



## CIPSH International Academy on Chinese Culture and Global Humanities 2026

International Seminar:

***“Geoethics and Global Ethics in a Time of Polycrisis: Comparative Perspectives on Human–Earth Relations”***

**Fourth Circular**



**Assisi (Italy), 16–18 November 2026**

With the patronage of:



ISTITUTO NAZIONALE  
DI GEOFISICA E VULCANOLOGIA

## **INTERNATIONAL ORGANIZING AND SCIENTIFIC COMMITTEE**

- Silvia Peppoloni, Committee Chair and CIPSH Chair on Geoethics Representative
- Giuseppe Di Capua, Committee Secretary and IAPG Representative
- Luiz Oosterbeek, CIPSH Representative
- Torbjörn Lodén, CIPSH Referent for Global Ethics

## **PARTNER ORGANIZATIONS AND INSTITUTIONS**

- International Association for Promoting Geoethics (IAPG)
- International Council for Philosophy and Human Sciences (CIPSH)
- CIPSH Chair on Geoethics, Italy
- Istituto Nazionale di Geofisica e Vulcanologia (National Institute of Geophysics and Volcanology) – Sezione Roma 2 (Rome 2 Section), Italy
- Geosciences Center of the University of Coimbra, Portugal
- Commission on Geoethics of the International Union of Geological Sciences (IUGS)
- Geoethics Working Group of the European Geosciences Union (EGU)

## **RATIONALE**

Contemporary global challenges, such as climate change, environmental degradation, natural hazards, resource exploitation, and increasingly pervasive technological interventions in the Earth system, are no longer isolated phenomena but interconnected and mutually reinforcing processes. Together, they form what is increasingly described as a polycrisis: a condition in which multiple crises interact across scales and domains, amplifying their impacts and generating complex ethical, social, and governance dilemmas. These dynamics raise profound ethical questions that transcend disciplinary, cultural, and geopolitical boundaries. Addressing them requires ethical frameworks capable of integrating scientific knowledge with social responsibility, respect for cultural diversity, and a long-term vision of planetary stewardship.

Geoethics (<https://www.geoethics.org>)<sup>1</sup> offers a conceptual and practical foundation for responding to these needs and for articulating a form of global ethics suited to a globalized

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<sup>1</sup> Geoethics is a field of theoretical and applied ethics focused on studies related to human-Earth system nexus. It is defined as the research and reflection on principles and values which underpin appropriate behaviours and practices, wherever human activities interact with the Earth system. Geoethics deals with ways of creating a global ethics framework for guiding individual and social human behaviours, while considering human relational domains, plurality of human needs and visions, planetary boundaries and geo-

world. It promotes critical reflection on the principles and values that should guide human behaviours and decision-making wherever human activities interact with the Earth system. Geoethics emphasizes responsibility and care for both present and future generations, while acknowledging the complexity of human–Earth relationships.

Within this perspective, a crucial role is played by comparative geoethics, which examines and contrasts human ethical values, behaviours, and responsibilities toward the Earth system across diverse cultural, social, and geographical contexts. It fosters structured dialogue among scholars from different backgrounds and supports the critical evaluation of the various approaches to human–Earth relationships. In particular, Chinese cultural traditions, including Confucian, Daoist, and Buddhist ethical and cosmological thought, offer profound insights into the interconnectedness of humans and nature, the importance of harmony between human activity and the natural world, and the cultivation of virtue, responsibility, and care across generations. By engaging with these traditions alongside Western and other global ethical systems, comparative geoethics fosters mutual understanding, ethical pluralism, and the identification of shared principles that can support collective action at the global level.

Against this background, the proposed international seminar aims to explore global ethics grounded in geoethics, with particular emphasis on comparative geoethics as a means of bridging cultural traditions, knowledge systems, and ethical visions from the West and East, with special attention to Chinese philosophical and cultural contributions, as well as from the Global North and Global South. The seminar seeks to provide an interdisciplinary and intercultural space for reflection, dialogue, and cooperation on ethical responses to the polycrisis and to the evolving challenges of the Earth system in an interconnected and rapidly changing world.

## **OBJECTIVES**

The seminar aims to:

- Explore geoethics as a conceptual and practical foundation for global ethics in the context of Earth system governance, including perspectives inspired by Chinese philosophical traditions that emphasize harmony between humans and nature, moral cultivation, and long-term responsibility.

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ecological tipping points (Peppoloni S. and Di Capua G., 2023. Geoethics for Redefining Human–Earth System Nexus. [https://doi.org/10.1007/978-3-031-22223-8\\_2](https://doi.org/10.1007/978-3-031-22223-8_2)).

- Promote comparative geoethics by examining how different cultural, philosophical, and societal traditions conceptualize human–Earth relationships, with particular attention to Chinese cultural, ethical, and cosmological frameworks alongside other global traditions.
- Foster interdisciplinary dialogue between geosciences, humanities, social sciences, philosophy, and ethics.
- Encourage ethical reflection on the social roles and responsibilities of scientists, scholars, educators, policymakers, and institutions in a challenging and changing time.
- Contribute to the development of inclusive ethical frameworks that respect cultural diversity while addressing global planetary challenges, integrating values and approaches emerging from Chinese traditions with those from other regions of the world.
- Build an engaged, interdisciplinary community to tackle the global polycrisis collaboratively, fostering dialogue and cooperation across cultures, regions, and knowledge traditions, with special attention to East–West and Global North–South exchanges.

## THEMATIC FOCUS AREAS

The seminar will address, among others, the following themes:

- Geoethics and Global Ethics in Earth System Governance: Examining geoethics as a conceptual and practical foundation for guiding ethical decision-making in the management and governance of the Earth system.
- Comparative Geoethics and Cross-Cultural Perspectives: Exploring diverse cultural, philosophical, and societal approaches to human–Earth relationships, fostering dialogue and mutual understanding across ethical traditions. Special emphasis will be placed on Chinese cultural and ethical perspectives, including Confucian, Daoist, and Buddhist thought, alongside other global traditions, to illuminate shared principles and culturally specific approaches to environmental and societal challenges.
- Interdisciplinary Integration and Knowledge Collaboration: Promoting collaboration between geosciences, humanities, social sciences, philosophy, and ethics to address complex global challenges holistically.
- Ethics of Responsibility and the Role of Knowledge Actors: Encouraging reflection on the social responsibilities of scientists, scholars, educators, policymakers, and institutions in addressing global risks and ethical dilemmas.

- Inclusive Ethical Frameworks and Community Building for the Global Polycrisis: Developing inclusive, culturally sensitive ethical frameworks and fostering engaged interdisciplinary communities capable of collaboratively addressing interconnected global crises.

## FORMAT AND STRUCTURE

The seminar is conceived as an international and cross-disciplinary event, combining:

- Keynote lectures by leading scholars and experts (30 minutes each).
- Contributed presentations (20 minutes each).
- Discussions to foster intercultural and interdisciplinary exchange, identify shared conclusions, and outline possible future initiatives.

The format will encourage active participation, dialogue, and critical reflection among participants from diverse disciplinary and cultural backgrounds.

## SPEAKERS

| Name<br>(alphabetical order) | Affiliation                                                         | Country       | Title                                                                                                                  |
|------------------------------|---------------------------------------------------------------------|---------------|------------------------------------------------------------------------------------------------------------------------|
| Francesc Bellaubi            | Silene Association, Spain; University Iberoamericana Puebla, Mexico | Spain         | Religion, geosciences and techno-culture: the case of Silene Association (Catalonia, Spain)                            |
| Hernán Bobadilla             | University of Copenhagen, Denmark                                   | Denmark/Chile | Contributions from the philosophy of science to geoethics                                                              |
| J. Baird Callicott           | University of North Texas                                           | USA           | The <i>Topos</i> of <i>Mu</i> and the predicative self                                                                 |
| Maria Angela Capello         | Red Tree Consulting LLC, Houston                                    | USA           | Redefining sustainability as responsibility: a comparative geoethics of gender and leadership in the energy transition |
| Claudia Carpanese            | University of Graz                                                  | Austria/Italy | Uncertain grounds: geoethical dimensions of mineral exploration in the Austrian Alps                                   |
| Ying Kit Chan                | University of Louisville                                            | USA           | Toward an aesthetic of the Anthropocene: art, Chinese philosophy, and geoethical perspectives in a time of polycrisis  |

| Name<br>(alphabetical order) | Affiliation                                                                                                                                                  | Country         | Title                                                                                                                    |
|------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|--------------------------------------------------------------------------------------------------------------------------|
| Mauricio F. Collao Quevedo   | York University                                                                                                                                              | Canada          | Inhuman materialism: a post-postmodern response to a world beyond 1.5°C                                                  |
| Göran Collste                | Linköping University                                                                                                                                         | Sweden          | Human dignity in the Anthropocene                                                                                        |
| Daniele Conversi             | Universitat Politècnica de València - UPV, Spain                                                                                                             | Spain/Italy     | Geoethics, "survival cosmopolitanism" and the nationalist threat in a time of polycrisis                                 |
| Vincent S. Cronin            | International Association for Promoting Geoethics (IAPG)                                                                                                     | USA             | Developing a brief geoethics primer for geoscience professionals and students                                            |
| Giuseppe Di Capua            | Istituto Nazionale di Geofisica e Vulcanologia; International Association for Promoting Geoethics; IUGS Commission on Geoethics; EGU Geoethics Working Group | Italy           | From principles and values to decisions: Relational Geoscientific Pragmatism as the operational methodology of geoethics |
| Johan Elverskog              | Southern Methodist University                                                                                                                                | USA             | Does the Buddha or St. Francis of Assisi have the answer?                                                                |
| Robert Frodeman              | University of North Texas                                                                                                                                    | USA             | Geoethics as <i>Summum Bonum</i>                                                                                         |
| Stephen M. Gardiner          | University of Washington, Seattle; University of St Andrews                                                                                                  | USA             | The imperative of a global constitutional convention for future generations                                              |
| Sjoerd J. Kluiving           | Vrije University Amsterdam                                                                                                                                   | The Netherlands | Humans in the Anthropocene, about weak and strong forces: towards an empathic society?                                   |
| Mrinalini Kochupillai        | Hanken School of Economics                                                                                                                                   | Finland/India   | On a cross-cultural framework to implement ethics-aware AI in the geosciences: insights from Earth observation           |
| Torbjörn Lodén               | Stockholm University; The Royal Swedish Academy of Letters, History and Antiquities                                                                          | Sweden          | Chinese cultural traditions as resources for a green approach to human-Earth relations                                   |

| Name<br>(alphabetical order) | Affiliation                                                                                                                                                                                                                                           | Country              | Title                                                                                                                    |
|------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|--------------------------------------------------------------------------------------------------------------------------|
| Francine M.G. McCarthy       | Brock University                                                                                                                                                                                                                                      | Canada               | 2026: an Anthropocene Odyssey                                                                                            |
| Thierry Ngosso               | Institute for Business Ethics, University of St. Gallen, Switzerland;<br>Ethics and Public Policy Laboratory (EthicsLab), Catholic University of Central Africa, Cameroon;<br>Department of Philosophy and Psychology, University of Maroua, Cameroon | Switzerland/Cameroon | Relationality before rationality: a relationistic paradigm for climate responsibility in African burdened societies      |
| Rachel R.Y. Oh               | National University of Singapore                                                                                                                                                                                                                      | Singapore            | Beyond ecocentrism: cross-cultural values, social norms and human–nature connections for collective environmental action |
| Luiz Oosterbeek              | Geosciences Centre, Polytechnic University of Tomar; Earth and Memory Institute, Mação                                                                                                                                                                | Portugal             | Beyond false appearances: performing words through a matrix of relations                                                 |
| Mathias Oppermann            | Global Ethic Foundation                                                                                                                                                                                                                               | Germany              | Global ethics in practice: interreligious dialogue and democracy education through the impact project                    |
| David W. Mogk                | Montana State University                                                                                                                                                                                                                              | USA                  | The intersection of geoethics and geoheritage                                                                            |
| Gerassimos A. Papadopoulos   | Hellenic Mediterranean University, Crete                                                                                                                                                                                                              | Greece               | Protection of cultural heritage from earthquakes and other geohazards                                                    |
| Silvia Peppoloni             | Istituto Nazionale di Geofisica e Vulcanologia;<br>International Association for Promoting Geoethics; CIPSH Chair on Geoethics; IUGS                                                                                                                  | Italy                | Beyond the logic of domination: geoethics for living responsibly in a new human–Earth era                                |

| Name<br>(alphabetical order)   | Affiliation                                                                                                                                | Country        | Title                                                                                                                                                           |
|--------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|----------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                                | Commission on Geoethics; EGU Geoethics Working Group                                                                                       |                |                                                                                                                                                                 |
| Anne Poelina                   | Nulungu Research Institute, University of Notre Dame; Charles Darwin University; The University of Western Australia                       | Australia      | Bioethics and Martuwarra right to live and flow                                                                                                                 |
| Frank Fuh-Yuan Shih            | National Taiwan University Hospital, Taipei                                                                                                | Taiwan         | Calamity and hope: reflections on emergency care and disaster governance in Taiwan                                                                              |
| Harold P. Sjursen              | New York University                                                                                                                        | USA            | What can traditional Chinese cultural and ethical perspectives contribute to contemporary geoethics?                                                            |
| Bronislaw Szerszynski          | Lancaster University                                                                                                                       | United Kingdom | The deep timescape: rethinking the age(s) of the Earth                                                                                                          |
| Kok-Chor Tan                   | University of Pennsylvania                                                                                                                 | USA            | Wildlife conservation and global justice                                                                                                                        |
| Aida Terblanche-Greeff (Botha) | North-West University                                                                                                                      | South Africa   | Ubuntu, Deep Ecology, and Degrowth: toward a comparative geoethics between Global North and Global South                                                        |
| Julia Adeney Thomas            | University of Notre Dame                                                                                                                   | USA            | Earth System Agency and the new ethics of the Anthropocene                                                                                                      |
| Andreas Günter Weis            | Friedrich-Alexander-Universität Erlangen-Nürnberg, Sinology, Germany; Shandong University, Advanced Institute for Confucian Studies, China | Germany/China  | Humans, Earth, and the <i>Dao</i> 道: early German studies of the Chinese <i>Doctrine of the Mean</i> ( <i>Zhongyong</i> 中庸) and their lessons for global ethics |
| Jan A. Zalasiewicz             | University of Leicester                                                                                                                    | United Kingdom | The Anthropocene: the weaker the ethics, the greater the geological change?                                                                                     |



## **LANGUAGE**

The working language of the seminar is English.

## **PRESENTATION FORMAT**

Speakers will present their work using digital slides. This format will facilitate the understanding of concepts that may be unfamiliar to scholars from different disciplinary and cultural backgrounds, thereby fostering interdisciplinary and intercultural dialogue. All speakers will be provided with a standard slide template to use when preparing their presentations, ensuring visual consistency across the sessions.

## **SCIENTIFIC PROGRAMME**

### **Introduction**

The programme is conceived not simply as a thematic grouping of contributions, but as a coherent intellectual journey across its three sessions. Together, they develop a progressive argument that moves from understanding the profound transformation of the human–Earth relationship, through the exploration of diverse ethical and cultural resources for rethinking that relationship, to the challenge of translating ethical reflection into responsible decisions and practices.

The three sessions are therefore organized around three interconnected questions:

- Session I — What has happened to the human–Earth condition?  
Rethinking the human–Earth condition: Anthropocene, responsibility and planetary governance
- Session II — From which ethical and cultural resources can we rethink it?  
Plural ethical worlds, shared Earth: comparative and cross-cultural geoethics
- Session III — How can this rethinking be translated into responsible action?  
From ethical reflection to responsible action: knowledge, decisions and professional practices

Session I establishes the conceptual and planetary context of the seminar. Beginning with the material transformation of the Earth System in the Anthropocene, it examines how human agency, geological time, technological power, cultural assumptions, dignity, justice

and political institutions must be reconsidered in light of humanity's growing capacity to alter planetary processes. The session thus moves from diagnosing the changing human–Earth condition to examining the ethical and political responsibilities that arise from it.

Session II introduces the plurality of ethical worlds through which human–Earth relations can be understood and reimagined. Rather than assuming that a global ethics must emerge from a single philosophical tradition or universal vocabulary, the session explores dialogue and comparison among Chinese, Buddhist, African, Indigenous, religious and other intellectual and cultural perspectives. It considers relationality, different understandings of the self and nature, intercultural translation, ethical pluralism and shared responsibility, asking how diverse traditions can contribute to a global geoethics without erasing their differences.

Session III turns from ethical reflection to implementation. It examines how values and principles can inform scientific practice and responsible decision-making, and how geoethics can be translated into professional education, technological development, institutional leadership, resource governance, Indigenous governance, stewardship, heritage protection and community engagement. In this way, the final session explores the practical and institutional conditions through which geoethical responsibility can become embedded in decisions and actions.

The programme also has a deliberate conceptual symmetry between its beginning and its conclusion. It opens with Zalasiewicz, whose contribution confronts the material and geological transformation of the Earth System and its relationship with ethics and governance, and concludes with Bellaubi, whose case study brings together geosciences, religion, culture, conservation and governance in a concrete interdisciplinary practice. Between these two points, the seminar traces a continuous movement from planetary transformation to human responsibility, from ethical reflection to cultural plurality, and from principles to decisions and practices.

The overall intellectual trajectory of the seminar can therefore be summarized as: Earth System change → human condition → ethical responsibility → cultural plurality and dialogue → responsible decision-making → societal practice.

Through this progression, the seminar aims to explore geoethics not only as a field concerned with the responsibilities associated with geoscientific knowledge and practice, but also as a potential meeting ground between geosciences, philosophy, humanities, social sciences, cultural and religious traditions, and different knowledge systems in the search for more responsible ways of inhabiting a shared Earth.

## Session I - Rethinking the human–Earth condition: Anthropocene, responsibility and planetary governance

*What does it mean to be human in an Earth system profoundly transformed by human action, and what new forms of responsibility derive from it?*

| #  | Speaker                    | Title                                                                                            |
|----|----------------------------|--------------------------------------------------------------------------------------------------|
| 1  | Jan A. Zalasiewicz         | <i>The Anthropocene: the weaker the ethics, the greater the geological change?</i>               |
| 2  | Julia Adeney Thomas        | <i>Earth System Agency and the new ethics of the Anthropocene</i>                                |
| 3  | Bronislaw Szerszynski      | <i>The deep timescape: rethinking the age(s) of the Earth</i>                                    |
| 4  | Mauricio F. Collao Quevedo | <i>Inhuman materialism: a post-postmodern response to a world beyond 1.5°C</i>                   |
| 5  | Silvia Peppoloni           | <i>Beyond the logic of domination: geoethics for living responsibly in a new human–Earth era</i> |
| 6  | Robert Frodeman            | <i>Geoethics as Summum Bonum</i>                                                                 |
| 7  | Göran Collste              | <i>Human dignity in the Anthropocene</i>                                                         |
| 8  | Sjoerd J. Kluiving         | <i>Humans in the Anthropocene, about weak and strong forces: towards an empathic society?</i>    |
| 9  | Kok-Chor Tan               | <i>Wildlife conservation and global justice</i>                                                  |
| 10 | Daniele Conversi           | <i>Geoethics, “survival cosmopolitanism” and the nationalist threat in a time of polycrisis</i>  |
| 11 | Stephen M. Gardiner        | <i>The imperative of a global constitutional convention for future generations</i>               |

Zalasiewicz starts from the physical change of the Earth System and directly connects ethical deterioration, governance, and the intensification of geological transformation.

Thomas immediately develops the philosophical-political consequence: humanity now possesses a new form of Earth System Agency but continues to use ethical categories developed for a much more stable planet.

Szerszynski then broadens the horizon from the planetary scale to planetary temporality, showing how deep time can transform knowledge, identity, subjectivity, and action.

Collao Quevedo and his "inhuman materialism" represents a theoretical radicalization of the geologic turn—that is, an attempt to think the totality of geo-social reality within the context of planetary transformation.

Peppoloni introduces the geoethical response to this diagnosis. Her abstract identifies a cultural root of the polycrisis in the "logic of domination" and proposes a transition from domination to coexistence, exploitation to reciprocity, and control to participation, making geoethics a responsible way of "inhabiting the Earth."

Frodeman further expands the function of geoethics: not merely an ethics of geosciences, but a possible governance framework for knowledge production in a world where knowledge, universities, technology, and corporate research are changing radically.

The second half of the session thus shifts from the general framework to the political-moral construction of responsibility:

Collste links dignity, anthropocentrism, environmental responsibility, and global justice.

Kluiving introduces empathy, conviviality, and community science as potential "soft forces" capable of countering polarization and fragmentation.

Tan addresses the concrete tension between duties to animals and duties of justice toward human beings.

Conversi ultimately brings the reflection to the geopolitical scale, with survival cosmopolitanism as an ethical alternative to nationalism in a world of shared vulnerability.

Gardiner then forms a natural institutional conclusion, shifting the discourse toward a global constitutional convention for future generations.

The internal progression is therefore: Earth-System change → agency → deep time → geologic thought → geoethical response → governance of knowledge → dignity/empathy/justice → cosmopolitanism → institutions for future generations.

## **Session II — Plural ethical worlds, shared Earth: comparative and cross-cultural geoethics**

*How to build a global geoethics while respecting cultural plurality, conceptual differences, and different forms of relationship with the Earth.*

| #  | Speaker         | Title                                                                                         |
|----|-----------------|-----------------------------------------------------------------------------------------------|
| 12 | Luiz Oosterbeek | <i>Beyond false appearances: performing words through a matrix of relations</i>               |
| 13 | Torbjörn Lodén  | <i>Chinese cultural traditions as resources for a green approach to human–Earth relations</i> |

| #  | Speaker                   | Title                                                                                                                                            |
|----|---------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| 14 | Harold P. Sjursen         | <i>What can traditional Chinese cultural and ethical perspectives contribute to contemporary geoethics?</i>                                      |
| 15 | Andreas Günter Weis       | <i>Humans, Earth, and the Dao 道: early German studies of the Chinese Doctrine of the Mean (Zhongyong 中庸) and their lessons for global ethics</i> |
| 16 | Ying Kit Chan             | <i>Toward an aesthetic of the Anthropocene: art, Chinese philosophy, and geoethical perspectives in a time of polycrisis</i>                     |
| 17 | J. Baird Callicott        | <i>The Topos of Mu and the predicative self</i>                                                                                                  |
| 18 | Johan Elverskog           | <i>Does the Buddha or St. Francis of Assisi have the answer?</i>                                                                                 |
| 19 | Thierry Ngosso            | <i>Relationality before rationality: a relationistic paradigm for climate responsibility in African burdened societies</i>                       |
| 20 | Aïda C. Terblanché-Greeff | <i>Ubuntu, Deep Ecology, and Degrowth: toward a comparative geoethics between Global North and Global South</i>                                  |
| 21 | Rachel R.Y. Oh            | <i>Beyond ecocentrism: cross-cultural values, social norms and human–nature connections for collective environmental action</i>                  |
| 22 | Mathias Oppermann         | <i>Global ethics in practice: interreligious dialogue and democracy education through the ImpACT project</i>                                     |

Oosterbeek shows that seemingly universal words like ethics, geo, and crisis assume different meanings in German, Arabic, Russian, and Chinese traditions; from this, he arrives at the proposal for a “convergent polyethics” rather than a single homogenizing global ethics. This provides the methodological key to the entire session.

Lodén starts from the modern critique of human sovereignty over nature and argues that premodern traditions, particularly Chinese ones, can provide resources for a global “green” approach to human–Earth relations.

Sjursen develops the same issue directly in terms of a cross-culturally acceptable ground principle for global geoethics, placing Confucianism, Legalism, Daoism, and Buddhism in dialogue with Western thought.

Weis appropriately adds historical depth, reconstructing the circulation of Chinese concepts of Heaven–Earth–human beings in early twentieth-century Germany.

Chan then brings the dialogue into the aesthetic field: contemporary art, Confucianism, Daoism, and Buddhism become tools to make visible the relationship between human actions, environmental consequences, justice, and empathy.

Callicott serves as a very effective turning point: drawing from the Kyoto School, he arrives at the idea of the self as constituted by socio-environmental relations, while also showing how evolution and ecology can produce a similar shift in Western culture.

Elverskog follows immediately after as a salutary critique of intercultural idealizations: he shows that it is not enough to automatically attribute an ecological sensitivity to Buddhism or Daoism, shifting the focus to the relationship between tradition, reinterpretation, and concrete action.

Ngosso proposes replacing the primacy of autonomous rationality with a relational conception of personhood and applies this perspective to climate responsibility in African societies, including internal justice, vulnerability, future generations, and the more-than-human.

Terblanché-Greeff continues almost naturally with Ubuntu, Ukama, sufficiency, and Degrowth, explicitly proposing an intercultural contribution to Earth System governance.

Oh constitutes an essential transition from philosophical comparison to the empirical verification of ethical pluralism. Her results show that there is no single ecocentric motivation necessary for stewardship: different values can converge on environmentally positive behaviours. The conclusion explicitly favours an ethical pluralism capable of producing collective global action.

Taking the idea of a Global Ethic shared across religions and cultures, Oppermann shows how it can be translated into educational practice, democratic participation, intercultural dialogue, and shared responsibility.

The internal progression is therefore: translation/polyethics → Chinese traditions → historical exchanges → aesthetics → comparative philosophy/religion → African relational ethics → Ubuntu → empirical ethical pluralism → intercultural practice.

### **Session III — From ethical reflection to responsible action: knowledge, decisions and professional practices**

*How to transform knowledge, principles and values into decisions, education, governance, and responsible practices?*

| #  | Speaker          | Title                                                            |
|----|------------------|------------------------------------------------------------------|
| 23 | Hernán Bobadilla | <i>Contributions from the philosophy of science to geoethics</i> |

| #  | Speaker                    | Title                                                                                                                           |
|----|----------------------------|---------------------------------------------------------------------------------------------------------------------------------|
| 24 | Giuseppe Di Capua          | <i>From principles and values to decisions: Relational Geoscientific Pragmatism as the operational methodology of geoethics</i> |
| 25 | Vincent S. Cronin          | <i>Developing a brief geoethics primer for geoscience professionals and students</i>                                            |
| 26 | Mrinalini Kochupillai      | <i>On a cross-cultural framework to implement ethics-aware AI in the geosciences: insights from Earth observation</i>           |
| 27 | Francine M.G. McCarthy     | <i>2026: an Anthropocene Odyssey</i>                                                                                            |
| 28 | Maria Angela Capello       | <i>Redefining sustainability as responsibility: a comparative geoethics of gender and leadership in the energy transition</i>   |
| 29 | Claudia Carpanese          | <i>Uncertain grounds: geoethical dimensions of mineral exploration in the Austrian Alps</i>                                     |
| 30 | Anne Poelina               | <i>Bioethics and Martuwarra right to live and flow</i>                                                                          |
| 31 | David W. Mogk              | <i>The intersection of geoethics and geoheritage</i>                                                                            |
| 32 | Frank Fuh-Yuan Shih        | <i>Calamity and hope: reflections on emergency care and disaster governance in Taiwan</i>                                       |
| 33 | Gerassimos A. Papadopoulos | <i>Protection of cultural heritage from earthquakes and other geohazards</i>                                                    |
| 34 | Francesc Bellaubi          | <i>Religion, geosciences and techno-culture: the case of Silene Association (Catalonia, Spain)</i>                              |

Bobadilla poses the theoretical problem of values in science and their political legitimization through deliberative and agonistic forms.

Di Capua affirms that if principles and values are not sufficient in the face of uncertainty, conflicts, and irreversible consequences, an operational methodology is needed: Relational Geoscientific Pragmatism (RGP) thus combines geoscientific evidence, interdisciplinarity, stakeholder participation, ethical reasoning, and public deliberation.

Cronin marks the transition from methodology to professional training and responsibility. His primer addresses scientific integrity, codes of ethics, conflict of interest, negligence, professional standards, beneficence, and the obligations of geoscientists toward society and the future.

In Kochupillai, the Intention–Knowledge–Action Framework is precisely an example of a cross-cultural operational framework: it integrates Western and Eastern ethical approaches, the EU AI Act, human rights, stakeholder collaboration, and four concrete Earth Observation case studies.

McCarthy questions the trust in AI as an automatic solution to the Anthropocene and calls attention to bias, social justice, and the water, energy, and critical mineral consumption of AI data centres.

Capello then opens the block on economic institutions and resources. Her abstract is not generically about leadership: it interprets sustainability as responsibility toward the Earth and future generations, identifies recurring features of systems thinking and the translation of Earth-system knowledge into strategy, and connects the whole to resource governance and gender equity.

Carpanese immediately brings this discussion into the daily practice of mineral exploration. Her contribution shows that the geologist is not a mere neutral observer: they contribute to constructing what is defined as “resource” or “reserve” and mediate between companies, investors, the State, communities, and the Earth system under conditions of uncertainty.

Poelina’s contribution is certainly intercultural and Indigenous, but the core of her abstract is governance in action: First Law, Indigenous river rights, legal pluralism, Martuwarra Fitzroy River Council, consensus governance, procedural and distributive justice, conservation planning, and human rights frameworks.

Mogk develops professional and civic responsibility through geoheritage, education, schools, citizen science, NGOs, public administration, and stewardship.

Shih extends this responsibility to emergency medicine and disaster governance, drawing on Taiwan’s experience to explore tensions between long-term sustainability and immediate community needs. His contribution highlights preparedness, risk reduction, social justice, and resilience, showing how geoethical principles can inform effective and responsible action.

Papadopoulos then brings this responsibility onto extremely concrete ground: protecting cultural heritage from earthquakes and other geohazards through historical knowledge, databases, and prevention.

In the Bellaubi’s presentation, the Silene Association constitutes a concrete case in which geoethics, religion, cultural values, geosciences, conservation, protected areas, and governance are brought together. The seminar thus closes with an interdisciplinary community of practice, which could be the final message of the seminar.

The internal progression is therefore: values in science → decision-making → professional formation → technology → institutions → resources → governance → stewardship → disaster resilience and risk reduction → societal practice.



## DETAILED SEMINAR SCHEDULE

The Scientific Programme and Schedule, including the dates and times of all oral presentations, is provided below. While the programme is considered substantially confirmed, minor adjustments may still be required for organisational reasons or due to unforeseen circumstances. Any changes will be communicated promptly to all participants.

| Day 1: 16 November 2026                                                                                        |                                                                                                                                                |
|----------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------|
| 09:15-10:00                                                                                                    | Participants' arrival and registration                                                                                                         |
| 10:00-10:15                                                                                                    | Welcome addresses                                                                                                                              |
| 10:15-10:30                                                                                                    | Opening talk                                                                                                                                   |
| 10:30-10:45                                                                                                    | Coffee/Tea break                                                                                                                               |
| <b>Session I - Rethinking the human–Earth condition: Anthropocene, responsibility and planetary governance</b> |                                                                                                                                                |
| 10:45-11:15                                                                                                    | <b>Keynote n. 1: The Anthropocene: the weaker the ethics, the greater the geological change?</b> (Jan A. Zalasiewicz) – <b>TO BE CONFIRMED</b> |
| 11:15-11:35                                                                                                    | <b>Earth System Agency and the new ethics of the Anthropocene</b> (Julia Adeney Thomas)                                                        |
| 11:35-11:55                                                                                                    | <b>The deep timescape: rethinking the age(s) of the Earth</b> (Bronislaw Szerszynski)                                                          |
| 11:55-12:15                                                                                                    | <b>Inhuman materialism: a post-postmodern response to a world beyond 1.5°C</b> (Mauricio F. Collao Quevedo)                                    |
| 12:15-12:35                                                                                                    | <b>Beyond the logic of domination: geoethics for living responsibly in a new human–Earth era</b> (Silvia Peppoloni)                            |
| 12:35-12:55                                                                                                    | <b>Geoethics as <i>Summum Bonum</i></b> (Robert Frodeman)                                                                                      |
| 12:55-14:00                                                                                                    | Light Lunch                                                                                                                                    |
| 14:00-14:20                                                                                                    | <b>Human dignity in the Anthropocene</b> (Göran Collste)                                                                                       |
| 14:20-14:40                                                                                                    | <b>Humans in the Anthropocene, about weak and strong forces: towards an empathic society?</b> (Sjoerd J. Kluiving)                             |
| 14:40-15:00                                                                                                    | <b>Wildlife conservation and global justice</b> (Kok-Chor Tan)                                                                                 |
| 15:00-15:20                                                                                                    | <b>Geoethics, “survival cosmopolitanism” and the nationalist threat in a time of polycrisis</b> (Daniele Conversi)                             |
| 15:20-15:40                                                                                                    | <b>The imperative of a global constitutional convention for future generations</b> (Stephen M. Gardiner)                                       |

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|---------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------|
| 15:40–16:10                                                                                       | Coffee/Tea break                                                                                                                |
| <b>Session II — Plural ethical worlds, shared Earth: comparative and cross-cultural geoethics</b> |                                                                                                                                 |
| 16:10–16:40                                                                                       | <b>Keynote n. 2: Beyond false appearances: performing words through a matrix of relations</b> (Luiz Oosterbeek)                 |
| 16:40–17:00                                                                                       | <b>Chinese cultural traditions as resources for a green approach to human–Earth relations</b> (Torbjörn Lodén)                  |
| 17:00–17:20                                                                                       | <b>What can traditional Chinese cultural and ethical perspectives contribute to contemporary geoethics?</b> (Harold P. Sjursen) |
| 17:20–18:00                                                                                       | Discussion about future documents and editorial projects                                                                        |
| 20:00                                                                                             | Social dinner                                                                                                                   |

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|---------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Day 2: 17 November 2026</b>                                                                                      |                                                                                                                                                                        |
| 09:30–10:00                                                                                                         | Participants' arrival                                                                                                                                                  |
| 10:00–10:20                                                                                                         | <b>Humans, Earth, and the Dao 道: early German studies of the Chinese Doctrine of the Mean (Zhongyong 中庸) and their lessons for global ethics</b> (Andreas Günter Weis) |
| 10:20–10:40                                                                                                         | <b>Toward an aesthetic of the Anthropocene: art, Chinese philosophy, and geoethical perspectives in a time of polycrisis</b> (Ying Kit Chan)                           |
| 10:40–11:00                                                                                                         | <b>The <i>Topos</i> of <i>Mu</i> and the predicative self</b> (J. Baird Callicott)                                                                                     |
| 11:00–11:45                                                                                                         | Coffee/Tea break                                                                                                                                                       |
| 11:45–12:05                                                                                                         | <b>Does the Buddha or St. Francis of Assisi have the answer?</b> (Johan Elverskog)                                                                                     |
| 12:05–12:25                                                                                                         | <b>Relationality before rationality: a relationistic paradigm for climate responsibility in African burdened societies</b> (Thierry Ngosso)                            |
| 12:25–12:45                                                                                                         | <b>Ubuntu, Deep Ecology, and Degrowth: toward a comparative geoethics between Global North and Global South</b> (Aïda C. Terblanché-Greeff)                            |
| 12:45–13:05                                                                                                         | <b>Global ethics in practice: interreligious dialogue and democracy education through the ImpACT project</b> (Mathias Oppermann)                                       |
| 13:05–14:15                                                                                                         | Light Lunch                                                                                                                                                            |
| <b>Session III — From ethical reflection to responsible action: knowledge, decisions and professional practices</b> |                                                                                                                                                                        |
| 14:15–14:35                                                                                                         | <b>Contributions from the philosophy of science to geoethics</b> (Hernán Bobadilla)                                                                                    |

|             |                                                                                                                                                      |
|-------------|------------------------------------------------------------------------------------------------------------------------------------------------------|
| 14:35–14:55 | <b>From principles and values to decisions: Relational Geoscientific Pragmatism as the operational methodology of geoethics</b> (Giuseppe Di Capua)  |
| 14:55–15:15 | <b>Developing a brief geoethics primer for geoscience professionals and students</b> (Vincent S. Cronin)                                             |
| 15:15–15:45 | Coffee/Tea break                                                                                                                                     |
| 15:45–16:05 | <b>On a cross-cultural framework to implement ethics-aware AI in the geosciences: insights from Earth observation</b> (Mrinalini Kochupillai)        |
| 16:05–16:25 | <b>2026: an Anthropocene Odyssey</b> (Francine M.G. McCarthy)                                                                                        |
| 16:25–16:45 | <b>Redefining sustainability as responsibility: a comparative geoethics of gender and leadership in the energy transition</b> (Maria Angela Capello) |
| 16:45–17:00 | Group photo                                                                                                                                          |
| 19:00–20:00 | Medieval music concert: “In Festa” by <i>I Giocolari</i> of the <i>Ensemble Micrologus</i>                                                           |

### Day 3: 18 November 2026

|             |                                                                                                                                              |
|-------------|----------------------------------------------------------------------------------------------------------------------------------------------|
| 09:00–09:30 | Participants' arrival                                                                                                                        |
| 09:30–09:50 | <b>Uncertain grounds: geoethical dimensions of mineral exploration in the Austrian Alps</b> (Claudia Carpanese)                              |
| 09:50–10:10 | <b>Bioethics and Martuwarra right to live and flow</b> (Anne Poelina)                                                                        |
| 10:10–10:30 | <b>The intersection of geoethics and geoheritage</b> (David W. Mogk)                                                                         |
| 10:30–11:15 | Coffee/Tea break                                                                                                                             |
| 11:15–11:35 | <b>Calamity and hope: reflections on emergency care and disaster governance in Taiwan</b> (Frank Fuh-Yuan Shih)                              |
| 11:35–11:55 | <b>Protection of cultural heritage from earthquakes and other geohazards</b> (Gerassimos A. Papadopoulos)                                    |
| 11:55–12:15 | <b>Religion, geosciences and techno-culture: the case of Silene Association</b> (Catalonia, Spain) (Francesc Bellaubi)                       |
| 12:15–12:35 | Closing remarks and acknowledgements                                                                                                         |
| 12:35–14:00 | Light Lunch                                                                                                                                  |
| 14:30–17:00 | Guided tour: a walk through Assisi's historic centre and a visit to the Basilica of Saint Francis to admire Giotto's world-renowned frescoes |

## **HOSPITALITY**

The organization will provide coffee breaks and a light lunch on all three days of the seminar.

## **FINANCIAL SUPPORT**

Limited funding is available to support the participation of speakers whose abstracts have been accepted.

As the available funds are limited, speakers have been asked to indicate whether they require financial support. Those requesting support are also asked to provide an estimate of their travel and accommodation costs. This information will enable the Organizing Committee to assess the overall funding requirements and allocate the available resources as fairly and efficiently as possible.

Speakers wishing to apply for travel support must submit their request by **20 August 2026**, following the instructions provided in the email circulated on 29 July 2026.

After 20 August 2026, all applications will be evaluated, and applicants will be informed whether funding can be provided and, if so, of the amount allocated.

For participants receiving financial support, reimbursement will be made after the seminar upon submission of a reimbursement request form, which will be provided by the Seminar Secretariat. Reimbursement requests must be accompanied by electronic copies of the relevant travel and/or accommodation receipts, submitted by email to the Seminar Secretariat.

## **LOCATION**

Assisi, Umbria Region, Italy, is a historic town in central Italy renowned for its cultural heritage, spiritual legacy, and enduring message of peace and universal fraternity. Closely associated with Saint Francis of Assisi, whose teachings emphasized respect for nature, humility, and responsibility toward all living beings, Assisi embodies ethical values that resonate deeply with the principles of geoethics and global ethics. Its harmonious relationship between human settlements and the surrounding landscape, combined with a long tradition of intercultural and interreligious dialogue, makes Assisi an ideal setting for reflective discussion, ethical inquiry, and international exchange on the human–Earth relationship.

Read more about Assisi's history:

<https://www.exploring-umbria.com/en/assisi/history-of-assisi/>





## VENUE

Palazzo dei Priori, Conciliazione Hall, Piazza del Comune n. 10, Assisi, Italy



Read more about the Conciliazione Hall and Palazzo dei Priori:

- <https://assisipaxmundi.org/paxmundi/en/conciliazione-hall/>
- <https://www.visit-assisi.it/en/monuments/medieval-buildings/palazzo-dei-priori/>

## ACCOMMODATION

Assisi offers a wide range of accommodation options, including hotels, guesthouses, monasteries, and bed & breakfasts, suitable for different budgets and preferences. Participants are encouraged to book their accommodation well in advance, as early reservations increase the likelihood of securing the best rates and availability. Accommodation in Assisi can be easily booked through the main international online booking platforms (for example: <http://booking.com/>, <https://www.expedia.com/>, <https://www.hotels.com/>, <https://www.trivago.com/>, etc.).

Since the seminar venue will be located at the Town Hall (Palazzo Comunale), in Piazza del Comune, the main square of the historic city centre, participants are advised to look for accommodation within the city centre. This will allow easy access to the venue on foot and provide the opportunity to fully experience the unique cultural and historical atmosphere of Assisi.

City of Assisi Official Tourist Information Website: <https://www.visit-assisi.it/en/>

## HOW TO REACH ASSISI

### By air

The nearest airport is Perugia "San Francesco d'Assisi" International Airport, located approximately 15 km from Assisi, with both domestic and international connections. Alternative airports include Rome Fiumicino Airport, Rome Ciampino Airport, Florence Airport, and Bologna Airport, all of which are connected to Assisi by train and bus services. Please note that, if you are travelling from outside Italy, you are most likely to arrive at Rome Fiumicino Airport, the country's main international gateway.

### By train

Assisi railway station is located on the Florence–Rome railway line and is served by regional and intercity trains. Regular train connections are available from major Italian cities, including Rome, Florence, Milan, and Bologna. From the Assisi railway station, the historic city center can be reached by local bus, taxi, or private transfer in approximately 10–15 minutes. The available railway companies are:

- Trenitalia: <https://www.trenitalia.com/en.html>
- Italo: <https://www.italotreno.com/en/booking-train-ticket>

### By bus

Assisi can be reached through several national and regional bus services connecting the city with major Italian destinations, including Rome, Florence, Milan, and Perugia. Participants may consult the following websites for schedules, routes, and ticket reservations:

- FlixBus: <https://www.flixbus.co.uk/>
- Busitalia (regional and local transport services): <https://busitaliashop.it/en>

Local bus services connect the Assisi railway station, parking areas, and nearby cities with the historic center.

### By car

Assisi is well connected to the Italian motorway network. From the north or south, participants may take the A1 Motorway and exit at Valdichiana or Orte, then continue towards Perugia-Assisi via the E45 highway. Parking facilities are available outside the historic city center, which has restricted traffic access.

## **SOCIAL PROGRAMME**

This will include a **social dinner**, a **medieval music concert** and a **guided visit to the historic city center and the Basilica of Saint Francis**, offering participants the opportunity to admire the renowned frescoes of Giotto (1267-1337) and while experiencing one of the world's most significant cultural and artistic sites, inscribed on the UNESCO World Heritage List.

### **Social dinner (16 November 2026, 20:00)**

The social dinner will take place in a traditional restaurant located in the heart of Assisi's historic city centre. It will provide an opportunity for participants to continue discussions in an informal and convivial atmosphere while enjoying the local cuisine and experiencing the unique charm of one of Italy's most remarkable medieval towns.

**Participants are kindly requested to confirm their participation with the Seminar Secretariat in advance and to inform of any food allergies, dietary intolerances, or specific dietary requirements** (e.g., vegetarian, vegan, gluten-free, or other special diets), so that appropriate arrangements can be made with the restaurant.

The restaurant venue will be announced in the forthcoming circulars.



**Medieval music concert (17 November 2026, 19:00-20:00)**

Concert entitled “In Festa”, medieval songs of love and celebration, performed by *I Giocolari* of the *Ensemble Micrologus*.



**Ensemble Micrologus**

Among the many early music ensembles in Italy, *Ensemble Micrologus* is the longest-established group dedicated to the performance and revival of medieval music. Celebrating more than forty years of activity, the ensemble continues to explore new artistic directions and innovative approaches to interpretation, attracting an ever-growing international audience through concerts in Italy and around the world. Founded in 1984 by the Umbrian musicians Patrizia Bovi, Goffredo Degli Esposti, and Gabriele Russo, together with Adolfo Broegg (1961–2006), *Micrologus* has created more than sixty productions, some conceived as theatrical performances with sets and costumes, and has recorded twenty-nine CDs. Among its numerous accolades are two “Diapason d’Or de l’Année” awards, the Goldberg Magazine “Best of 2000 Award”, and the Boston Globe’s “Biggest Surprise” recognition in its 2009 list of the year’s top classical albums. The ensemble is regularly invited to perform at many of Europe’s most prestigious festivals and concert venues, including the Urbino Early Music Festival, Montpellier Festival, Vienna Konzerthaus, Cité de la Musique in Paris, Southbank Centre in London, York Early Music Festival, Festival des Flandres, and the festivals of Kraków and Jarosław in Poland. It has also undertaken extensive international tours in Japan, Mexico, Canada, and the United States. *Micrologus*’s work is grounded in



rigorous historical and musicological research and is deeply informed by the study of traditional musical practices. This scholarly approach, combined with an exceptionally vivid and engaging performance style, has earned the ensemble recognition as one of the world's leading interpreters of medieval repertoire. Its distinctive sound blends a rich variety of historical instruments with vocal polyphony, making medieval music both authentic and accessible to contemporary audiences. The ensemble has also collaborated extensively with theatre and cinema. In addition to composing and performing numerous film soundtracks, *Micrologus* arranged and performed the score for the film "Mediterraneo", directed by Gabriele Salvatores, winner of the 1991 Academy Award for Best Foreign Language Film. Between 2007 and 2010, the ensemble participated in the contemporary dance production *Myth*, created by the Belgian choreographer Sidi Larbi Cherkaoui, performing throughout an extensive world tour. Thanks to its versatility and openness to different artistic forms, *Micrologus* has also collaborated with musicians from a wide range of musical traditions, producing recordings and concerts with distinguished artists including Daniele Sepe, Ramberto Ciammarughi, Banco del Mutuo Soccorso, Giovanna Marini, and Vinicio Capossela.

*I Giocolari* of the *Ensemble Micrologus* is a branch of the renowned *Ensemble Micrologus* composed by a smaller group specializing in the medieval tradition of minstrels and itinerant performers. *I Giocolari* performs some of the most immediately engaging repertoire of the European Middle Ages, including troubadour songs, Carmina Burana, festive songs, miracle tales, ballads, and dances, presented in a variety of languages, including Latin, Italian, French, and German. The group's performances recreate the spirit of the medieval minstrel tradition, in which voices and musical instruments serve not only as vehicles for music but also as expressive tools for theatrical performance and storytelling. Among the historical instruments featured are several characteristic medieval drones, including the vielle (medieval fiddle), the three-hole pipe and tabor (played simultaneously by a single performer), and the bagpipe.

#### Performers of *I Giocolari* of the *Ensemble Micrologus*

- Patrizia Bovi – voice and harp
- Goffredo Degli Esposti – three-hole pipe and tabor, transverse flute, double flute, recorder, and bagpipe
- Gabriele Russo – vielle, rebec, shawm, and medieval trumpet
- Enea Sorini – voice and percussion



## Concert programme

### CANTI D'AMORE – PRIMAVERA (Songs of Love – Spring)

- Calenda Maya - estampida di Rainbaud de Vaqueiras - sec. XII (Instrumental)
- A l'entrada del temps clar - ballade - sec. XII
- Cantigas n. 52-48 (strumentali)
- Tuit cil qui sunt – Bonne amourette - rondeau - sec. XII

### AMORE E CAVALIERI (Love and Chivalry)

- L'homme armè - canzone - sec. XIV
- V Estampie - danza - sec. XIII

### AMORE - IL TIGLIO (Love – The Linden Tree)

- Under der linden - minnelied di Walther von der Vogelweide - sec. XIII
- Tempus transit - conductus - sec. XIII (dai Carmina Burana)

### CANTI D'AMORE (Songs of Love)

- Ecco la primavera - ballata di Francesco Landini - sec. XIV
- Salterello - sec. XIV
- Amor mi fa cantar - ballata - sec. XIV
- Salterello - sec. XIV

### CANTI DEL BERE (Drinking songs)

- Vinum bonum et suave - conductus dalla Festa dell'asino - sec. XIII
- Bacche bene venies - conductus - sec. XIII (dai Carmina Burana)
- Cantigas n. 94-23 (strumentali)

### CANTI DI FESTA (Festive songs)

- Orientis partibus - conductus dalla Festa dell'asino - sec. XIII
- Gregis pastor Tityrus - conductus dalla Festa dell'asino - sec. XIII
- D'un bel matin d'amor - canto - sec. XV
- Petit riens - ballo - sec. XV

### **Guided tour (18 November 2026, 14:30-17:00)**

Participants may join a guided walking tour of Assisi's historic city centre, exploring its medieval streets, squares, and landmarks before concluding with a visit to the Basilica of Saint Francis, one of Italy's most celebrated cultural and spiritual monuments. The visit includes the chance to admire the world-renowned frescoes by Giotto (1267-1337) and his workshop, masterpieces of medieval art that profoundly influenced the development of Western painting.

To ensure that all participants can comfortably follow the English-language commentary throughout the tour, personal audio headsets will be provided.

Tour Guide: Maura Baldoni (English-speaking)







The Basilica of Saint Francis houses one of the most celebrated cycles of medieval frescoes in the world. Attributed to Giotto and his workshop, the frescoes depicting the Life of Saint Francis were painted between the late thirteenth and early fourteenth centuries and are widely regarded as masterpieces of Western art. Their remarkable naturalism, expressive human figures, and innovative use of space marked a decisive turning point in the history of painting, paving the way for the artistic developments of the Renaissance. Together with the Basilica itself, these frescoes form part of the UNESCO World Heritage Site Assisi, the Basilica of San Francesco and Other Franciscan Sites.

## TOURISTIC INFORMATION

Some of the most remarkable and evocative sites and attractions in Assisi and the surrounding area, all well worth a visit:

### In Assisi

You may explore the app *"Assisi – Le Pietre Parlano"* (*Assisi – The Stones Speak*), where accessible original content narrates the beauty of the 14 UNESCO sites of Assisi:



Google Play



Apple Store



### Near Assisi (easy day trips)

- **Spello** (15 km from Assisi): One of Italy's prettiest hill towns, famous for flower displays and Roman gates.
- **Perugia** (25 km): Umbrian capital with medieval streets, art museums, chocolate shops, and vibrant atmosphere.
- **Bevagna** (30 km): Charming medieval village known for traditional crafts and Roman mosaics.
- **Montefalco** (35 km): Renowned for its exceptionally well-preserved medieval centre, the masterpieces of Renaissance painter Benozzo Gozzoli (1420-1497), the world-famous Montefalco Sagrantino DOCG wine, one of Italy's finest red wines, and panoramic vineyard landscapes.
- **Spoletto** (45 km): One of Umbria's most historic and elegant towns, famous for the impressive Duomo di Spoleto with frescoes by Filippo Lippi (1406-1469); the monumental Ponte delle Torri, a medieval aqueduct bridge dating from the 13<sup>th</sup>-14<sup>th</sup>



centuries; the Rocca Albornoziana fortress (1359-1370); the beautiful Roman and medieval architecture throughout the old town.

- **Gubbio** (45 km): A timeless medieval town, with its picturesque stone-built historic center, associated with Saint Francis and the “Wolf of Gubbio” legend.



## WEBSITE

<https://www.geoethics.org/cipsh-academy-2026>

## SECRETARIAT

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International Council for Philosophy and Human Sciences (CIPSH) is a non-governmental organization within UNESCO, which federates hundreds of different learned societies in the field of philosophy, human sciences and related subjects.

The CIPSH coordinates the international works and researches carried out by a huge constellation of centres and networks of scholars. It favours the exchange of knowledge among faraway scholars and fosters the international circulation of scholars, in order to improve the communication among specialists from different disciplines, enforce a better knowledge of cultures and of the different social, individual and collective behaviours and bring to the fore the richness of each culture and their fruitful diversity.

The International Council for Philosophy and Humanistic Studies was founded on 18 January 1949, in Brussels, at the request of UNESCO and under its auspices, following a meeting organized by the Union Académique Internationale to bring together representatives of nongovernmental organizations. From 1 January 2011, it adopted the designation "International Council for Philosophy and Human Sciences". Website: <https://cipsh.one/>



INTERNATIONAL  
ASSOCIATION for  
PROMOTING  
GEOETHICS

The International Association for Promoting Geoethics (IAPG) is a multidisciplinary, scientific platform for widening the discussion and creating awareness about problems of Geoethics and Ethics applied to the Geosciences. The IAPG is legally recognized as a not-for-profit association, has more than 3350 supporting members in 131 countries on 6 continents, and can count on a network of 38 national sections. Website: <https://www.geoethics.org/>

