Sustainable Tourism and the 60+: A Case Study in Cruzeiro, Brazil

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Abstract
Sustainable tourism, a practice dedicated to preserving the environment and fostering social and cultural issues, takes on particular significance when considering the engagement of the 60+ age group. People of that generational segment often bring a wealth of life experience and a cultivated ethical consciousness to their interactions with natural and cultural heritage. This paper investigates the extent to which individuals with a strong ethical foundation and consequent commitment to sustainability apply their values to tourist attractions and how their tourism-related actions are guided by a commitment to the common good. Through a case study centered in Cruzeiro, Brazil, focusing on an active group of older adults developed at a local community college, this research explores their practical involvement in sustainable tourism initiatives. Drawing upon Aristotelian ethics, particularly the concepts of eudaimonia (complete happiness) and hexis (a cultivated ethical disposition), the study examines how these philosophical principles support their actions. The findings demonstrate that older participants, benefiting from developed moral reasoning and a clear understanding of long-term consequences, naturally internalize and endorse responsible tourism. Their active participation in environmental preservation, cultural appreciation, and community engagement both enriches their personal experiences and inspire younger generations. This strongly indicates that the practice of sustainable tourism is an extension of personal ethics, since the quest for individual and social well-being leads to decisions that take into account the health of the planet and of mankind.

Keywords: Senior tourism. Sustainability education. Ethical leadership.

INTRODUCTION

Sustainable tourism is a practice that aims to preserve the environment while promoting social and cultural well-being. This concept is aligned with Sustainable Development Goals (SDG)[4] of the 2030 Agenda, which seeks to ensure healthy lives and promote comfort for all at all ages. The practice of sustainable tourism involves the adoption of strategies that minimize

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[4] According to the United Nations General Assembly in 2015, the SDGs are: 1) No Poverty; 2) Zero Hunger and Sustainable Agriculture; 3) Good Health and Well-being; 4) Quality Education; 5) Gender Equality; 6) Clean Water and Sanitation; 7) Affordable and Clean Energy; 8) Decent Work and Economic Growth; 9) Industry, Innovation and Infrastructure; 10) Reduction of Inequalities; 11) Sustainable Cities and Communities; 12) Responsible Consumption and Production; 13) Climate Action; 14) Life Below Water; 15) Life on Land; 16) Peace, Justice and Strong Institutions; 17) Partnerships for the Goals.

negative impacts on the environment and local cultures, while maximizing economic and social benefits for host communities.

In turn, studies indicate that personal ethics tends to increase with age (Armon, 1997), which can positively influence the adoption of sustainable practices. The integration of ethical principles, such as those proposed by Aristotle (2007 [322 BC]), with sustainable practices (Fairweather & Fairweather, 2005), is essential for the development of attitudes that promote the conservation of natural and cultural resources. The pursuit of eudaimonia (2007 [322 BC]), or complete happiness, is intrinsically linked to the promotion of collective well-being and ecological and social justice. Virtues such as temperance and justice (2007 [322 BC]) lead to moderation in the use of resources and encourage responsible and sustainable behavior.

In this sense, the involvement of local communities in tourism planning and management is essential to ensure that economic benefits are widely distributed and negative impacts mitigated. Active participation in conservation and environmental education activities not only enriches visitors' experiences but also inspires practices that ensure the quality of life of future generations. Thus, sustainable tourism becomes an ethical choice and a significant contribution to collective well-being.

In this context, the question proposed for this work is to what extent do people imbued with ethics and alertness to sustainability exercise their virtues in relation to Cruzeiro's tourist attractions and in what way is eudaimonia part of their tourism-related activities? Thus, the text explores how sustainable tourism can impact the 60+ group, based on a case study in the city of Cruzeiro, located in the Paraíba Valley, state of São Paulo.

This study is relevant to the study for sustainable development in business education by showcasing how deep ethical foundations translate into tangible sustainable practices. By examining the 60+ age group's commitment to responsible tourism, this research provides a practical framework for integrating moral reasoning and long-term consequences into business curricula, fostering a generation of professionals equipped for ethical leadership and sustainable enterprise development. It fills a gap observed in the literature reviewed with a case study.

This theoretical foundation—rooted in Aristotelian ethics and contemporary models of moral development—directly informed the study's methodological approach. The concepts of eudaimonia and hexis provided a philosophical lens for interpreting the ethical motivations behind sustainable tourism behaviors, particularly among older adults. Meanwhile, Kohlberg's (1983) and Armon & Dawson's (1997) models and results provide understanding into how moral reasoning evolves with age, reinforcing the relevance of the 60+ population in

sustainability discourse. These perspectives guided the choice of a qualitative case study in Cruzeiro, Brazil, focusing on a community-based group of older adults whose actions exemplify the correlation between personal ethics and responsible tourism. By aligning ethical theory with practical observation, the research design enabled a exploration of how virtues cultivated through maturity lead to sustainable practices in practical contexts.

2. METHODOLOGY

The research used a qualitative case study approach to explore the relationship between ethical maturity and sustainable tourism practices among individuals aged 60 and over. The research was conducted in the municipality of Cruzeiro, São Paulo, Brazil, focusing on a locally active group of seniors affiliated with a local community college, Fatec-Cruzeiro.

The case study was selected due to the group's unique characteristics: it was formed over a decade ago with the aim of engaging older adults in educational, cultural, and environmental activities. The group's sustained involvement in tourism-related initiatives and their natural commitment to ethical practices made them a good subject for in-depth analysis.

Data collection was carried out through three primary methods:

- Participant Observation: The researchers engaged with the group during various activities, including educational workshops, cultural outings, and environmental initiatives. These interactions provided insights into the participants' behaviors, values, and leadership roles in promoting sustainable tourism.

- Interviews: an interview to know the group was conducted with the group's coordinator (one of the authors of this paper) to gain a deeper understanding of the participants' motivations, ethical perspectives and how the impact of their actions as perceived by them and by the community. Further interviews were carried out with members of the group, which consisted of questions in an informal setting to gather qualitative data on the participants' experiences and considerations related to sustainability and tourism.

- Document Analysis: Two academic projects developed by group members were reviewed. These documents focused on sustainable tourism in Cruzeiro and Lavrinhas, offering proposals for improving public spaces and developing infrastructure tailored to the needs of the elderly population. The analysis of these texts provided further evidence

of the group's ethical engagement and practical contributions to sustainable development.

The integration of observational data, interviews, and document analysis enabled an understanding of how ethical principles—especially those grounded in Aristotelian thought—are reflected in the tourism practices of older adults.

3. ETHICS

Aristotle's Nicomachean Ethics (2007 [322 BC]) is centered on the pursuit of eudaimonia (eudaimonia), usually translated as "happiness" or "well-being." According to Magalhães and Ferreira (2020), for the philosopher, eudaimonia is the ultimate goal of human life, achieved through virtue, the higher purpose (telos - telos) common to all rational beings, which Aristotle describes as a state of excellence in character and actions. The Greek word arete ((areté), understood as virtue, refers to excellence or competence in a particular area. Aristotle argues that virtues are acquired through practice and habit. He distinguishes ethical virtues, such as courage and temperance, which are acquired habits, from intellectual virtues, which develop through teaching. On the other hand, the idea of hxis (hexis) in Aristotle is complex, mainly when translated merely as "habit.", hexis is, in a way, a lasting state of the soul characterized by being a constant and intentional disposition in the face of circumstances.

Hexis is therefore considered to be more than a habit; it represents a state of alertness and attention in which the individual is aware of the ethical choices he or she makes and continually works to improve them. This attitude of mind implies a rational disposition, with the active presence of reason guiding individuals in their daily actions. They act virtuously because they understand and deliberate on the nature of their acts. Aristotle (2007 [322 BC]) argues that hexis is an essential component of ethics, as it relates to the individual's ability to organize their passions and emotions, which are directed through reason.

Consequently, hexis integrates reason and emotion and allows the individual to moderate impulses and act according to well-defined ethical principles. It remains to be said that it is a dynamic state that requires constant cultivation to align desires, choices, and actions with the standards of ethical virtue. It is part of character formation, as it is in this state that individuals are able to consistently choose the right action, even in new and challenging situations.

If such a complex theory can be summarized, Aristotelian ethics teaches that living in accordance with virtue is an active and continuous process, better described as a state of attention and disposition towards good than as a mere habit, and hexis, as proposed by the philosopher, involves, as mentioned, constant alertness and commitment to achieving ethical excellence through reason and discernment.

4. ETHICS AND ADVANCED AGE

Lawrence Kohlberg's work in moral psychology established a foundational understanding of how individuals develop their moral reasoning. His model posits a series of six stages grouped into three levels: pre-conventional, conventional, and post-conventional. These stages outline a progression from self-centered, punishment-avoiding decisions to principled, universal ethical considerations.

Pre-Conventional Level:

- Stage 1: Obedience and Punishment Orientation - Moral decisions are based on avoiding punishment.
- Stage 2: Individualism and Exchange - Moral decisions are based on self-interest and reciprocity.
- Stage 3: Good Interpersonal Relationships - Moral behavior seeks to meet social expectations and maintain relationships.
- Stage 4: Maintaining the Social Order - Moral decisions are made to uphold laws and social order.

Post-Conventional Level:

- Stage 5: Social Contract and Individual Rights - Moral reasoning focuses on individual rights and social contracts.
- Stage 6: Universal Principles - Moral decisions are based on universal ethical principles such as justice and equality.

Kohlberg's model, while influential, has faced criticisms, particularly regarding its rigidity and lack of attention to how moral reasoning evolves across the lifespan. This is where Armon and Dawson's 1997 study stepped in to provide a more nuanced perspective.

Armon and Dawson built upon Kohlberg's framework by empirically investigating how moral reasoning changes as individuals age. Their research acknowledges that moral development is indeed sequential but demonstrates that its progression slows down over time,

following a curvilinear path. This insight adds a crucial longitudinal dimension to Kohlberg's cross-sectional stage theory.

One of the significant contributions of Armon and Dawson's work is the introduction of a quantitative measure to assess moral reasoning development, known as the Weighted Average Score (WAV). The WAV was designed to provide a numerical representation of an individual's stage of moral reasoning, ranging from 100 to 500. This score is calculated to reflect the average stage of moral reasoning, providing a more detailed and precise analysis of moral development over time.

To contrive the WAV, Armon and Dawson assigned numerical values to each of Kohlberg's stages. These values were then weighted based on the individual's responses to moral dilemmas, allowing for a nuanced assessment that considers the complexity of moral reasoning. The WAV allows researchers to track and compare individuals' moral reasoning over time, offering a quantitative approach that addresses one of the limitations of Kohlberg's model, which primarily relies on qualitative assessments.

Moreover, Armon and Dawson's study reinforces the role of education in moral development, aligning with Kohlberg's assertion that cognitive development is crucial for moral advancement. Their empirical evidence shows that higher education levels correlate with advanced moral reasoning, suggesting that formal education can causally affect moral development.

So, while Kohlberg's model provides a foundational framework for understanding the stages of moral development, Armon and Dawson's research offers a more dynamic and nuanced perspective. By examining how moral reasoning evolves across the lifespan and introducing a quantitative measure like the WAV, they address some of the shortcomings of Kohlberg's model and provide a more comprehensive understanding of moral development. This synthesis allows for a richer, more empirically grounded approach to studying the complexities of human moral reasoning.

Figure 1 shows a graph in which the symbol WAV corresponds to the Weighted Average Score variable. This variable is used to measure the development of participants' moral reasoning over the course of the study. The WAV is calculated to provide a numerical representation of an individual's stage of moral reasoning, ranging from 100 to 500 in single-digit increments. This score reflects the weighted average of the stages of moral reasoning, allowing for a more detailed and accurate analysis of moral development over time.

Figure 1: WAV vs. age plot (42 subjects on 4 testing occasions).
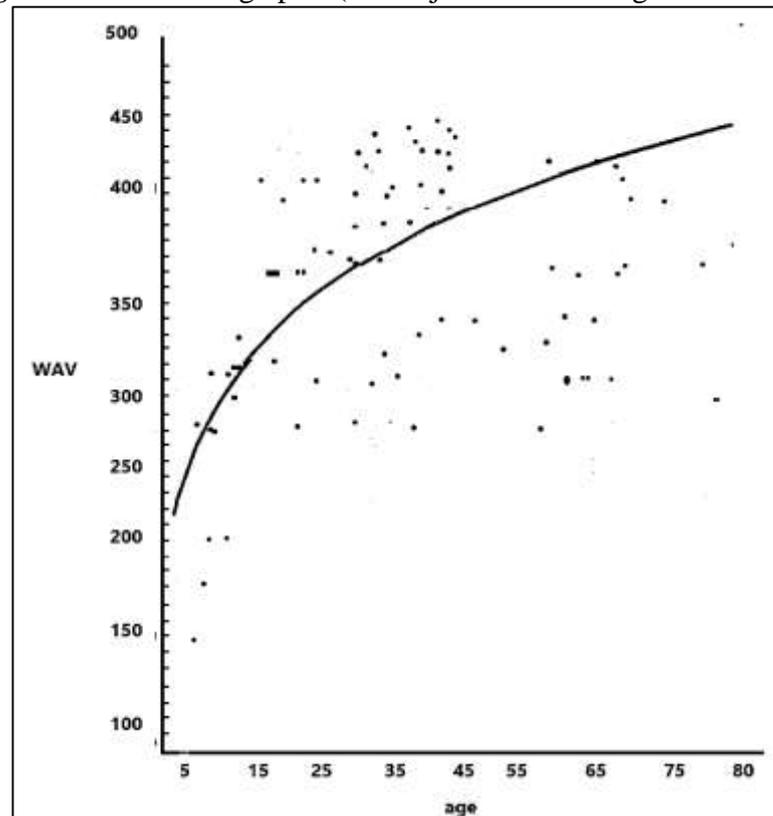
Source: Armon and Dawson, 1997

The graph shows that Moral reasoning develops rapidly during childhood, initially focusing on avoiding punishment, then advancing to pursuing self-interest, and later prioritizing personal relationships. Ultimately, it culminates in the adherence to universal principles. It is worth noting that acquired moral characteristics persist, and in advanced age, these various stages coexist alongside a strong emphasis on universal principles, which are closely linked to sustainability.

5. ETHICS AND SUSTAINABILITY

The connection between Aristotelian ethics and sustainable attitudes can be analyzed by considering both Aristotle's pursuit of eudaimonia and the principles presented in the Brundtland Report, which defined sustainable development as that which "satisfies the needs of the present without compromising the ability of future generations to satisfy their own needs" (1987). Thus, the pursuit of eudaimonia or complete happiness goes beyond individual well-being and toward collective well-being. Sustainable development is intrinsically linked to such considerations and promotes a set of practices that ensure the quality of life of all generations.

The idea of eudaimonia expands to include the balance between personal and collective needs, which directly responds to the sustainable call for global harmony and equity. Aristotelian virtue requires exemplary behavior that can be integrated with sustainable practices. Virtues such as temperance and justice, already mentioned, for example, are essential, as they lead to moderation in the use of resources and the search for ecological and social justice. Thus, developing sustainable attitudes is directly aligned with the cultivation of virtuous practices.

The hegemony of the concept of hexis, as a state of alertness and ethical predisposition, underpins the maintenance of sustainable attitudes to ensure that ethical action is aligned with a continuous and systematic environmental awareness. This openness to reason and discernment translates into a constant desire to protect resources for future generations.

The Brundtland Report challenges us to consider time as an ethical dimension, inviting us to recognize our responsibility towards future generations. This perspective complements Aristotelian ethics by seeking eudaimonia not only for the present, but also as an ethical legacy for the future. Consequently, the ethical principles defined by Aristotle regarding the common good gain relevance in the context of sustainable development by guiding actions towards global responsibility as reinforced by Butler (1999), and such responsibility encompasses practices that ensure the environmental and integral health of communities.

Thus, the combination of Aristotle's ethics with the principles of the Brundtland Report creates a solid framework for sustainable actions and reinforces that virtue and hexis influence the context of sustainable development in the sense of promoting a transformation of individual and collective behaviors in search of a better world, as pointed out by Font & Tribe (2001). This ethical understanding is vital to motivate the necessary change towards sustainable continuity, reflected in decisions that include and respect the good of future generations (Fairweather, Fairweather & Font, 2005).

In the analysis of eudaimonia in the political context, the importance of considering collective well-being as an essential component of happiness is highlighted. Understood as the supreme good, it should benefit everyone and not just individual interests. This perspective highlights how different approaches can influence the search for collective happiness and inclusion in contemporary society.

When applying these concepts to sustainable tourism for the 60+ group, it is observed that the practice of responsible tourism activities can be an extension of personal ethics in search of eudaimonia. It is relatively common for older people, with their life experience and understanding of long-term consequences, to often lead by example and typically adopt

behaviors that respect and protect natural and cultural resources. Thus, by engaging in sustainable tourism practices, they not only enrich their own experiences, but also contribute to collective well-being, fostering a legacy of responsibility and respect for future generations.

6.   SUSTAINABLE TOURISM

Ashley (2000) explains that sustainable tourism is an approach to tourism that aims to minimize negative impacts on the environment and local cultures, while maximizing economic and social benefits for host communities, in the spirit of the Brundtland Report. This model of tourism recognizes the importance of protecting natural and cultural resources for future generations by promoting ecologically responsible, socially just, and economically viable practices (Lane, 1994). Sustainable tourism policies and practices are designed to ensure that tourism activities contribute to biodiversity conservation, carbon reduction, and the preservation of cultural traditions and identities.

A key component of sustainable tourism is the involvement of local communities and groups in tourism planning and management (Mbaiwa, 2005). By including residents in decisions about tourism development, it is possible to ensure that economic benefits are widely distributed and that negative impacts are mitigated. This can include creating local jobs, promoting local products and services, and encouraging participation in low-impact tourism activities. According to the same author, sustainable tourism can foster greater respect between tourists and host communities to promote cultural understanding and peace.

Partnerships between governments, the private sector, non-governmental organizations and local communities[5] are essential for the effective implementation of sustainable tourism strategies. By promoting tourism development that respects environmental and social limits, it is possible to create more resilient destinations and offer enriching experiences for both travelers and host communities.

An example set of practices that promote social justice and equity in the context of sustainable tourism is the support of community-based tourism, which involves the active participation of local communities in the creation and management of tourism experiences, ensuring that they have control over how their resources are used and that the economic benefits generated are distributed fairly. For example, tourists may choose to stay in community-run

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[5] As for partnerships with local communities, citizens in advanced ages usually have more time to dedicate themselves to the support of sustainable activities.

accommodations, participate in tours led by locals, or purchase handicrafts directly from local artisans. Such practices not only provide a direct source of income for communities, but also value and preserve their cultures and traditions, and promote more equitable and inclusive tourism.

By integrating ethical principles into their travel decisions, individuals contribute to the conservation of natural and cultural resources, while also fostering a legacy of responsibility and respect for future generations. Sustainable tourism thus becomes an extension of personal ethics (Lane, 2004), in which the pursuit of eudaimonia is achieved through actions that balance individual and collective well-being.

Building upon the understanding that moral reasoning often improves with age, as explored by Armon and Dawson (1997) who demonstrated ethical progression as people get older, senior adults are increasingly recognized as significant in promoting sustainable tourism. This age group, characterized by extensive life experience and a cultivated ethical disposition (hexis), frequently makes travel decisions that reflect an increased perception of long-term consequences and common good.

Recent scholarship highlights that older individuals are often more inclined towards authentic, pro-environmental, and culturally respectful travel experiences, driven by deeply held values (Chen & Chen, 2019; Kim & Lee, 2020). These studies emphasize that senior travelers are not merely passive, but actors who seek engagement with populations and environments. Moreover, the enhanced ethical reasoning and accumulated wisdom often associated with this age group positions them for sustainability leadership, frequently inspiring the younger generations through their responsible actions (Zelezny & Bailey, 2018). Their approach to tourism thus contributes significantly to the attainment of eudaimonia, not just for themselves but for the destinations and communities they visit, reinforcing the notion that mature ethical perspectives naturally foster sustainable travel behaviors and knowledge transfer across generations.

7.   CASE STUDY: STABLE GROUP OF ELDERLY IN CRUZEIRO, SP

a.   The group

A decade ago, at the higher education institution Fatec-Cruzeiro, a group was founded as a service to the city community with the purpose of welcoming people aged 60+ interested in exploring activities different from those common to those who lead an idle life. The group,

which started with ten participants, has grown, and some of these participants have decided to officially attend college, probably realizing that age was not an impediment to facing new challenges. Five participants took the entrance exam, were approved, and have performed very well, in addition to advising younger people and exercising a kind of management among the groups.

The group is coordinated by a professor from Fatec-Cruzeiro who proposes activities such as specific games for the age group, artistic development, visits to public spaces of interest, courses (computer science, languages, manual activities, nutrition), and tours. Participants who started attending college as students have also developed two academic works in Tourism and Sustainability. In the work on the city of Cruzeiro, the idea is to improve the city's public spaces to prevent accidents among the elderly, as well as to propose improvements to existing tourist spaces, and in Lavrinhas, the goal is to build a Bathhouse (the city already has three) that caters to the 60+ audience.

b.   Tourist attractions in Cruzeiro and leadership by the elderly

Cruzeiro's main tourist attractions are: Ecological and Rural Tourism— Municipal Woods, Pico do Itaguaré, Veil of the Bride Waterfall, Garganta do Embaú, Grutas do Reino Encantado; Historical and Cultural Tourism — Capitólio Theater, Major Novaes Museum; Religious Tourism — Casa de Frei Galvao, other religious spaces.

Several of the listed attractions offer excellent opportunities for leadership by the elderly in promoting sustainable tourism. The Veil of the Bride Waterfall stands out, since the elderly can participate in cleaning and maintaining trails, helping to preserve water quality and vegetation around the waterfall, and educating visitors. This direct involvement allows them to share their knowledge and passion for the environment while contributing to its preservation. Similarly, Major Novaes Museum, housed in a colonial mansion, provides opportunities for the elderly to participate in volunteer programs to help conserve the collection and organize educational events. Their life experiences and historical insights can enrich the visitor experience and promote cultural preservation. Furthermore, religious spaces, encompassing churches and worship places, are ideal for the elderly to guide responsible visitation, supporting the conservation of historical buildings and promoting respect for traditions and religious practices. Their wisdom and reverence can inspire visitors to behave considerately and appreciate the sacredness of these places. By actively engaging in these roles, the elderly can

play a vital part in fostering sustainable tourism practices and ensuring the long-term preservation of Cruzeiro's natural and cultural heritage.

c. Interview with the Coordinator

1. How do you believe the life experiences of older participants have shaped their ethical perspectives and commitment to sustainable tourism practices within the group?

   I believe that the life experiences of the older participants have helped me see tourism practices more ethically and with a commitment to sustainability as they demonstrate, within the group, an interest in appreciation tours and respect for nature, historical buildings, care for local cultures, while maximizing economic and social benefits for host communities.

2. Can you provide examples of how older group members have demonstrated leadership in promoting sustainable tourism practices during their activities?

   The older members of the group promote sustainable tourism practices during their activities by sharing their tourism experiences in interesting places with younger people, such as visits to preserved old farms, historic cities, museums, theaters, appreciation of serenades, and choirs, which are all occasions of sustainable tourism that they have had and encourage others to participate in as well.

3. Have the productive activities proposed by the group contributed to the development of ethical and sustainable attitudes among the older participants?

   Yes, the proposed productive activities have contributed to the development of ethical and sustainable attitudes among the older participants because they are already ethical people by nature, and respect, both for others and for the environment in which they are, including during tourism moments, are attitudes that develop relationships among them, always aiming for greater interconnection among them

To deepen the qualitative insights, the interview with the group coordinator was revisited using thematic coding. Three dominant themes emerged: ethical awareness, intergenerational influence, and local engagement. These themes reflect how the participants' life experiences shape their sustainable tourism practices.

Ethical Awareness: the coordinator emphasized that older participants naturally embody ethical behavior, noting: **"**They are already ethical people by nature, and respect—for others and for the environment—is something they carry into every tourism moment."

This quote illustrates how ethical dispositions are not merely taught but lived, aligning with Aristotle's concept of *hexis* as a cultivated and enduring ethical state.

Intergenerational Influence: Leadership by example was a recurring motif. The coordinator observed: "They share their tourism experiences in preserved places—old farms, historic cities, choirs—with younger people and encourage them to participate"

This behavior reflects a transmission of values, where sustainable tourism becomes a cultural practice across generations.

Local Engagement: The group's involvement in local initiatives—such as trail maintenance and museum volunteering— is a form of civic responsibility. The coordinator remarked: "Their interest in appreciation tours and care for historical buildings shows a commitment to maximizing social benefits for host communities."

This reinforces the idea that sustainable tourism, for this group, is not just recreational but a form of ethical engagement with place.

By incorporating direct quotes and thematic coding, the interview analysis reveals how the participants' ethical maturity translates into tangible actions. These findings support the argument that sustainable tourism is an extension of personal ethics and a pathway to eudaimonia, through collective well-being.

8.   ETHICAL LEADERSHIP OF THE ELDERLY IN SUSTAINABLE TOURISM

The integration of Aristotelian ethics with sustainable practices is illustrated in the case study of the elderly group in Cruzeiro, SP. As discussed, the pursuit of eudaimonia, or collective well-being, closely aligns with ethical tourism practices that prioritize environmental preservation and cultural respect. The elderly, with their enriched life experiences and elevated moral reasoning, often embody exemplary behaviors that reflect a deep understanding of sustainability.

By engaging in responsible tourism activities, such as participating in environmental conservation efforts and promoting cultural awareness, these individuals not only enrich their own experiences but also contribute to broader social well-being. Their actions resonate with

the ethical principles outlined by Aristotle, emphasizing the importance of protecting natural and cultural resources for future generations.

CONCLUSION

Sustainable tourism in Cruzeiro, as demonstrated by the 60+ Group from Fatec Cruzeiro, reveals how ethical maturity and life experience can be harnessed to promote environmental and cultural preservation. Older individuals, with a more developed ethical sense, often lead by example, adopting sustainable behaviors that reflect long-term thinking and a commitment to the common good.

Theoretically, this study contributes to the literature by bridging Aristotelian ethics—particularly the concepts of eudaimonia and hexis—with contemporary sustainability discourse. It demonstrates how philosophical principles can have practical applications through tourism, offering a context for understanding ethical engagement in later life.

Practically, the case study highlights how older adults can be very valuable to promote sustainable tourism, through their actions but and by the inspiration they provide. Their involvement in local initiatives, cultural preservation, and environmental care make very clear the value of integrating seniors in tourism.

Educationally, the research shows the transformative of lifelong learning to lead to practical experiences. The group's engagement with academic projects and formal education will certainly challenge prejudices and brings to light that ethical reasoning and civic participation continue to evolve throughout life. Education can reinforce sustainability values and make older adult agents of change.

By actively participating in conservation and environmental education initiatives, the 60+ group enriches their own experiences and at the same time provide a legacy of responsibility and respect for future generations. It must be said that this is a case study, one sample. The results are definitely encouraging and confirm philosophical principles and findings about how the pursue of ethical behavior evolves with age, but other similar situations will have to be studied.

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