fenomeno delle migrazioni sta raggiungendo dimensioni sempre più allarmanti, sollevando interrogativi significativi negli animi e sulle strutture sociali ed economiche.

Tuttavia, spesso passa in secondo piano una determinata categoria di individui che, attraverso viaggi disperati, sono costretti ad abbandonare la propria terra cercando di sopravvivere, ovvero i c.d. migranti climatici. L'emergenza ambientale, infatti, è una piaga portatrice di ingiustizia e sofferenza, ma il diritto internazionale, ad ora, non è riuscito a garantire delle soluzioni ad hoc.

Sin dall'inizio del pontificato, Papa Francesco ha messo al centro del suo messaggio l'importanza della dignità umana, esortando la comunità internazionale ad affrontare le sfide globali in maniera risoluta e condivisa.

Il Santo Padre ha più volte ribadito la preoccupazione per il cambiamento climatico, ammonendo la governance globale. In particolare, nella Esortazione apostolica *Laudate Deum* il paragrafo 3 è intitolato: "La debolezza della politica internazionale", mentre nella Lettera enciclica *Laudato si'*, parlando del tragico aumento dei migranti che fuggono la miseria aggravata dal degrado ambientale, ha sottolineato che questi ultimi "non sono riconosciuti come rifugiati nelle convenzioni internazionali e portano il peso della propria vita abbandonata senza alcuna tutela normativa".

Di fronte a questa crisi planetaria secondo il Santo Padre è necessario che i grandi attori politici portino avanti un'azione rapida e comune, che possa comportare una risoluta inversione di rotta.

La presente proposta analizzerà lo stato dell'arte e le criticità del diritto internazionale o, meglio, le lacune, in tema di protezione dell'ambiente e dei migranti climatici. Si

esploreranno quali potrebbero essere le soluzioni, anche attraverso un focus sul pensiero di Papa Francesco, che la comunità internazionale dovrebbe attuare.

## Sconfiggere la fame nel mondo

*Mario Rafaniello*

Sconfiggere la fame nel mondo e combatterne le cause è uno dei principali obiettivi dell'Agenda 2030 dell'ONU. Tuttavia, ad appena un lustro di distanza da questo orizzonte, il mondo stesso assiste ad una delle più gravi crisi alimentari dal secondo dopoguerra. Disastri climatici, conflitti armati, disuguaglianze, pandemia e tensioni geopolitiche sono fonte di insicurezza alimentare per milioni di persone, costrette a morire o migrare. A richiamare l'attenzione è stato il Santo Padre in diverse occasioni, ma si riprende in particolare un messaggio inviato al Direttore della FAO a margine della 44° Giornata Mondiale dell'Alimentazione, nell'ottobre 2024. Il Papa evidenzia come l'esistenza dignitosa della persona sia legata a standard alimentari adeguati, ma questo diritto risulta non garantito in modo equo. L'appello ai decisori politici ed economici internazionali è di intervenire su diversi aspetti, a partire da alimenti che siano sicuri, sostenibili e accessibili. Bisogna che i decisori ascoltino le richieste "dal basso", dalle persone che soffrono. Punto cruciale è la pietà per il prossimo, il voler proteggere quanto messo a nostra disposizione da Dio per assicurarlo anche alle future generazioni.

La proposta intende focalizzarsi sulla gravità della crisi alimentare mondiale e sulle difficoltà nel far fronte agli obiettivi posti dall'ONU. Si analizzeranno gli appelli del Santo Padre provenienti da diverse fonti, al fine di trarne quelle ispirazioni e speranze che dovrebbero animare i maggiori attori globali. Prendendo spunto dal messaggio citato, verranno affrontate le maggiori criticità dei modelli di produzione agroalimentari attuali e il loro impatto sul Creato, così come le soluzioni utili provenienti dalla dottrina e dalla scienza. Infatti, umano e non-umano devono unirsi senza fondersi, essere l'uno il corredo dell'altro. Mettere la perso-



na al centro, sia a monte che a valle della lotta alla fame, è fondamentale per rendere tangibile negli anni a venire le accorate parole del Papa.

## ¿El fin del mundo? Crisis, responsabilidades, esperanzas

*Alex Ripoll Candel*

A lo largo de la historia, dos corrientes de pensamiento han imperado en la filosofía del derecho: la iuspositivista, negación sistemática de todo fundamento objetivo que permita determinar una legítima autoridad más allá de la potestad legal, y la iusnaturalista, afirmación de un orden superior a la voluntad de los poderosos, que debe ser guardado y hecho guardar por todo buen gobernante. Es la defensa de una armonía emanada de la complementariedad de los estados intencionales opuestos, frente a las concepciones nihilistas, hedonistas y utilitaristas hegemónicas en un mundo cuya crisis moral es fruto de una crisis espiritual, por lo que en vez de plantear un optimismo vacío, cabe ensalzar una esperanza fundamentada.

Esto podremos explorarlo con gran claridad estudiando la evolución del mitologema luciferino, que es reinterpretado por el romanticismo como la lucha de un ángel revolucionario contra un dios dictatorial, es decir, el epítome de la rebeldía posmoderna y relativista. Para así fundamentar por qué la libertad sólo puede existir dentro del respeto a un orden.

Además, al venir a determinar este orden una idea de bien objetivo y trascendente es, a su vez, una idea de Dios propia de la tradición católica.

## **Los procesos creativos como espacios innovadores de intervención con colectivos vulnerables: Nuevas narrativas desinstitucionalizantes**

*Felipe Antonio Rojas Román*

Los procesos creativos pueden transformarse en espacios innovadores para intervenir con colectivos provenientes de las periferias sociales. Concebir la creación como un ámbito de relación humana y generación de vínculos con personas en situación de vulnerabilidad permite construir nuevas narrativas institucionales, o mejor dicho, desinstitucionalizantes, centradas en las personas y adaptadas a sus realidades particulares.

Independientemente del resultado final, ya sea una obra artística, una actividad deportiva o solidaria, los procesos creativos, entendidos en su amplio espectro cultural, se convierten en espacios inclusivos donde no solo participan los beneficiarios, sino también los profesionales encargados de la intervención y miembros de la sociedad civil. Esto rompe con la estética tradicional de los programas asistenciales, convirtiendo estos espacios en entornos de encuentros y colaboración que abordan las problemáticas sociales desde una perspectiva transformadora.

Esta dinámica no se limita al acceso pasivo a la cultura, sino que posiciona a los participantes como agentes activos y productores de cultura. Así, se pasa de concebirllos como sujetos receptores a considerarlos protagonistas válidos en la elaboración cultural. La creación, en este contexto, contrarresta el desarraigo social, contribuye al desarrollo humano y fortalece los lazos comunitarios.

Los procesos creativos se presentan como alternativas a los espacios institucionales tradicionales, proponiendo formas innovadoras de intervención que fomentan el derecho pleno a la cultura y resignifican el sentido de pertenencia. Además, este enfoque impulsa el encuentro

intercultural y la construcción de una sociedad más hospitalaria.

Desde esta perspectiva, una hermenéutica diatópica fomenta que grupos aparentemente distantes descubran un destino compartido. Como afirma Raúl Fornet-Betancourt, “solamente lo infinito no es unilateral”. La intervención no debe imponerse desde modelos rígidos de integración, sino surgir del encuentro entre personas, donde el proceso creativo permita una adaptación orgánica y única, ajustándose a la realidad y singularidad de cada individuo.

## **AI Companions: Challenges and Opportunities for Catholic Bioethics**

*Yuriko Ryan*

The rise of generative artificial intelligence (GAI) since late 2022 has transformed human life. GAI companions, often powered by chatbot technology rooted in psychotherapy and psychiatry, are assuming increasingly diverse roles as friends, confidants, romantic partners, therapists, counselors, mentors, and caretakers. These technologies can even simulate the presence of deceased individuals during bereavement and grief. Early chatbot experiments revealed risks of anthropomorphism, user misconceptions, deception, and emotional manipulation. Today, advanced GAI companions are directly marketed to consumers, including those with diminished psychological, cognitive, or relational agency, without the regulatory oversight required for medical devices or clinical practice, clinical research, or adequate public education. This trend distances physicians, health professionals, and clergy from clinically and spiritually meaningful conversations and ethical reflections with individuals.

Modern society grapples with the paradox of many people feeling increasingly isolated and lonely despite being more digitally connected than ever. Recent suicides and harmful behaviors associated with GAI chatbots and problematic levels of loneliness experienced by a substantial portion of the global population, especially seniors and those with health conditions, underscore the urgent need to address ethical implications of substituting human relationships with GAI companions. A Catholic perspective that emphasizes human capabilities and responsibilities for meaningful connections with God and other humans, and a symbiotic relationship between humans and technology, would enrich discussions on this urgent and im-

portant matter.

This paper describes the emergence and functioning of GAI companions that intersect or interfere with patient care—chatbot companions, social and care companions, and grief and bereavement support companions—and examines the ethical implications of substituting human interaction with these technologies for individuals with diminished agency. This paper proposes a framework for Catholic solutions and discusses the role of Catholic bioethics in further advocacy by synthesizing key principles of Catholic Theological Anthropology (CTA), Catholic Social Teaching (CST), the Catechism of the Catholic Church (CCC), Church magisterial documents on technology, and Vatican initiatives in AI ethics.

## **What gives us hope as Christians in the Climate crises? Crises, Responsibilities, Hopes**

*Kerstin Schlögl-Flierl*

As Pope Francis writes in “Laudate Deum”, the climate crisis is undeniable. And climate change deniers must not be given a stage from a Christian perspective. But who is responsible? And how can the crisis be mitigated or halted? Where is hope?

As part of its policy paper on climate justice, the German Ethics Council 2024 proposed a multi-actor responsibility to describe the responsibility of different levels and various actors. Complying with climate protection measures is understood as a moral duty to cooperate, but this must not require moral heroism. What can the proportionality of the means look like in concrete terms?

Do we still have any hope for a better future in the face of the climate crisis? The poster aims to show what Christian hope can contribute significantly to this debate. For God, every human being is important and then the climate-friendly or climate-damaging actions of every human being are also important to God.

# **Uncommon Leadership for the Common Good in a World of Increasing Complexity and Peril**

*Andrew G. Stricker*

Differences between hero-based and uncommon wounded-healer leadership styles are contrasted for helping to discern challenges with strengthening fraternity, and mutual trust for the common good. The world is increasingly overwhelmed from growing complexity in modern life filled with unpredictable future developments arising from emergent and convergent technologies such as artificial intelligence. Without discerning leadership the peril ahead with unpredictable development grows along with less fraternity among people, communities, and countries. This is leading to the breakdown of mutual trust, less hope, and deeper despair in the lives of people around the world. The presenter shares insights on leadership style differences for strengthening the common good informed from higher education, industry, government, and church leadership experiences and life-long research.





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