

International PhD Program

Contemporary Humanism

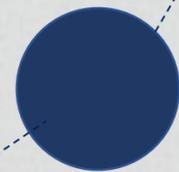
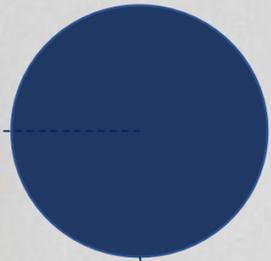
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BOOK OF

Abstracts



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Active, Bodily Experience Mathematics Learning Activities. Practices and Beliefs of Italian and Australian Teachers

Since the late nineteenth century, inspired by the spread of constructivist theories, many pedagogical proposals emphasized the role of active experience in Mathematics Education in Europe and beyond. More recently, research in Psychology and Cognitive Neurosciences highlighted the profound interrelationship between perception-action and conceptualization in learning processes, overcoming the traditional Cartesian dichotomous view. Thus, *embodied* and *embedded cognition* theories, particularly focused on the role played by the body, movement, and the environment in the complex learning process, flourished. In the last decades, research in Mathematics Education has developed a variety of theories and proposals to define active, bodily experience mathematics teaching-learning strategies, designing artifacts and learning activities for different school contexts. Although conceptualized differently, some examples include *enactivist pedagogy* (Abrahamson et al., 2022), *inclusive materialism* (de Freitas & Sinclair, 2014), and *multimodal approaches* (Radford et al., 2017). However, the growing interest in the research has not been corresponded by an equally broad resonance in classroom practice, anchored in traditional and transmissive pedagogies.

This study explores the reasons for this gap by investigating, in particular, primary and secondary school mathematics teachers' perspectives on learning activities in which students are actively engaged through their perception and movement, involving the use of manipulatives and tools (physical or virtual), or simple body movements. The inquiry is carried out in Italy and Australia in order to explore the presence of latent variables and implicit characteristics linked to the specific cultural setting, which might not emerge by conducting the survey only in a single educational system.

The research is an exploratory mixed-method investigation. Through a review of the literature, research on official National and International educational policies, and semi-structured interviews with selected experts in Mathematics Education, it describes the core elements and main objectives of active, bodily experience Mathematics learning activities, and the influential factors for their proposal and implementation at school in the two different contexts. To survey school-based implementation, primary and secondary teachers were directly involved, in Italy and Australia, through a self-completed questionnaire and follow-up individual or focus-group interviews.

Teaching practices in primary and secondary schools appear to differ in the degree of students' bodily involvement, as well as in the mathematical domains specifically addressed by these activities, and in the factors that influence their implementation. Some of these characteristics are aligned with the indications provided by experts, while others show elements of distance, also revealed by comparing the two different cultural contexts.

Keywords: Mathematics Education; Enactive Learning; Embodied Cognition; Hands-on Activities; Teachers' Beliefs

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Nepali Migrant Females from the First and Second Generations in Portugal: Integration and Discrimination Issues

In this study, we will introduce three different questions which arose from our Integral Human Development Postdoc research project's conceptualization and development (all of them related with themes found under the umbrella of female international migration) and we will focus our attention especially on one of them: how can we define a successful integration and evaluate it by considering specific criteria such as the capabilities of the females, but also by contrasting it with operationalized discrimination experiences, narrated by the Nepali female migrants from the two different generations interviewed? We will then depart from theoretical issues regarding integration (Penninx, 2019), migrations and gender discrimination (Timmerman, Fonseca, Van Praag, and Pereira, 2018; Ruysen and Salomone, 2018), together with an analysis of Nepali international female migration (World Bank, 2022; Borelli, 2022; Shrestha, 2022; Chaudary, 2020). We will proceed by introducing our project's research question and by operationalizing the most relevant key concepts involved –such as the main forms of female migrant discrimination (OECD's SIGI Index; Honneth, 1992), the competences and capabilities by the Nepali female migrants (Nussbaum, 2000, 2014) and what we will consider as descriptors of a successful migrant integration (Pereira, 2022). We will describe in detail the impacts of our project (introducing a model for short and long-term objectives according to Porticus Foundation's intervention procedures for people on the move) and we will conclude by discussing the novelty and future implications of our research project's contributions.

Keywords: Nepali Female Migrants; Discrimination; Integration; Capabilities.

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How Can Higher Education Institutions Foster Integral Human and Sustainable Development? The Role of Sustainable Development and the Laudato si' Goals

Education for sustainable development (ESD) is an emergent hot topic on the Sustainable Development Goal (SDG) agenda since it plays an undeniable role in promoting sustainable development (SD). Although education, notably higher education, is increasingly relevant for the achievement of the SD and SDGs, there are still barriers and challenges that hamper higher educational institutions' commitment to the holistic and integral incorporation of SD and the SDGs in their mission. Education is a fundamental human right and yet we know that it is out of reach for some people even in developed countries like Portugal, where poverty and inequality persist; moreover, it is through education that people can achieve integral human and sustainable development (IHSD). ESD must continue to be the focus of higher education institutions committed to responding to the societal challenges that have been intensified in recent years by a pandemic and now by a war in Europe.

Other priorities are identified in all civil society organisations, notably in higher education, but the answer is found in the training of future leaders responsible for thinking about the past, rethinking the present and the future with a view to achieving the SDGs and caring for what the Pope's encyclical letter refers to as our Common Home. As part of the Church's mission, the Catholic University "contributes to the defense and development of the human person, as well as of his or her cultural heritage, through research, the education and services to the community, whether local, national or international", while serving the ecclesial and human community, following a literature review, an analysis was made of the documentation available in the Catholic University webpage to establish the theoretical framework. In this context, our aim is to understand how the Catholic University fosters integral human and sustainable development by incorporating the SDGs and the Laudato si' (LsGs) goals, namely: which core activities integrate the SDGs and the LsGs? Although our analysis identified practices related to the incorporation of the SDGs and LsGs and an orientation towards sustainability, the Catholic University is still in the early stages of this process. The monitoring of these initiatives must therefore be rigorously examined to determine how they contribute to IHSD. This research aims to identify the best practices in the promotion of IHSD and new humanism through the incorporation of SDGs and LsGs.

Keywords: Integral Human Development; Education for Sustainable Development; *Laudato Si* Goals; Qualitative analysis

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Hidden School Dropout: An Inhibiting Factor for Integral Human Development

Exploring the concepts of human development and integral humanism, our purpose is to make evident the role reserved to education as a central element of integral human development, highlighting phenomena that limit, if not deny, each person's access to their full development. Conceptually explaining phenomena such as early school leaving, school disengagement and hidden school dropout, clearly present in the educational context, it is urgent to show the real situation of students who, despite being registered in the education/training system, remain disengaged from their learning process, showing a distance from school that, instead of being recognised as effective school dropout, becomes a hidden school dropout. As education is a constitutive element of human development, in the sense that it enables each individual, providing them with knowledge and skills that push them to "live with dignity and fully develop" (Fratelli Tutti, no. 107), clarifying this issue of hidden school dropout is particularly relevant, because too many people still leave school without the minimum credentials (ISCED 3) that would guarantee them access to the labour market, to new learning and training opportunities and, consequently, to a "path of maturation, human development and personal fulfilment" (Laudato Si', no. 128). From here emerges the purpose of our research project within the scope of the CADOS Postdoctoral Fellowship in Integral Human Development which, based on a previous academic study (Oliveira, 2019), now seeks to focus not only on identifying and characterising hidden school dropout students, but also to build with schools educational approaches that prevent school disengagement and boost the re-engagement of detected students, contributing to the promotion of the "integral development of the whole man and of all men" (Populorum Progressio, no. 42). Concluding, it seems crucial to us to unmask this problem and create conditions to protect these students from progressive and silent exclusion trajectories and from hidden school dropout, which maintain the inequalities and difficult the access of each and every one to their integral human development.

Keywords: School Dropout; School Disengagement; Hidden School Dropout; Integral Human Development.

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The Word and the World for an Integral Human Development in George Lindbeck's Postliberal Theology

“The humanly real, one might say, is not constructed from below upwards or from the inner to the outer, but from the outer to the inner and from above to downwards. The acquisition of language – necessarily from outside – is a ‘jump which was the coming into the being of man’” (George Lindbeck, *Unbelievers and the ‘sola Christi’*)

With such reference to the American philosopher Wilfrid Sellars, the theologian George Lindbeck defends one of the fundamental acquisition of linguistic pedagogy: language represents the first vehicle of a culture for the child as well as for the foreigner that deals with it for the first time.

That may be the reason why Lindbeck has developed a ‘cultural-linguistic’ approach to religion.

The theology of George Lindbeck indeed is an attempt to interpret the religious phenomenon in our Post-Modern and Post-Liberal Age, in a way that follows the most recent developments of the philosophy of language. His cultural-linguistic approach aims to go beyond a strictly denotative way of understanding theological truths as well as a too subjective approach that reduces religion to a personal inner experience.

The key concept of this approach is that of ‘intratextuality’, which traces an interrelationship between the narrative of the Word of God contained in the Bible and the construction of the worldly dimension by human beings. The result is a Scriptural World able to absorb the universe and to build up concretely the way in which men interpret their world experience.

The present intervention would be a summary of the main issues and methodologies of my research project on “the deep game of religious truth in the Postliberal theology of George Lindbeck, particularly focused on the concept of intratextuality. From the methodological point of view it will be considered how such a concept represents, in Lindbeck’s thought, a possible link between philosophical and theological reflection.

Keywords: George Lindbeck; Postliberal Theology; Intratextuality; Religious truth; Cultural-Linguistic Approach.

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Digital Connection to Reduce the Distance Between Generations

Intergenerational solidarity (IS) in transnational families is context-specific with regard to the form and frequency of contact that forms the basis of interaction for generations (Bengston & Oyama, 2007; Senyürd & Detzner, 2008). Families, as well as their individual members, can experience different levels of challenge in their adjustment and resilience (Mandayam, 2004; Walsh, 2016). However, solidarity is largely altered by the frequency and types of contact, with new communication technologies being part of the perception of a new 'digital space' that enables family Dynamics (Mateia, 2018), which can range from solidarity/cohesion-ambivalence-conflict. Relationships are perceived by migrants in these families as enriching their experience, but also as points of contradiction and paradox (Pillemer & Sutor, 2005), giving rise to a relationship of ambivalence between parental figures and adult children, referring us to the study of the intergenerational transmission of values, norms and social concepts for well-being (Senyürd & Detzner, 2008). This study aims to contribute to the analysis of the dimensions of IS, with a focus on the presence of the digital space for communication in these family structures. Using a qualitative approach, semi-structured interviews were conducted with young Portuguese adults emigrating in the European space (N=22), and thematic analysis was performed under a constructivist perspective, with the support of the N-Vivo software (N=190codings). The results suggest the need to promote the experience of family rituals in person and digitally: daily, celebrations or occasional; to consider the digital space as a new territory of innovation that allows space for the programming of face-to-face visits and daily accompaniment at a distance. Finally, consider the effect of digital communication to mitigate differences, since it promotes more communication, leading to less cultural shock (Matusitz & Musambira, 2013), which allows deepening collective well-being of these families, in the light of the Integral Human Development (Manfredi & Di Pasquale, 2021).

Keywords: Intergenerational Support; Digital Adaptation; Digital Communication; Integral Human Development.

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***STIIMA, Proposal of New Curricula for the Primary School Cycle: From Overcoming
'Mathematical Illiteracy' to Education for Green Transition***

The breaking out of wars in several continents represents a strong solicitation to increase our commitment towards the care of the others, in support of human life and peace.

The crisis, that we are experiencing nowadays, shows us the importance of the Encyclical *Laudato Si'*, which Pope Francis wrote on *Care of Creation*, teaching us how 'everything is inter-connected'. This idea is inherent in the guiding principle of the Encyclical, that is the *Integral Ecology* meant as a multidimensional reality. Education in Integral Ecology contributes to the Ecological Conversion if it includes an initiation to contemplation and *Care* for every life and the whole *Creation*. A pedagogy inspired by Integral Ecology has to focus on the child's mind, heart and hands by adopting a personalized conception of *Integral Human Development*, that fosters the development of each aspect and of the whole person, as opposed to an economic approach that confuses human growth with material prosperity. Actually, the Church's social doctrine points out the urgency of adopting a model more respectful of *Creation* and of the *Integral Human Development* of all peoples which requires the adoption of a new development paradigm based on the change of lifestyles and on the strengthening of the alliance between Human Being and the Environment. The issue of "Care of Creation" is a central feature in the educational programs of primary schools. This Doctoral Research aims at contributing to the release of new curricula for the practical transfer of the culture of *Care of Creation* and *Ecological Transition* to the Italian school syllabus for primary school. The aim of the new curricula is to lead children to systematically think about their practices and make changes to their daily actions in order to improve them in view of achieving the Green Transition, within the development of the basic disciplines, as required by the Italian acronym STIIMA (Scienza, Tecnica, Ingegno, Italiano, Matematica, Arte) and through appropriate methods. The focused Macro-Area, where the curricula will be developed, is the Energy Transition. Then, in such a context, Meso-Areas will be initially identified, where the children experience develops, along each primary school year. In each Meso-Area the curricula and new learning paths will be detailed for each discipline mentioned in the acronym STIIMA, especially based on its philosophical and pedagogical characteristics.

Keywords: Primary Education; Interdisciplinarity; Ecological Transition;
Cooperative Learning; Game

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***Behind, Through and Beyond the Literary Character: The Person as Real Presence in
George Steiner***

George Steiner's use of the theological concept of «real presence» in relation to literary meaning is highly problematic. Indeed, it has been sharply criticized by literary scholars, whereas philosophers and theologians, while skeptically underlining the ambiguity deriving from the borrowing, have nonetheless also pointed to its constructive potential.

As some have suggested before me, Steiner's work needs to be read and assessed through the notion of person or personhood. Although he himself very rarely uses the term we can glimpse its presence in his vitalist conception of the literary character. Indeed, throughout his publications scattered over more than half a century, he insists on repeating that none of the extra-literary interpretative methods that have conceded themselves the right to literary analysis throughout the XXth century (Marxism, linguistics, New Criticism, deconstruction, psychoanalysis) can supply an exhaustive explanation of the ontology of the literary character; neither in terms of the genesis of the literary character within the author nor in terms of his or her enduring existence over a period of time that can long outlast that of a real human life.

Thus, Steiner is convinced that no accurate conception of literary meaning can avoid the question of the ontology of the literary character or *persona*. Being that question an epistemological knot, he proceeds by claiming that it is only through the use of theological metaphors that we can apprehend it. Within the context of literary studies, he thus clearly, yet implicitly, avows for a personalist conception of the literary character as opposed to a structuralist or formalist one. By deconstructing one of the binary oppositions of *Real Presences* («Being precedes meaning») we will try to explicit that the person that is an absent presence in Steiner's work can be described as a being of meaning, as the ontology of feeling towards which Ricoeur points to, and as a relational entity. In other words, the notion of person is probably the missing link through which Steiner's polemical borrowing of the concept of real presence can make sense.

Keywords: Literary Character; Person; Presence; Literary Theory; Trans-disciplinarity.

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***What are we talking about when we say “integral”?
a reflection on the development of the person and the societies
from the Christian faith***

What will lead to “truly integral development”? Pope Francis proposes a set of questions: « To what end? For what reason? Where? When? in what way? Who does it help? What are the risks? At what price? Who pays the expenses and how? 1, indicating that, some issues should have priority.

The reference’s frame for every Christian priority is found in the Theology of Creation, the promotion of a lifestyle that shapes the Christian ideal, starting from «contemplating the Creator, who lives among us and in what surrounds us and whose presence “it does not need to be created, but discovered, unveiled”».2 Jesus «came to bring integral salvation, which embraces the whole man and all men, opening to them the admirable horizons of divine filiation».3 This, precisely, institutes the freedom and dignity of every human person and is also the foundation of universal brotherhood in Christ.

This Gospel of Creation, «the light offered by faith»4, teaches that every human being is created with love, in the image and likeness of God5 (cf. it is only something, but someone. It is capable of knowing itself, of possessing itself and of freely giving itself and entering into communion with other people»

6and it is in the integrated complexity of these possibilities that it must be understood and dealt with.

From here, we will be able to discuss and understand, as we intend, what the «integral» development of people means, their maturity, «in order to achieve their ultimate end and, at the same time, for the good of the societies of which man is a member and, in whose responsibilities, as an adult, he will take part». 7And also, that «societies common good», which Christian social thought makes manifest, and which determines as having as its moral foundation the «norm of social action in correspondence to the true good of humanity and in the commitment to create conditions that allow all man to fulfill his integral vocation.»8

Keywords: Integral development ; Christian Social Teaching; Theology of Creation.

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Integral Human Development (IHD) as an Ethical Guide for Reporting on Migration

More than a concept, Integral Human Development (IHD) is a human-centred perspective based on the idea that to be human is to be more than a human capital in an economic system¹. Since the IHD’s primary goal is the human ascent, we should comprehend it as the establishment of relationships of solidarity between all human beings towards the promotion of the common good. The Catholic Relief Services developed a diagram of the IHD conceptual framework to help the operationalization of relief and development programs². In this diagram, distinct assets (social, political, physical, spiritual, etc.) influence and are accessed by the different structures and systems of society. These structures and systems comprehend, for instance, institutions and power structures, and the political systems and beliefs that sustain them.

Comprehending beliefs as ideologies formed by social representations whose development is controlled by the hegemonic groups of society³, we advance in this communication the necessity to broaden the IHD conceptual framework to tackle the beliefs’ subset that composes its ‘structure & system’ dimension. We will demonstrate it from the analysis of migration-related news pieces during the peak of Covid-19 in two Portuguese newspapers: the influential *Expresso* and the tabloid *Correio da Manhã*. The analysis of the migration phenomenon is an excellent opportunity to enrich the discussion since Portugal presents a historical position as simultaneously a country of emigration and immigration (Peixoto *et al.*, 2016). In the pandemic context, this means that we can analyse how the Portuguese emigrants, the immigrants, the refugees, and the asylum seekers in Portugal are represented in news pieces related to Covid-19.

Considering the Portuguese peculiarity regarding migration, and the fact that the media are fundamental to the establishment of social representations⁴, through the content analysis we could have a glimpse of the ideologies behind the perceptions about immigrants, refugees, and asylum seekers in Portugal. Therefore, we aim to discuss ways of promoting IHD as a common shared ideology/belief system through the reporting on migration. Showing its inadequacies, and best practices, we will discuss the challenges in pursuing journalism more connected to humanism⁵.

Keywords: Ethical Journalism; Migration; Integral Human Development (IHD); Ideologies; Portugal.

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The Human Face of Science

Is it possible for the scientist, before the scientific community, to maintain a human feature?

As someone who is dedicated to creating bridges between scientific knowledge and society, with the ultimate purpose of transforming reality for the benefit of the common home of humanity, he/she often realizes his/her place in a scientific community and culture, measured in terms of production markers that reflect the quality of its research activity, but which also quantitatively reflect its potential, in a universe of publications with an increasingly broad, fast and fierce virtual dissemination.

Those who intend to do science should not miss the essential aspect of the research work – the Reflection dimension – which will lead to more and better scientific production available. A better scientific culture implies more future lines of research in a consistent network and interfaces. However, the collaborative dimension in doing science is not always easy outside of laboratories and universities, and the so-called “bookworms” no longer have a place in a world where “multiple-headed” research dominates publication in the highly coveted journals with higher indexing levels. The areas of hyper-specialization are reorganized into global constellations that bring together researchers who think together, adding value to each one, in their plurality of perspectives.

But the dimension of Reflection, the dimension that most reveals the human material of the scientist applied to the field under study, needs Time. The same Time that is necessary for the teacher in his teaching activity, which implies not only transmitting knowledge but intertwining, provoking, and creating learning opportunities based on complex thinking. Scientists and professors share the responsibility of transferring knowledge, and inspiring new questions. It is in this dimension that both grow in their Integral Human Development and induce positive change in the Other.

This communication seeks to analyze the accelerated culture that causes the erosion of humanist education, present in *The Slow Professor: Challenging the Culture of Speed in the Academy*, and the assumptions that should protect a good scientific culture, countering the excessive volatilization and knowledge is outdated, accentuating the boundaries between the much-desired transfer of knowledge between science and society and the lack of a (human) feature of the scientific community.

Keywords: Culture of Speed; Elucubration; Humanistic Education; Scientific Production.

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The Islamic Revolution of 1979: The Last Revolution of the 20th Century

The main institutional product of the 1979 Iranian revolution, that is to say, the Republican Constitution of Iran, can be seen as the meeting point of three different though interrelated paths. First, the constitutional tradition dating back to 1906 – when the constitutional movement managed to impose the adoption of a fundamental charter to the *shāh*. Second, *Shī’a* Islam as conveyed by the *Uṣūlī* *madhhab*. Third, the revolutionary wave of the 20th century that had started in Russia in 1905 and had accompanied the global institutional history up until to 1979.

The purpose of this dissertation is to analyse how the Islamic Republic of Iran was established by an institutional and constitutional point of view, considering both the Islamic feature of Iranian constitutionalism and the institutionalisation of the revolution itself within the 1979 Constitution.

The starting point of this analysis should be the Provisional Government Draft Constitution. This document was indeed the closest outcome of the republican constitution-making process to the former 1906 Constitution and the 1907 Supplementary Fundamental Laws – as well as the most imbued with Western legal elements. However, when the Provisional Government Draft was presented to the Constituent Assembly of Experts (*Majles-e Khobregān*) – whose election had been monopolised by *Khomeynī*’s Islamic Republican Party – in August 1979, it was deeply reshaped. In the text approved by the popular referendum in November 1979, classical constitutional principles – such as separation of power, rule of law, national sovereignty – are shaded by the general provision stating the supremacy of Islamic law over secular norms. Institutionally, the revolutionary feature of the Republic is crystallised in the figure of the Leader of the revolution (*Rahbar-e Enqelāb*), entrusted with the control of legislative, executive, and judiciary powers (art. 57). Popular will, expressed through legislative and presidential elections every four years, is limited as well by the inter-institutional relationships the Constitution provides for. The legislative power, although exercised by the National Assembly (*Majles-e Shurā*), is submitted to the preventive judicial review of the Council of Guardians (*Shurā-ye Negahbān*), whose judgement concerns not only the adherence of laws to the Constitution, but also to Islamic principles.

Studying republican Iran as the outcome of a constitutional, Islamic and revolutionary process allows to understand both the global impact of legal grafts – or entanglements – throughout the constitutional waves of the 20th century, and the very national and cultural features of a major turning point in the history of religious constitutionalism.

Keywords: Iranian Revolution; Iranian Constitution; Constitution-making; Ruhollah Khomeyni.

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Strategic Leadership in the Construction of a Whole-School Approach

Civic and citizenship education (CCE) has grown in relevance in schools, in response to cultural trends that have questioned the concepts of civic coexistence and nationality. In the Eurydice Report (2017), CCE refers to not only classroom teaching and learning of civic-related topics but also the practical experiences gained through school and community activities designed to prepare students for their role as citizens in a democratic environment. The Whole-School Approach (WSA) is currently the most advanced practice to achieve the goal of multidisciplinary, integrated, and participatory citizenship education, as students may investigate, understand, and experience democracy and human rights principles in a secure and peaceful setting. However, only few clear WSA definitions and models are available in the literature. Van Driel and Darmody (2016), picking up on Lavis's idea (2015), refer to WSA as a comprehensive approach in a school that has been strategically created to promote student learning, behavior, and well-being, as well as to create an environment that supports these purposes. In this view, the concept of "strategy" appears as a series of decisions and activities made to attain medium-to long-term goals tied to a specific school vision. The strategic construction of WSA requires deep reflection on the school's educational goals and how to achieve them through concrete classroom and school interventions, with the purpose of sharing and co-constructing the ethical principles that should guide students' school experience and promote mental health and well-being. In this process, principals and headteachers can create an inclusive and democratic learning environment by providing students with opportunities to realize active citizenship practices and with organizational and participative approaches that maximize school effectiveness in CCE outcomes. In literature it has emerged that strategic leadership is the most significant component of any leadership and managerial activity. Eacott (2006) defined strategic leadership as a strategic behaviour related to the initiation, development, implementation, monitoring, and assessment of strategic actions inside an educational institution, while taking into account availability of physical, economic and human resources. The research's aim is to describe the educational and socio-political contexts wherein principals and headteachers operate effectively in the execution of a WSA and promote the development of citizenship outcomes in terms of both knowledge and skills by examining behaviours that define actual strategic leadership.

Keywords: citizenship; education; leadership; strategy; school.

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Enhancing Free Will: New Perspectives on Moral Artificial Intelligence

From a philosophical standpoint, as humans, we are the only agent capable of thinking morally. And yet, strangely enough, the latest discoveries on human morality are coming from our recent studies on psychology and Artificial Intelligence. These studies are, in fact, shedding light on the interesting and mysterious mechanisms of our moral behavior. By trying to replicate these behaviors, researchers in the brand-new field of "Moral AI" are revealing a new, interesting perspective on moral realism: it appears that the relationship between each human and the realm of moral has basically the same "rational structure".

Human moral perspective is literally unparalleled: we cannot compare it to anything else we know. Nevertheless, we are far from being morally perfect: it might be that sometimes, even if we act upon our best intentions, our actions turn out to be misguided, because of reasons we could not control. This phenomenon is called "moral slips", and it is part of the larger paradox of "moral luck". I suggest that slips are due to a structural attribute of our mind: our inability to consider, compute and compare every possible reason and consequence of our actions. We are rarely able to see the "full picture" of a certain situation, and therefore we risk being considered morally responsible for something we could not control. In my opinion, this is one of the stronger objections to libertarian free will: the occurrence of a certain thought to our conscience may be—at least partially—random, undetermined, or dictated by chance. And, if this is the case, then our decisions would not be as "free" as we would like. We can only act in a virtuous way if we understand the context of what a certain situation entails: hence why we tend to ask for the auctoritates' advice. The essence of an advice is its non-binding nature, which informs and yet guarantees autonomy to the agent, enhancing her freedom through helping her considering "what she might have otherwise missed".

The upcoming studies on Cognitive AI could be able to build such sophisticated moral companions to help us getting a better grasp of moral context. Working on Artificial Moral Assistants at the service of integral human development may even turn out to be the best perspective we could have to grow fresh roots for our contemporary humanism. With the help of this instrument, we could be able to become better moral agents, enhancing our decision-making skills, our moral judgement and, eventually, our free will.

Keywords: Free Will; Moral Luck; Moral Responsibility; Artificial Moral Agents; AI.

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Faith and Human Development: An Evangelical Contribution

This contribution tries to develop an evangelical perspective on the theme of faith and human development. We think this could enrich the talks with an ecumenical insight. Our contribution will be based on the documents of the Lausanne Movement, an evangelical world movement for the evangelization of the world created in the 1970s. We will analyze the three main declarations of the Lausanne Movement: The Lausanne Covenant (1974), The Manila Manifesto (1989) and The Cape Town Commitment (2010). We will explore the way evangelization and social action came to be reconciliated in evangelical thought and action. Indeed, before the Lausanne Movement, and in reaction against social protestant Christianity, evangelicals tended to mis-consider social action, as missing the goal of saving souls. It is true that social protestant Christianity in the first part of the XXth century had become a simple rational humanism, forgetting the specific Christian vision of the human need for spiritual salvation. Thus, mission in the evangelical mind consisted only in calling people to conversion to Jesus-Christ. Thanks to the Lausanne Movement, evangelization and social action began to be thought together, as two inseparable and complementary dimensions of mission. Thus, the concept of “integral” or “holistic” mission came to birth, that is to say meeting all the needs of human beings: material needs and spiritual needs. The human being is soul and body and the Gospel is good news for both. The model and paradigm of mission is Jesus-Christ. During his ministry, he preached but also healed the sick, delivered suffering people, fed the crowds. Following his leader, the first church endorsed the same holistic ministry. The Gospel is about the spiritual kingdom of God and eternal salvation but this does not mean human material development is of no interest. However, mission, in this time of salvation History, has its limits: the kingdom of God will only be achieved when Jesus comes back in glory and sin is defeated by God’s judgment. God’s grace is at work, but human sin still too. That is why although social action is inseparable from evangelization, the core of mission is repentance of sin, receiving anew heart, and life by the Spirit. It is only when the human being departs from his pride and egoism and turns back to God in humility that solid and perennial human development is possible, that love for one another can be lived in communities and nations.

Keywords: Lausanne Movement; Integral Mission; Evangelization; Social Responsibility.

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The Communicative Framework of Human Rights Activists’ Issues: Between Struggle and Hope

During the Bosnian War, in 1994, Iron Maiden vocalist Bruce Dickinson held a concert with his solo band, Skunkworks, in Sarajevo that became the basis of the documentary, in 2017, “Scream for Me Sarajevo” (Scancarelli, 2018). Invited by President Volodymyr Zelenskyy of Ukraine the rock group U2's vocalist Bono and his bandmate The Edge performed a “freedom lovers” concert in a metro station in the Ukrainian capital of Kyiv on May 8, 2022 (Reuters, 2022). In the meantime, the PRWeek’s Global Awards 2022¹ gave a special Global Communicator of the Year award to President Zelenskyy for his “outstanding communications skills” (Rogers, 2022). Beyond the creation of occasions for the affirmation of human solidarities and values, what these events have in common is the recognition that perception management in conflict situations is a powerful dimension of public relations (PR).

Through an ethnographic study for six months with two human rights activist organizations and interviews with twelve public relations experts, this study proposes a phenomenological approach to public relations, highlighting the powerful links between language, symbols, and social structures.

The research begins by presenting the theoretical perspectives that support the concept of activist public relations as an alternative to consensus-oriented approaches. It then proceeds to explore the legacies of symbolic interactionism that allow the examination of the potential for different attempts to framing perceptions of reality. The methodologies for the two empirical stages of the research are presented as well as the findings systematized in a Venn diagram. The proposed systematization demonstrates how different framing possibilities can interact dynamically depending on the structures of reality interpretation and contextual conditions.

The study offers an interdisciplinary perspective on the dilemmas of human rights activists' communication choices within the framing of issues that challenge dominant positions and believes. The results suggest that it's not so much about privileging consensus, dialogue (hope; positive frames) over dissensus, confrontation (struggle; negative frames), it's about the capacity to adapt to environmental fluctuations and make strategic choices which may even include ‘strategic’ silence.

Keywords: Symbolic Interactionism; Framing; Reality; Perceptions; Activist Public Relations.

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Philosophy, Education, and Integral Human Development

In accordance with the 2022 Contemporary Humanism seminar theme, I propose to concentrate on the Catholic concept of 'integral human development' (IHD) with respect to two humanistic enterprises: education ('παιδεία', 'cultivation of the whole man') and philosophy ('φιλοσοφία', 'the love (pursuit and embrace) of wisdom'). More precisely, I propose to focus on the centrally determinative, obligatory service of the latter to the former for IHD. My contention is that the integrality of man is thinkable as his composition, which Catholics believe most importantly consists in the union of a corruptible (naturally unaeviternal) body and an incorruptible (naturally aeviternal) soul, wherefore IHD must account for the cultivation of the whole man, body and soul. As the Magisterium teaches, this is the only sure channel for supernatural grace to save the soul from damnation and the body from destruction, such that both retain compositional integrality in supernaturally granted aeviternal beatitude. Contemporarily, however, even in the Church, and even in its alleged manifestation of the Faith by works in service of the 'fringes of humanity' and 'care of creation', attention is disproportionately accorded to the body over the soul, which risks eternal damnation of the soul and destruction of the body for a temporal minute of ensouled bodily indulgence, which constitutes a veritable 'disintegral human development'. Such distortions of the Faith are in no unimportant measure due to modernist education, centrally determined by modernist philosophy, intended to disintegrate Magisterially consistent, Traditional philosophy and education. Thus, I argue that IHD depends on comprehensive, orderly Catholic education, which requires a restoration of Catholic philosophy, such as that of Thomas Aquinas, as advocated in Leo XIII's *Aeterni Patris*. Indeed, Aquinas' philosophy was itself apt to appeal to 'each individual man, each human group, and humanity as a whole', since it addressed all men, Christians and non-Christians, on the universally acceptable grounds of reason, in order to gather all men into voluntary submission to Christ, Who alone offers the aforementioned human beatitude, which is indisputably the final cause of IHD. However, to retain such appeal, Catholic philosophy cannot remain complacent with its historical accomplishments but must persistently engage, discern, and appropriate or discriminate all novel philosophical challenges, so as to assist the progressive explication of Magisterial doctrine in guardianship of the Tradition. I offer my doctoral work, which advances Thomism through the challenge of Martin Heidegger, as an example of this effort.

Keywords: Philosophy; Education, Catholicism; Humanism; Thomism.

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World Advertising and the Lockdown of 2020: The Humanistic Role of Advertising and Brands

In December 2019, an outbreak of the novel SARS-CoV-2 coronavirus, which causes the respiratory disease COVID-19, emerged with the epicentre in the Hubei province of the People's Republic of China, and quickly spread globally. As a containment measure, several countries have enacted mandatory lockdown of their citizens, most beginning in March 2020. As a result of the pandemic, pre-existing social and economic inequalities in education, housing and health in society have increased and become more evident, bringing into debate some of the fundamental assumptions of economic and social systems, including that of advertising. The impact that the pandemic and the lockdown had on the advertising industry was reflected in media investment or advertising content. Marketers showed particular attention for the issue, but were forced to urgently review their communication strategies, denoting a social concern transcribed in the messages and a shift from a commercial focus to a human focus. In a global movement, advertising communication appealed to the distancing and confinement of citizens, contrary to the usual appeal to mobility and social interaction, particularly by brands that transcend the traditional relationship with consumers - the so-called love brands. By encouraging a change of habits in favour of public health, these brands, besides taking a stance in face of a moment of crisis, invited citizens to participate and contribute to its change and overcoming. This social aspect expressed in commercial advertising configures, more than just a formal reconstruction of advertising messages, the affirmation of a public service position. The transfer of this approach to commercial brands is justified by the greater role that consumers expect them to play in their lives. Beyond pandemic advertising, commercial advertising approaches are starting to reflect the involvement of brands in social change, in the achievement of truthful and ethical advertising, in the dissemination of greater causes or in an ecological aspect of communication governed by values expressed in messages centred on the human being and in favour of the planet. The current thesis "World Advertising and the Lockdown of 2020: The Humanistic Role of Advertising and Brands" intends to investigate, in the light of contemporary social and cultural advertising movements, whether this what we consider to be a new advertising manifestation - Humanist Advertising - has been practiced by love brands in the communication about lockdown.

Keywords: COVID-19; Lockdown; Love Brand; Humanistic Advertising; Humanistic Brand.

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Mysticism and Subjectivity in Elémire Zolla's Thought

In this paper I would like to analyze the relationship between mysticism and a different way of conceiving human being. In this regard, Elémire Zolla's thought can provide an interesting perspective, since the question that underlies his entire production can be summarized in these two issues: why did modern subject turn into a massified, broken, alienated subject? Is it possible to think a way out of this condition and, if the answer is yes, is it a path out of modern society or through it? These two questions open to a more specific issue: what could it mean to be a healthy subject, if personal health, i. e. integrity, collides with the social structure, which needs unconscious men and women to perpetuate its functioning model? I would like to explore these issues in order to understand if Zolla's suggestion towards a new paradigm of health and integrity -a new paradigm of subjectivity -can be helpful for a contemporary reflection upon humanism. In this respect, I would firstly like to provide the general framework of his intellectual production. I will especially focus my attention on the pillars of his modern society's critique: theory of imagination and theory of intellectual intuition. Secondly, I will analyze what Zolla understands under the notion of mysticism and which are his philosophical sources. I will thereafter examine the relation between western and eastern concept of mysticism, in order to underline the possibility of a broader use of this category. I will eventually contextualize mystic experience into the more general notion of "mystic life", that includes not only individual choices, but also different ways of understanding society. In this sense, I will state that, following Zolla's ideas, mysticism can be seen as a specific way of life, that provides new perspectives on subjectivity itself and, furthermore, a completely different approach to modern issues.

Keywords: Platonism; Mysticism; Critical Theory; Mass Society; Symbolism.

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Ethics of Care and Supererogation: The Polysemy of Duty. A Reading Through Iris Murdoch's Ethics of Attention

The intervention aims to investigate the relationship between the ethics of care and supererogation in the light of the moral reflection of Iris Murdoch, one of the most singular female voices of the twentieth century. This contribution, insisting on the polysemic nature of duty, intends to overcome the apparent incompatibility between the concept of care and supererogation, in order to highlight the indispensability of an integral human development. A plural articulation of the duty will allow to underline the inherent continuity between the anthropological, ethical, and legal plans, as welded by Murdoch's ethics of attention.

We will proceed by problematizing a strict distinction of the ethics of care from supererogation: the concept of care, while manifesting undoubted supererogatory implications, has often been distanced from supererogation in order not to encourage a sacrificial vision of care itself. A redescription of supererogation stems such a rigid scission: supererogation implies morally positive actions and attitudes that go beyond the legal obligation, but do not exceed the duty itself. Indeed, supererogation demands ethical and anthropological injunctions which stand out on the actual level of necessity, of the indispensable duties that shape one's own and others' subjectivity. Supererogation therefore outlines the foundations of a different relational moral paradigm, inclusive of the ethics of care and alternative to the minimal formalistic assumptions of the dominant structures. Murdoch's criticisms of a liberal conception of the individual will help precisely to encourage a more inclusive and realistic anthropological image, situated within such a relational paradigm.

The rehabilitation of a consistent human picture will introduce into Murdoch's ethics of attention, an ethics of care that welds particular and universal duties. The concept of attention describes an indispensable moral attitude to evade a myopic and selfish perspective, a path of moral improvement – optical adjustment and outward decentralization "away from the self [...] towards the great surprising variety of the world" – which returns the subject and otherness fully to themselves. Prior to any normative constraint, attention implies ethical and anthropological duties which, although not formally due, guarantee the proper functioning of the formal level: in order to speak of a subject of law, an abstract individual endowed with inalienable rights, we necessarily presuppose a moral-spiritual human being shaped in concrete situations of care. Ultimately, we intend to conclude that Murdoch's ethics of attention maintains, in addition to a conjunction between the supererogatory plan of care and the legal sphere, a juridical claim to the care so that the juridical itself can exist.

Keywords: Murdoch; Attention; Ethics of Care; Supererogation.

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Value Creation in the Strategic Management of Church Social Institutions in Portugal

The Socio-Charitable Service composes one of the fundamental pillars of Catholic Church action in Portugal and in the world, defining itself as an active agent at the service of the preservation of human dignity, the principle of subsidiarity and the promotion of the common good. The problem underlying this paper resides in the way the Church's social institutions in Portugal organize their resources and capabilities so as to empower the development of their mission in the face of the characteristic high dynamism of their environment. Allied to this research is the question: In what way does the identity of the Church's social institutions exert an impact on its value-creation process? Thus, we face a set of organizations that, having faith as the basis of their action and their mission, hold a singular identity whose impact reaches not only their internal processes but also their relational dimension and its results. The answer to the research question was achieved through the adoption of a multiple-case-study methodology with semi-structured interviews with different Caritas in Portugal officials. This aimed to gauge through a macro perspective how the "churchiness", analyzed as a resource by the application of the VRIO model interferes in the mechanisms of support, governance and networking intrinsic to this type of organizations. The results suggest that the value spectrum of these organizations is marked by a humanistic dimension resulting from the weight of this identity, whose potential isn't adequately explored due to the inoperativeness of their organizational capacity.

Keywords: Mission; Strategic Management; Identity; Value Creation.

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Röpke: An Alternative Route

The presentation focuses on the thinking of a neoliberal economist, namely Wilhelm Röpke. He considers the analysis of human being's very important in order to obtain a fruitful comprehension of economic problems. The current situation is marked by economic, health, and military crises, which affect humanity, and it is precisely in a similar context that in the mid-1900s Röpke proposed a rebirth of liberal economic thought that he labeled *Economic Humanism*. Firstly, I will examine Röpke's opinion concerning Economics and its relationship with the human being. Röpke defended a perspective according to which an efficient but not human world would be unlivable. Röpke's theoretical analysis is based on a fundamental axiom: the economic order is part of a larger one. The hierarchy between the different spheres is deducible from what we can define the *Röpke pyramid*. At the top his pyramid there is the human being: in a natural law perspective, the human nature allows us to find the kind of morality which best suits us. That same nature defines the second level of the pyramid, that is, the best social order for human beings. At its bottom we find the economic sphere, which in its manifestation must respect the principles of the higher levels. The revers of the pyramid, that is, the use of the principles of the economic sphere to regulate the others, can only bring bad results: massification, individualism, materialism, boredom, and loss of spirituality. According to Röpke, Economics must, on the one hand, consider the sociological and anthropological effects of economic principles, and on the other, think of an economic model that respects the human being. Secondly, we will briefly highlight its advantages and limits, in order to obtain a better insight into an untraditional position which does not contradict the Christian view of the human being. His proposal, indeed, refers to a *taille humaine* market economy, based on craftsmanship and local production, a model that is gaining more and more support in our days. This model, indeed, respects market's rules and recognizes that for its proper functioning, moral reserves are necessary, but these reserves are possible only if market rules do not destroy human relationships with their principles of efficiency, effectiveness, and economy. According to Röpke, therefore, the market is a means to human ends and not humanity's end.

Keywords: Economics; Neoliberalism; Humanism; Efficiency.



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