



World Congress of Comiucap

Johannesburg
Nov. 13-17, 2013

General Assembly of Comiucap
«The Role of Philosophy in Catholic Context»

Order and Disorder in the Age of Globalization(s):

*Philosophy
and the Development
of Cultures*

Program & Abstracts

Programme et Résumés

Programa y Resúmenes



COMIUCAP
IN COLLABORATION WITH
ST AUGUSTINE COLLEGE
OF SOUTH AFRICA





World Congress of Comiucap



Welcome
Bienvenus
Bienvenidos
Welkom
Siyaalemukela
Kamogelo
Kamohelo
Sondzela
U amukeriwile
Vhořangedzwa
Ulwamkelo
Ukwemukela
Benvenuti
Willkommen
Bem-vindos

Πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει.
σημεῖον δὴ τῶν αἰσθήσεων ἀγάπησις· καὶ γὰρ
χωρὶς τῆς χρείας ἀγαπῶνται δι' αὐτάς, καὶ
μάλιστα τῶν ἄλλων ἢ διὰ τῶν ὁμμάτων.

ΑΡΙΣΤΟΤΕΛΟΥΣ
(ΤΩΝ ΜΕΤΑ ΤΑ ΦΥΣΙΚΑ Α, 980^α.)

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This is a Second Edition of the *Program & Abstracts* of the General Assembly and World Congress of COMIUCAP in Johannesburg and now includes all the Reports approved by the General Assembly as well as the Final Report on the Proceedings of COMIUCAP held in South Africa.



St Augustine College and the Conférence Mondiale des Institutions Universitaires Catholiques de Philosophie (COMIUCAP) welcomes you in Johannesburg and in the motherly beautiful, and always surprising, land of Africa.

This conference is made possible by the contributions of the institutions that are members in good standing of the network. Special thanks are due to the International Federation of Catholic Universities (IFUC/IFUC) for the special support granted to this initiative of COMIUCAP. We hereby express our gratitude to the Secretary General of IFCU, Prof. Guy-Réal Thivierge.

Special thanks also to Rev. Dr. Michael Van Heerden who, as the President of St Augustine College, welcomed the project and so made it possible for us to gather in South Africa on the occasion of the World Congress and General Assembly of COMIUCAP.





***It is education which gives a man a clear conscious view
of his own opinions and judgments, a truth in developing them,
an eloquence in expressing them and a force in urging them.***

[Bl. John Henry NEWMAN]

***Freely the subject makes himself what he is,
never in this life is the making finished,
always it is in process, always it is
a precarious achievement that
can slip and fall and shatter.***

[Bernard LONERGAN]

***You can't walk alone.
Many have given the illusion,
but none have really walked alone.
Man is not made that way.
Each man is bedded in his people,
their history, their culture, and their values.***

[Peter ABRAHAMS]

***If there are dreams about a beautiful South Africa [World],
there are also roads that lead to their goal.
Two of these roads could be named
Goodness and Forgiveness.***

[Nelson MANDELA]





PROGRAM COMMITTEE

Prof. JOÃO J. VILA-CHÃ (Roma)
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LOCAL ORGANIZATION & CONTACTS

Dr. JAKUB URBANIAK
Mrs. PETRU HARRISON
Prof. JOÃO J. VILA-CHÃ





Vatican City, 12 November 2013

Message of His Eminence
Cardinal Gianfranco Ravasi
To the participants at the International Conference of
the COMIUCAP
Order and Disorder in the Age of Globalization(s)

It is for me a pleasure to send my cordial greeting to the organisers, speakers and participants of the General Assembly of the COMIUCAP dedicated to the theme *Order and Disorder in the Age of Globalization(s)*, which will see the presence of the Secretary of the Council, H.E. Mons. Barthélemy Adoukonou.

This is for me a particular occasion to recall the meeting of Members and Consultors of the Pontifical Council for Culture on the theme “One People of God within the Diversity of Cultures”, which took place in this same Saint Augustine College, from 27 to 30 October 2004 in the presence of my predecessor, Cardinal Paul Poupard.

The themes of both meetings, across the years and across different viewpoints, encounter the great challenge of globalisation today: how to harmoniously conserve unity and diversity, local identity and belonging in a world that is evermore interdependent and connected through the social networks, the communications media, commercial and financial movements.

This is a world in change and in growth, with the tensions that this always brings. And it is this same world that offers to all of us a new oppor-



tunity to meet and proclaim the Gospel. As the world into which St. Paul and the first apostles immersed themselves to bring the Good News of the Kingdom, so too this globalised world allows the fulfilment of the Psalm 147: “His word flashes to the earth”, through the networks of communication and exchanges between people.

In this globalised context, the Church desires to promote cultural diversity in the unity of faith in Christ and spreads a culture of diversity and fraternity. Sustainable development – indispensable for the future of the African Continent – has a fundamental cultural dimension. For this, the cultural values present in the African traditions which serve the dignity of the person have a fundamental role. In as much as they are cultural values, they express the soul of a people, and should be promoted as points of reference for the proclamation of the Gospel. The Church possesses a rich patrimony of traditional values which in the course of centuries have been modelled by the faith and can make a contribution to the challenges of reconciliation and peace.

The action of the Holy Spirit constructs the Church as unique family of God in the diversity of cultures and places the Gospel at the centre of the pastoral approach to culture and dialogue with all people of good will in their cultures, especially those that are marked by religious indifference.

With these sentiments, I renew my congratulations to the participants at the Conference, praying that you will all contribute to constructing the unity of the people of God in the diversity of the cultures of the world.

Gianfranco Card. Ravasi
President



World Congress of Comiucap



Program of the Proceedings



General Assembly of Comiucap
«The Role of Philosophy in Catholic Context»

Johannesburg – Nov. 13-17, 2013



World Congress of Comiucap

November 13 (Wednesday)

Arrival & Registration @ Greenwood & Apollo Hotel

November 14 (Thursday)

8:00-9:00	Registration		
9:00-9:30	Opening of the Congress		
9:30-11:00 <i>Chair:</i> JOÃO J. VILA-CHÃ	<p>VITTORIO HÖSLE (Notre Dame University): <i>Between Order and Dis-Order: The Hermeneutics of Dialogue.</i></p>		
11:00-11:25	Coffee Break		
11:30-13:00	Parallel Sessions		
	11:30	12:00	12:30
<p>Room 1</p> <p><i>Chair:</i> NOEL SHETH</p>	<p>MARILISE E. SMURTHWAITE (St Augustine College of SA): <i>Reflections on Catholic Social Thought as Resource in an Age of Globalisation.</i></p>	<p>BRENDAN SWEETMAN (Rockhurst University): <i>Global Dialogue, Pluralism and Catholicism: What to Do About Religion and Politics.</i></p>	<p>LEON G. MARINCOWITZ (Monash South Africa): <i>Globalisation As Ritual Degeneration: Exploring the West's Effect on Africa From a Mimetic Theory Perspective.</i></p>
<p>Room 2</p> <p><i>Chair:</i> GEORGES NDUMBA</p>	<p>HUBERT FAES (Institut Catholique de Paris): <i>Conflits culturels, conflits religieux et ordre humain.</i></p>	<p>MOUKALA NDOUMOU (Université Omar Bongo, Libreville): <i>L'ordre injuste et la gestion des éco-systèmes en Afrique: Un cri d'alarme de l'Africae munus.</i></p>	<p>HODA NEHME (Université Saint-Esprit de Kaslik): <i>Vers une nouvelle philosophie pour notre temps: la Globalisation à l'aune de l'éducation à la paix et à la non-violence.</i></p>
13:00-14:00	Lunch @ St Augustine Dining Room		

14:30-16:00	Parallel Sessions		
	14:30	15:00	15:30
<p>Room 1</p> <p><i>Chair:</i> JOHN T. OZOLINS</p>	<p>ADELINO CATTANI (University of Padua): <i>Developing Culture Through “Sapientia Cum Eloquentia”, Philosophy With Rhetoric.</i></p>	<p>JORGE MARTÍNEZ BARRERA (Pontificia Universidad Católica de Chile): <i>Is it Reasonable to Speak about a Crisis of Faith?</i></p>	<p>CLAUDIA DA ROCHA KUSTNER & FRANCES SCHOLTZ (St Augustine College of South Africa): <i>Logo-Consciousness in a Globalised World.</i></p>
<p>Room 2</p> <p><i>Chair:</i> BRENDAN SWEETMAN</p>	<p>DAN CHITOIU (University of Iasi): <i>Kosmos from Perfect Sphere to Relationship between Persons: Evolutions in the Understanding of Order.</i></p>	<p>FAINOS MANGENA (University of Zimbabwe): <i>Nationalism, Heroism and Patriotism as Contested Ideals in Zimbabwean Politics.</i></p>	<p>JAKUB URBANIAK (St Augustine College of South Africa): <i>To Trust in the Midst of Multi-Ordered Reality: Religions as a Source of (Dis)Order.</i></p>
16:00-16:25	Coffee Break		
<p><i>Chair:</i> HUBERT FAES</p>	<p>BERNARD FELTZ (Université Catholique de Louvain): <i>Globalisation écologique, neurosciences et langage: Ordre et désordre vers une nouvelle conception des rapports nature-culture.</i></p>		
18:15-19:00	Celebration of the Eucharist @ College Chapel		
19:00-20:15	Supper @ St. Augustine Dining Room		
20:30	Bus Departs to the Hotels		

November 15 (Friday)

9:30-11:00	PHILIPPE CAPELLE-DUMONT (Université de Strasbourg & Académie catholique de France): <i>Pour une métaphysique de l'alliance: Entre ordre et désordre.</i>		
11:00-11:25	Coffee Break		
11:30-13:00	Parallel Sessions		
	11:30	12:00	12:30
Room 1 <i>Chair:</i> EMMANUEL D'HOMBRES	JEAN-FRANÇOIS PETIT (Institut Catholique de Paris): <i>La citoyenneté à l'épreuve des cultures: Réflexion à partir de l'Afrique.</i>	STANISLAS DEPRez (Université Catholique de Lille): <i>Quelle identité collective dans une société d'individus?</i>	RANDA ABI-AAD (Université Saint-Esprit de Kaslik/USEK): <i>Le déracinement: La personne et les cultures à l'épreuve de la Vernetzung.</i>
Room 2 <i>Chair:</i> MIGUEL GARCIA- BARÓ	RAFAEL ANTONIO ANTOLÍNEZ CAMARGO (Universidad Santo Tomás, Bogotá): <i>Ontología del Encuentro: Consideraciones para el diálogo y el encuentro intercultural.</i>	ALFONSO FLÓREZ (Pontificia Universidad Javeriana): <i>Globalización, de Babel a la diáspora: La Ciudad de Dios de Agustín como clave de comprensión del mundo actual.</i>	ÁLVARO VALLS (UNISINOS): <i>Natán el Sabio, el Testamento de Juan y las Obras del Amor: Lessing y Kierkegaard.</i>
Room 3 <i>Chair:</i> FAINOS MANGENA	JONATHAN O. CHIMAKONAM (University of Calabar): <i>Philosophy and Economic Justice in Nigeria.</i>	OLADELE A. BALOGUN (Olabisi Onabanjo University): <i>Philosophy in African Culture: A Pedestal for Improving Human Conditions in Contemporary Times.</i>	FELIX AKAMONYE (Universitá Gregoriana): <i>On Just Institutions and Development: Rethinking Justice in the Context of Globalization.</i>
13:00-14:15	Lunch @ St Augustine Dining Room		

14:30-16:00	Parallel Sessions		
	14:30	15:00	15:30
Room 1 Chair: BERT OLIVIER	NOEL SHETH (Jnana-Deepa Vidyapeeth, Pontifical Institute of Philosophy and Religion, Pune, India): <i>An Alternative Development in Response to Globalized Development.</i>	JANIS T. OZOLINS (Australian Catholic University): <i>Responding to Globalisation and Creating Order out of Chaos: The Cultivation of Virtue as an Educational Aim in East and West.</i>	ANTHONY C. AJAH (University of Nigeria Nsukka): <i>Attending to a Consistently Dis-Ordering Global Society: The Confluence of Transcendence and 'the Ideal'.</i>
Room 2 Chair: HODA NEHMÉ	THOMAS ALFERI (Université Catholique de l'Ouest, Angers): <i>Dépasser la métaphysique «au nom du Seigneur»: Philosophie et foi chrétienne selon Jean-Luc Marion.</i>	CLÉMENT ANICET GUIYAMA-MASSOGO (Université de Bangui): <i>Conflictualité, dialogue des cultures et recherche de la paix en l'Afrique Centrale.</i>	CHRISTOPHER ALLSOBROOK (St Augustine College of South Africa): <i>Non-Judgmental Ideology in Liberal Egalitarianism.</i>
16:00-16:25	Coffee Break		
16:30-18:00 Chair: GERARD WALMSLEY	JOSEPH C. A. AGBAKOBA (University of Nigeria): <i>Philosophy and the Development of African Culture in Contemporary Times.</i>		
18:15-19:00	Celebration of the Eucharist @ College Chapel		
19:00-20:30	Supper @ St. Augustine Dining Room		

November 16 (Saturday)

9:30-11:00	<p align="center">MONS. BARTHÉLEMY ADOUKONOU (Pontificio Consilio per la Cultura): <i>Pour un ordre nouveau du pensable: Proposition africaine pour l'interculturalité.</i></p>		
11:00-11:25	Coffee Break		
11:30-13:00	Parallel Sessions		
	11:30	12:00	12:30
<p>Room 1</p> <p><i>Chair:</i> JORGE MARTÍNEZ BARRERA</p>	<p>BERT OLIVIER (Nelson Mandela Metropolitan University): <i>Time, Space(s) and Communication in Castells's Network Society.</i></p>	<p>MIGUEL GIUSTI (Pontificia Universidad Católica del Perú): <i>Laicism and Globalization: From Habermas to Hegel.</i></p>	<p>GERARD WALMSLEY (St Augustine College of SA): <i>Globalization and the Tasks of Philosophy/Catholic Philosophy: A Metaphilosophical Reflection.</i></p>
<p>Room 2</p> <p><i>Chair:</i> RAFAEL ANTONIO ANTOLÍNEZ CAMARGO</p>	<p>HELENA HOOGSTAD (North-West University's Vaal Triangle Campus): <i>Teaching for Responsible Scholarship.</i></p>	<p>CORINA YORIS-VILLASANA (Universidad Católica Andrés Bello): <i>The Catholic University in a Context of Crisis.</i></p>	<p>MIGUEL GARCIA-BARÓ (Pontificia Universidad Comillas): <i>La filosofía, en el corazón de la educación del futuro.</i></p>
13:00-14:15	Lunch @ St Augustine Dining Room		
14:30-16:00	<p align="center">SALOMÓN LERNER FEBRES (Pontificia Universidad Católica del Perú): <i>Misión de la Universidad ante los retos del Orden y del Desorden en tiempos de globalización.</i></p>		
16:00-16:25	Coffee Break		
16:30-18:30	General Assembly of COMIUCAP		
18:45-19:30	Celebration of the Eucharist @ College Chapel		
19:45	Bus Departs to the Greenwood Manor Hotel		
20:00	Final Banquet @ Greenwood Manor		

November 17 (Sunday)	
9:00-15:15	Excursion (Registered Persons only) <i>Liturgy in Soweto & Visit to Apartheid Museum & Lunch</i>

Please, keep notice of the Schedule in which our Bus will operate:

THURSDAY, 14 Nov:

Departure from Apollo Hotel: 8:15

Departure from Greenwood Manor: 8:40

Departure from St Augustine College: 20:30

FRIDAY, 15 Nov:

Departure from Apollo Hotel: 8:50

Departure from Greenwood Manor: 9:10

Departure from St Augustine College: 20:30

SATURDAY, 16 Nov:

Departure from Apollo Hotel: 8:50

Departure from Greenwood Manor: 9:10

Departure from St Augustine College: 19:45

Departure from Greenwood (for those staying at Apollo Hotel): 21:45

SUNDAY, 17 Nov:

Departure from Apollo Hotel: 7:30

Departure from Greenwood Manor: 7:45

Departure from St Martin de Porres Catholic Church (Soweto): 11:00

Departure from Apartheid Museum: 13:00

Departure from Greenwood (for those staying at Apollo Hotel): 15:15

CHANGES TO THE PROGRAM

The following changes to the Program took place: Professor Jacob Aigbodioh substituted Professor Clément Geriyama-Massago; Professor Bert Olivier substituted Mons. Barthélemy Adoukonou; Professor Noburo Kinoshita substituted Professor Helena Hoogstad.

Abstracts



Résumés



Resúmenes



ABI-AAD, Randa – *Le déracinement: La personne et les cultures à l'épreuve de la Vernetzung.* Université Saint-Esprit de Kaslik, Lebanon.

Abstract: À l'ère des globalisations, sociétés et individus évoluent désormais dans une logique dite de réseaux. L'expansion de la technoculture en réseaux met en place des pratiques sociales inédites qui ont pour effet de dépersonnaliser l'être humain et de déstructurer les cultures. Nous appelons déracinement ce double phénomène de dépersonnalisation et de déstructuration. Autour du concept central de déracinement, nous proposons une réflexion anthropologique en quatre volets: 1. Du déracinement comme corollaire de la *Vernetzung*. 2. Les mutations de la culture: ambivalence, imprévisibilité et irréversibilité de l'« avancement » technologique. 3. Les mutations de la personne: le divertissement comme mode dominant de l'exister. 4. De la possibilité et/ou de l'impossibilité d'un nouveau discours humaniste. Enfin, nous pensons que le déracinement est le « désordre » dans sa manifestation emblématique et la philosophie, en assumant la tâche de le penser, «re-pense», de ce fait, le sens de l'homme.



ADOUKONOU, Barthélemy – *Pour un ordre nouveau du pensable: Proposition africaine pour l'interculturalité.* Pontificio Consilio per la Cultura Vatican.

Abstract: La rude et tragique rencontre entre l'Afrique et la civilisation arabo-musulmane d'une part, l'euro-chrétienne de l'autre, a créé une relation historique du «même» et de l'«autre», dont tout africain part nécessairement pour élaborer une nouvelle venue à soi-même dans notre contexte de globalisation qui, tel un mâchefer, prétend broyer toutes les identités par l'imposition tacite, voire volontairement programmée d'une monoculture athée de rigueur née de l'option illuministe. Après un état des lieux panoramique des formes de rencontre négatrices de l'autre que furent la traite négrière, l'esclavage, le colonialisme, le néocolonialisme, les nouveaux trafics humains, les pillages et exploitations totales et totalitaires du continent

africain à tous égards, les migrations actuelles en contexte de globalisation, qui représentent un aspect des plus terribles du désordre mondial actuel, et après une mise en lumière panoramique également des ressources intellectuelles disponibles dans le champ de la pensée contemporaines, au lendemain de la radicalisation de la problématique du sujet et la multiplication des approches dialectiques des «négations de la négation» (Franz Fanon), nous ferons une proposition africaine nouvelle de processus de venue à soi du mélando-africain en contexte de globalisation non-manipulée. Les universalités abstraites une fois disqualifiées pour la compétition, l'universel concret, à l'âge du multiculturalisme tragique pour les cultures innocentes mais naïves, sera présentée comme proposition pertinente apparue dans l'histoire culturelle de l'Occident, mais devenue hélas un possible volontairement écrasé sous les amoncellements d'un conceptualisme vandale des différences culturelles. Cet «universel concret» sera perçu au carrefour de la sortie du mythe qui est en fait double prophétisme ou mystique païenne et présenté comme la seule alternative probante que l'Ecole Africaniste Sillon Noir fait sienne et propose comme médiation d'une sortie de la ruineuse pratique théorique de la «négation de la négation»: l'ontologie émancipatoire du niveau symbolique déviant du «oui et non» à la fois, qui est l'empire des «maîtres de soupçon» et de leurs épigones de tout acabit, pour l'accès au niveau premier du symbolique du «oui» pur. On n'accède à une telle herméneutique de l'homme quêtant le sens que parce qu'on redonne toute son importance à la vérité historique de la double sortie du mythe et à ce qu'elles donnent à penser, mais surtout à la possibilité d'entrer en histoire reconnue par tous les peuples au Tout Autre. Cette lecture de ce que donne à penser le «symbole» est l'objet d'un savoir qui est constitutif de l'homme comme personne concrète, toujours déjà en relation de communion, parce que l'amour est premier et n'a guère besoin de division pour procéder à la différenciation. L'Afrique, en partant d'un tel angle de vision, peut arriver à sa propre identité et susciter chez l'autre qui le nie la révolution de l'amour.



AGBAKOBA, Joseph C. A. – *Philosophy and the Development of African Culture in Contemporary Times*. University of Nigeria, Nigeria.

Abstract: This paper explores, generally, the processes, mechanisms and modalities by which philosophical studies and activities transform cultures and are, themselves, transformed by cultures. The paper explores particularly how this transformation has occurred, and should occur, in Africa. I argue that Stephan

Korner's notion of 'categorical frameworks' is the most basic cognitive framework of a person and a society subsuming the notions of theoretical frameworks, conceptual frameworks and paradigms; that categorical frameworks are philosophical frameworks and hence the philosophical foundations of societies and cultures. I argue further that the development of a culture is strongly tied to the philosophy of development that underpins such a culture. This requires that we should analyze and evaluate philosophies of development; and this paper therefore sets out and evaluates the method of analysis and evaluation of development philosophies. The paper goes further in this regard to explore and evaluate the nature and basis of the resilience, or otherwise, of cultures and development philosophies through the rough and tumble of history, power dynamics, social and technological changes, etc. It locates this resilience in the nature and quality of 'inter-reactivity' of societies: reactivity here is used in the physiological sense of the possession and deployment of anti-bodies by an organism to defend itself against harmful invasions; inter-reactivity, thus depicts the social immune system by which a society generates, adapts or deploys ideas, notions and practices to counteract the deleterious invasions and effects that come from societies with which she interacts. The notion of inter-reactivity raises further questions and issues addressed in this paper; they include, among other things, the composition of inter-reactivity and the etiological processes, mechanisms and channels through which it impacts culture and society; how its quality can be measured and the factors that determine its strength; its basis in development philosophy and culture and whether there are cross-cultural objective standards for evaluating development philosophies in this regard. The paper discusses the African experience in the light of the general discussion above, showing the nature of development philosophy and inter-reactivity in Africa and the sort of transformations that are desirable and required in the African culture area.



AIGBODIOH, Jacob A. – *African Experience, Development and The Metaphysical Radicalism of the African Humanities*. Ambrose Alli University, Nigeria.

Abstract: African experience, a product of African cultural interaction with European colonialist globalization of foreign values, is commonly perceived,

mostly in the African humanities (as against the social sciences) as posing a predicament to African socio-cultural development. The situation has generated a spurious, metaphysical understanding that the African predicament stems necessarily from what her historical experiences have created of her cultures and human nature – a negative psychic inheritance. This is indicated mostly by the radicality of commonly proffered panaceas to the African predicament, say, violent revolution, existential suicide, cultural revivalism and acquiescence in the African fate. The paper argues that the understanding of African colonialist experience as a crippling challenge to African development runs deep in the consciousness of most Africans today, breeds disillusionment and hopelessness in the possibility of reversing the African predicament, and serves as an alibi for social vices. It, therefore, urges the need for a collaborative practical philosophical programme for the purpose of deconstructing the popular “irrationality” that it embedded in our cultures, and hence, to re-humanize the understanding of the African predicament.



AJAH, Anthony C. – *Attending to a Consistently Dis-Ordering Global Society: The Confluence of Transcendence and ‘the Ideal’*. University of Nigeria Nsukka, Nigeria.

Abstract: This paper makes two presuppositions: (i) ‘ordering’ and ‘dis-ordering’ are the two poles that separate the social/conceptual effects of different actions of different social agents in different contexts; and (ii) the unperturbed acceptance of the path to consistent dis-ordering and destruction of one’s immediate society and the world as a whole, is the maddened choice of social agents in majority of the 21st century cultures around the world. While the first (i) is understandably natural, the second, (ii), is the result of a fundamentally wrong conception of human freedom and rights; it is responsible for the one-sided understanding of cultural improvements, civilization, and cross-cultural interactions. By means of philosophical analysis and evaluation, this paper argues that to correct this one-sided conception of human freedom, human rights, globalization, and cultural interaction, and to forestall the dis-ordering/destructive effects of these on the 21st century world and future human existence, it is necessary to note that: (a) while the cultures of the leading economies in the West (United States of America and Western Europe) are emphasising the idea of a secular age, secularization, and the death of God and religion, they need to be reminded that a close analysis

of the history of human existence shows that the primary condition for ordering human life is the necessary reverence to what religion refers to as 'transcendence'; and (b) philosophy's emphasis on ideal situations needs to be 'called-up' to replace the excessive cleavage to what is immediately real and handy. Even this (that is, b.), is meaningful only on the basis of (a).



AKAMONYE, Felix – *On Just Institutions and Development: Rethinking Justice in the Context of Globalization*. Università Gregoriana & Nigeria.

Abstract: That the world falls short of being just is not in contention. Most thinkers do not expect a perfectly just world. Notwithstanding, "there is nothing so finely perceived and finely felt, as injustice," so says the little Pip of *Great Expectations* by Dickens. But while there is no general consensus on what is perfect justice, its existence is not in contention. There are thinkers that locate justice within the framework of just institutions, while others argue that justice is to be found in the process of making the world less unjust. This points to the diversity of cultures and interests of different peoples of the world. But while it is the case that "in the matter of distributive justice, history displays a great variety of arrangements and ideologies," it is at the same time arguable that "Justice is a human construction, and it is doubtful that it can be made only one way." (M. Walzer). Following Amartya Sen in particular, we propose that Justice and Development cannot be promoted by merely establishing democratic institutions; rather, we underline the idea that development cannot be achieved without strengthening the ways in which any given society is able to administer justice. And yet, we must also become aware of the fact that no single institutional arrangement alone can ensure the promotion of authentic justice.



ALFERI, Thomas – *Dépasser la métaphysique «au nom du Seigneur»: Philosophie et foi chrétienne selon Jean-Luc Marion*. Université Catholique de l'Ouest Angers, France.

Abstract: Il appartient au philosophe Jean-Luc Marion d'avoir insisté, tout au long de son itinéraire, sur le caractère essentiellement critique que revêt le rapport entre religion et métaphysique. Ses analyses phénoménologiques

l'ont plus précisément amené à concevoir la foi en la révélation chrétienne comme une sortie possible de tout système «ontothéologique». Au nom de ce terme, Heidegger, on le sait, stigmatise l'histoire de la métaphysique occidentale et demande à la pensée d'accueillir sans réserve l'avènement historial de l'être. En revanche, pour Marion, la vision chrétienne du monde renverse les prétendues conquêtes de la pensée de l'être qui s'avèrent tributaires de la métaphysique et sa raison fondatrice. Selon lui, se libérer de la métaphysique se fait déjà dans le registre chrétien. Notre contribution envisage de montrer que le dépassement de la métaphysique envisagé par le philosophe français connaît deux voies différentes et implique une rupture souvent méconnue. Alors que ses travaux théologiques des années 70 et 80 (*L'idole et la distance, Dieu sans l'être*) semblent plutôt juxtaposer la vision chrétienne du monde et la pensée de Heidegger, l'auteur s'attache depuis les années 90 (*Réduction et donation, Etant donné, De surcroît*) à réviser l'épistémologie de la pensée phénoménologique et à travailler à son ultime percée. En ce sens, la «phénoménologie de la donation» permet de po-ser la pensée dans une situation véritablement post-métaphysique tout en l'ouvrant à la possibilité de se faire interpeler par le Seigneur Jésus Christ. Cette approche semble par ailleurs répondre à la tâche de la théologie fondamentale: « justifier l'espérance devant tous ceux qui vous en demandent compte» (1 P 3,15).



ALSOBROOK, Christopher – *Non-Judgmental Ideology in Liberal Egalitarianism*. St Augustin College of South Africa, South Africa.

Abstract: The term liberalism accommodates a diversity of political positions. I explain the basic principle of liberal ideology, that is, non-judgmentalism, with reference to the ideas of Theodor Adorno and Raymond Geuss on the notions of ideology and of liberalism. Adorno distinguishes between high modern liberal ideology and late modern positivist ideology, with nostalgic reference to the regard of the former for high-minded universalistic ideals, norms and values, dismissed by the latter in favour of brute, empirical reality, to which it is resigned and adapted. Both modes are geared to non-judgmentalism, but the former - classic liberalism - though it may obscure unjust material conditions, under the guise of universally recognised free-

dom and equality (in the New South Africa, for example), at least leaves space for critical contestation: the “immanent” critic can point to contradictions between ideals and between ideals and reality. Without such idealism, empiricism testifies impotently to the facts. I argue on this basis that an emancipatory conception of liberalism depends on explicit idealism with respect to the epistemological and moral status of its norms, as an eminently liberal means of avoiding the ideology of covert prejudice. In sum, I examine the basic form of liberalism, to identify an essential principle of non-judgmentalism, to show how this principle functions ideologically and, finally, to give a contextual, teleological, explicitly idealist account of liberalism that pre-empts this ideological tendency. Liberalism as the desired end of contextually relevant social struggles is all very well, so long as this end of history is, in the local sense of the expression, just now.



ANTOLÍNEZ CAMARGO, Rafael Antonio – *Ontología del Encuentro: Consideraciones para el diálogo y el encuentro intercultural*. Universidad Santo Tomás, Colombia.

Abstract: En la ponencia se trata de dilucidar, qué es eso que llamamos encuentro, en qué consiste el acto de encontrarse. Asunto que abordaremos en tres breves apartados: 1. Polisemia y Autenticidad del término Encuentro: El término encuentro tiene, según el diccionario de la Real Academia Española, diecinueve significados, de los cuales se abordan los de particular interés para referirnos al encuentro de culturas, donde el término cobra sentido primordial y carácter plenario. Se avanza a precisar el sentido autentico del término. 2. La alteridad como dimensión radical del hombre: Desde el pensamiento de Xavier Zubiri, se plantea al hombre como una realidad personal, un animal de realidades que se encuentra abierto y vertido hacia otras realidades, en relaciones de respectividad, hacia sí mismo, su propia interioridad; hacia lo otro, las cosas y el mundo, hacia los otros, los demás seres humanos, y hacia el absolutamente otro, Dios. Se precisa en este apartado el término otro, como derivado del latín Alter, - era, erum, con el que se substituyó alius (otro); Aliénus, a, um, como significando: ajeno, extraño (de otra familia), extranjero... 3. Algunos hitos históricos del encontrarse entre cul-

turas: Aquí se tematizan diversos tipos de encuentro entre culturas, que se han dado históricamente: a.) Los griegos y los "otros", b.) Roma y los "otros", c.) Marco Polo y los "otros", d.) España y "nosotros" los "otros", e.) Los "otros" y "nos-otros". El encuentro entre culturas estuvo en el pasado afincado en la identidad: me encuentro con los iguales o idénticos; está, hoy, asentado en la diferencia: me encuentro con los otros reconociendo su diferencia; ha de estar fundado, en adelante, en la diversidad.



BALOGUN, Oladele A. – *Philosophy in African Culture: A Pedestal for Improving Human Conditions in Contemporary Times*. Olabisi Onabanjo University, Nigeria.

Abstract: This paper underscores the indispensable role of philosophy towards improving human conditions in Africa. It establishes further that philosophy can be used as a pedestal for making a rational enquiry into our cultural aspects with the intent of improving the human conditions in the African cultural space. More so, the paper argues that philosophy is a viable instrument of social change and a tool of learning from our historical experiences through a revitalization and consequent resuscitation of African tradition and indigenous cultural ideas in contemporary times. In addition, it avers that at the heart of traditional African culture and values lurk philosophical insights, worthy of further reflection in order to improve the condition of human life on the continent. The paper shall conceptually elucidate the most fundamental components of culture in general and African culture in particular. In furtherance, it explores the interplay between thought and action in relation to how philosophy could existentially improve the African world in particular, and the human conditions in general. We shall critically evaluate African culture with the aim of showing that some aspects of our culture are not only worthy of being preserved but can be fostered and embraced in contemporary times. Finally, it recommends some practical steps on how we can best appropriate relevant insights from foreign enculturation for contemporary African benefits.

CAPELLE-DUMONT, Philippe – *Pour une métaphysique de l’alliance: Entre ordre et désordre.* Université de Strasbourg & Académie Catholique de France, France.

Abstract: Le désordre n’est pas tant un ordre dé-fait qu’un ordre non satisfait. Toujours en lui réside ce que l’alliance désigne et qui fait signe vers un inatteignable ordre par-fait. A même nos désordres, l’alliance s’établit déjà aux plans politique, économique, écologique et spirituel. Toujours-déjà là, de façon germinale, fragile voire menacée, elle exige d’être située à son plan de réflexion le plus élevé qui est de nature métaphysique. Une métaphysique de l’alliance ne choisit pas entre un ordre et un désordre factuels: riche du moment descriptif phénoménologique (traités, unions, contrats, pactes, engagements...), elle vise à honorer et à valoriser le mouvement de création qui les traverse en un geste inaugural, contrarié et finalisé. Elle se rend ainsi disponible à une pensée du salut universel là même où s’installe le péril. La conférence se donnera pour objet de vérifier comment aux plans interculturel, interreligieux théologico-politique, bioéthique, et face aux défis qu’ils portent, une métaphysique de l’alliance s’impose.



CATTANI, Adelino – *Developing Culture Through “sapientiacum eloquentia”:* Philosophy With Rhetoric. University of Padua, Italy.

Abstract: Education in our time holds philosophy rather than rhetoric, holds Socrates-Plato rather than Isocrates and Cicero as its model. The oratorical tradition and the philosophical tradition, speech and reason, oratio and ratio, remain two contending approaches. And we tend to keep our distance from rhetoric. But the wedding of knowledge to oratory-eloquence in the debate process dialogical or polemical debate - should restore the ancient chiasmus sapientia cum eloquentia/eloquentia cum sapientia, artificially divorced. Debating is a totally liberal art - and a liberating art. The person “polished in all those arts that are proper for a free citizen” (Cicero, *De oratore*, I, 16, 72) has the freedom to think, freedom to say and, more importantly, freedom to reply, in order to maximize independent thinking and tolerance and in order to arrive at the best which has been thought and said in the world. Perhaps no study equals debate in the acquirement of the power of logical thinking combined with clear expression and social skills, necessary especially in the increasingly globalized world.

CHIMAKONAM, Jonathan O. – *Philosophy and Economic Justice in Nigeria*. University of Calabar, Nigeria.

Abstract: In philosophy, justice is a big and yet flexible concept. Thrasymachus sees it as the interest of the stronger party; while the Institute for Creation Research sees it as been legal and ethical, restorative and penal with regards to human rights. Political, legal, religious, social etc., are forms of justice but in this work, we are concerned with economic justice. First, we investigate what constitutes economic justice in a nation like Nigeria: is it equitable distribution of national wealth to individuals, groups and regions as the law on federal character stipulates? Or, is it the distribution of national wealth proportionate to the contributions of individuals, groups and regions to the national treasury? The aim of this paper is to establish that no matter which definition one adopts, there are some regions in Nigeria namely Niger Delta and South East regions which account for over ninety per cent of national income but which continue to experience sustained economic injustice in the distribution of national wealth, federal projects, basic amenities etc., since the end of the civil war in 1970. In the societal strata, the wage earners (middle income group) are at the receiving end of government's unjust taxation system which enables the high net-worth individuals to pay less and most times evade taxation on their stupendous income. In another scenario, poor citizens are unjustly treated in the sharing of national wealth when compared to the wealthy class for example; they are deprived access to loans to finance their businesses, agricultural project and other crafts by the premium placed on collateral policies. We therefore conclude that there are massive economic injustices in Nigeria at the individual, group and regional levels. In sum, we revisit philosophy's role at addressing the various economic injustices perpetrated in Nigeria.



CHITOIU, Dan – *Kosmos From Perfect Sphere to Relationship Between Persons: Evolutions in the Understanding of Order*. University of Iasi, Romania.

Abstract: One of the major novelties brought about by the Greeks was the description of the World as a Kosmos. By this word Pythagoras, and after

him Plato, Aristotle, or other Greek thinkers from Stoics to Neo-Platonists, understood a certain kind of order inherent to reality. An order understood as being governed by Logos and described as a geometrical one: World must be a sphere because sphere is the perfect shape, it should be composed by circles, triangles, and symmetries. More than that, Kosmos is a living and intelligent thing, Plato describing it as “the perfect animal.” By contrast, for Plato Chaos does not mean the complete absence of order, but a kind of order opposed to Logos. Any aspect of reality was for the ancient Greeks under the power of the rational order, including inter-human relationships, communities, as well as self-edification. But the Late Antiquity brought a critical change in this vision about the world, once with formulation of the Christian doctrine. The Patristic authors used the fundamental distinction between “created” and “un-created”, so the picture of the World gained a different kind of complexity, surpassing the geometrical ideal of perfection as the profound Logos of the reality. And the insistence on the effective human freedom contrasted with the former Classical Greek assumption of symmetry-order as the ultimate aspect of reality. Now the Created World was understood as the place of meeting between the Tri-Personal God and the human persons, created reality itself being sustained from outside, and not being self-sufficient. This new description of order induced multiple and profound changes (and challenges) in self-understanding, as well as in understanding of otherness, and this led to arising of a new epoch. It was a major provocation, and I think that we now encounter a similar tension, due to challenges brought by globalization. In my paper I will discuss the significance of this radical adjustment in World’s understanding as a paradigm for possible responses to our global challenges. I consider that the key to retrieve a meaning of order in a Post-Modern world entails a rediscovery of the profound and multiple meanings of Person.



DEPREZ, Stanislas – *Quelle identité collective dans une société d’individus?* Université Catholique de Lille & Belgique.

Abstract: Les sociétés contemporaines paraissent aller vers de plus en plus de désordre. A la fin du XIXe siècle, Emile Durkheim inventait le concept d’anomie pour désigner les bouleversements sociaux qui accompagnaient la destruction de la paysannerie et l’industrialisation de l’Europe. La thèse du sociologue français était celle d’une individualisation croissante de la société,

entraînant la perte du lien social. Aujourd'hui, il faut admettre que cette individualisation s'est encore accélérée et que c'est à une atomisation que nous avons affaire : en témoignent les nouvelles configurations de la famille, de la religion, du travail... Zygmunt Baumann a qualifié cet état de modernité liquide. Certains sociologues vont jusqu'à douter de l'existence même de l'objet de leur science, à savoir la société. Les humains vivraient-ils côte à côte, se croisant dans des inter-mondes épisodiques, sans que l'on puisse encore parler d'un projet commun? D'où la question: qu'est-ce qui fait, et fera, tenir ensemble des individus convaincus que rien ne les transcende ni ne les dépasse? Comment vivre, avec d'autres, quand les exigences d'immédiateté et de transparence sont devenues maximales? Quelle continuité, quelle confiance, dans une société de l'éphémère? Quelle éthique dans un monde de l'impermanence? Quel ordre pour une société du « chacun pour soi et pas de Dieu pour tous »? Pour certains auteurs, l'optimisme reste de mise, l'individualisation est un nouveau visage de la société qui transforme le lien social mais ne le supprime pas. On pourrait ranger parmi les optimistes les tenants du libéralisme, ravis d'assister à l'avènement d'une société de marché où les individus sont comme des mini-entreprises rationnelles et autonomes. A l'inverse, les pessimistes pointent les dérives d'une société de marché et ses contre-coups : replis communautaires et montée des extrêmes-droites nationalistes. L'antidote à la dissolution des sociétés serait-il le repli sur soi, au risque d'un choc des civilisations? Le défi est là : comment penser un ordre qui ferait droit à la personne et au respect des autres cultures, tout en sauvegardant le collectif de la désagrégation? L'interrogation est immense et il serait présomptueux de vouloir la régler. Tout au plus peut-on tenter d'y apporter quelques éléments de réponse: apprentissage de l'anonymat de soi, souci de la transcendance entendue comme conscience de la précedence, relativisation des différences ou encore construction d'une « identité d'Arlequin »...



**FAES, Hubert – *Conflits culturels, conflits religieux et ordre humain.*
Institut Catholique de Paris, France.**

Abstract: Il est devenu courant de dire que dans le désordre social et mondial contemporain, on est passé de conflits économiques et sociaux à des conflits principalement culturels et religieux, sans voir beaucoup de différen-

ces entre un conflit culturel et un conflit religieux. Nous nous interrogerons d'une part sur la spécificité de tels conflits et sur l'existence éventuelle d'une différence entre conflits culturels et conflits religieux; d'autre part sur la nature de l'ordre non seulement social mais tout simplement humain qui pourrait triompher des désordres produits par ce genre de conflits.



FELTZ, Bernard – *Globalisation écologique, neurosciences et langage: Ordre et désordre vers une nouvelle conception des rapports nature-culture*. Université Catholique de Louvain, Belgique.

Abstract: Les recherches récentes en neurosciences, notamment sur la plasticité neuronale, montrent que le cerveau peut être considéré comme un produit biológico-culturel. Le comportement s'inscrit dans un corps marqué par les déterminations culturelles. La liberté est donc à penser dans la perspective d'une anthropologie où le corps est à la fois lieu de déterminations et condition de possibilité d'indétermination, d'ouverture à la nouveauté. Avec le concept d'écosystème et l'appartenance de l'espèce humaine à la dynamique générale du fonctionnement de la planète, les humains se redécouvrent comme éléments de la nature, dimension 'naturelle' de la globalisation. La prise en compte des contraintes écologiques renvoie à un nouveau rapport à la nature qui, philosophiquement, peut conduire à un rejet de la modernité ou à une conception d'une modernité consciente de la finitude de la raison. Ordre et désordre caractérisent ces deux domaines. La structuration du système nerveux central dans les processus d'apprentissage renvoie à un phénomène de stabilisation sélective de divers réseaux neuronaux apparus de manière redondante. De même, les relations entre espèces à l'intérieur d'un écosystème mettent en jeu des processus qui donnent une large place à l'aléatoire. Neurosciences et écologie donnent donc une image très dynamique des processus naturels où l'aléatoire joue un rôle essentiel dans l'émergence de l'organisation. Neurosciences et écologie ouvrent aussi à une nouvelle manière de penser les rapports nature/culture. A l'opposition classique entre réalistes essentialistes, qui se réfèrent à une nature 'donneuse' de sens, et idéalistes existentialistes, qui voient le sens comme produit exclusivement culturel, s'ouvre la possibilité d'un travail dialectique entre donation de sens et corps, entre culture et nature. Ce nouveau

rapport renvoie à une autre conception de la modernité elle-même, qui ouvre à une meilleure compréhension de la diversité culturelle.



FLÓREZ, Alfonso – *Globalización, de Babel a la diáspora: La Ciudad de Dios de Agustín como clave de comprensión del mundo actual*. Pontificia Universidad Javeriana, Colombia.

Abstract: Gracias al avance de las comunicaciones, el siglo XXI ofrece un nuevo panorama de la realidad humana, donde el intercambio de ideas, el comercio de bienes y la movilidad de personas determinan una condición que nunca antes había vivido el género humano. Los avances técnicos han arrancado al ser humano de una condición de recepción pasiva frente a la información y le han dado la posibilidad de ser agente generador y multiplicador de datos, ideas, valores y juicios sobre todos los ámbitos de la realidad. Si bien esta condición de globalización es totalmente inédita en la historia de la humanidad, con el fin de hacerla un poco más inteligible y lograr un juicio equilibrado de ella, cabe tener presentes algunas reflexiones del obispo Agustín en un período convulsionado de la historia antigua, cuando la caída del Imperio Romano trastocó todo el sistema de valores que el mundo antiguo había conocido durante siglos y que amenazó con arrastrar en su vórtice el propio sistema de creencias de la Iglesia cristiana. En esa situación, Agustín supo distinguir lo esencial del ser cristiano de lo accidental o circunstancial de su vida en el mundo. Esta distinción viene sintetizada en las expresiones de ‘ciudad de Dios’ y ‘ciudad terrena’, dos categorías que no son de orden empírico, si bien pueden tener manifestaciones en él. Siguiendo a Agustín, hoy se impone pasar de la imagen de una Babel de la globalización a la idea de una diáspora de la fe. Para ello hay que tener presente que si bien las condiciones externas pueden imponer una pesada carga al creyente, de ningún modo pueden ser determinantes para su vida esencial, que se manifiesta ante todo en el verdadero sacrificio a Dios, en una vida pobre y santa, en el reconocimiento de la grandeza del mundo creado y el buen uso que ha de hacerse de él, en la convicción de la fraternidad de todos los seres humanos y su actitud caritativa y hospitalaria con todos, por encima de las diferencias de cultura y de creencias, sabiendo que el primero y mejor sacrificio es el del propio corazón.

GARCIA-BARÓ, Miguel – *La filosofía, en el corazón de la educación del futuro*. Pontificia Universidad Comillas, Spain.

Abstract: Sobre la base de un diagnóstico triste respecto de la profundidad a la que llega la influencia de la educación en la humanidad, tal y como en general se entiende hoy el sistema educativo, se propone un cambio de modelo basado en la reforma del modo de tratar los problemas filosóficos ya en los niveles preuniversitarios.



GIUSTI, Miguel – *Laicism and Globalization: From Habermas to Hegel*. Pontificia Universidad Católica del Perú, Perú.

Abstract: One of the most evident, though little elucidated, signs of the disorder pertaining the process of globalization is the multiplication of intercultural conflicts and, on this context, specially the heightening of the conflict between Western culture and other cultures. This process reached its peak, at least symbolically, with the September 11 attack on the World Trade Center in New York. The German philosopher Jürgen Habermas offered at the time a long-range interpretation, which he deliberately decided to name after one of Hegel's early works, "Faith and Knowledge" ("Glauben und Wissen"). In our paper we will analyse this interpretation and discuss the reasons why Habermas made one of Hegel's old theses his own. This thesis shows the still latent danger of the scientific or western rationality in pretending to fight and distorting the religious phenomena of one's own culture and of others a fortiori. The aim is to make visible, this way, which signs of order and disorder tend to accompany the interpretation of the phenomenon of laicism in the age of globalization.



GUYAMA-MASSOGO, Clément – *Conflictualité, dialogue des cultures et recherche de la paix en l'Afrique Centrale*. Université de Bangui, République Centrafricaine.

Abstract: La paix est devenue aujourd'hui une grande préoccupation un peu partout dans le monde et particulièrement dans les pays de l'Afrique Cen-

trale et des Grands lacs, foyers de conflits de diverse nature. Dans ces pays où la cause de ces conflits est aussi souvent assimilée à une question de dialogue des cultures, la quête de la paix se confond avec l'aspiration à la stabilité et au développement qui semblent être conditionnés justement par la paix. Si bien que le désir de paix apparaît comme l'une des marques de notre époque actuelle pour laquelle s'engagent des individus, des groupes d'individus, des Etats voire des organisations internationales en vue de bâtir un monde pacifique et meilleur. Si des efforts notables ont été accomplis ces dernières décennies, il n'en demeure pas moins que notre monde contemporain présente aussi un autre visage fait de violences et de guerres au point d'accréditer l'idée voltairienne selon laquelle "nous laisserons le monde aussi sot et méchant que nous l'avons trouvé". Au regard de la persistance ou du déferlement des conflits armés un peu partout dans le monde, non seulement les chances d'une diminution des guerres paraissent minces mais d'aucuns pensent qu'il est simplement utopique d'envisager la disparition de celles-ci. Cette prédiction est surtout valable pour certains pays de l'Afrique Centrale et des Grands Lacs tirillés et meurtris par des conflits et crises multiformes. Dans la mesure cependant où la violence n'est pas d'une nécessité absolue pour l'espèce humaine en général et pour les peuples de cette région en particulier, la question se pose encore de savoir comment faire pour que l'homme de cette région puisse dépasser sa réalité biologique pour s'élever à la vraie humanité qui implique une vie normée et compatible avec la stabilité et le développement. Autour de la notion d'une vraie humanité synonyme de l'expansion d'une culture de paix, seront explorées ici les voies d'une quête de la paix en Afrique Centrale et dans les pays des grands lacs qui permettent de mettre un terme aux conflits récurrents et d'aller vers la stabilité et le développement durable.



HOOGSTAD, Helena -*Teaching for Responsible Scholarship: A Transformative Engagement With Our World*. North-West University's Vaal Triangle Campus, South Africa.

Abstract: While it can be argued that globalization processes both hide and destabilize normative concerns, it nevertheless confronts us with the trenchant question of what a university is for. The South African context's complex negotiation of cultural diversity, political unity and economic equal-

ity colours the challenges that higher education face in responding to a capitalist ideology of market forces prescribing what knowledge and skills are of value in a developing state, with the “cultural”, “human” or “care” factor of secondary importance. In this paper I will argue that the nature of a university implies that higher education teaching be concerned with students’ development of a contextual sensitivity and a view of human knowing in which a *caritas* principle informs the practice of wisdom. Wise knowing assumes a transformative engagement with broken relationships, as well as a careful consideration of the limitations of reason and its interconnectedness with other ways of knowing. This paper will aim to show how we can find hope of healing the destruction caused by the Western rationalist traditions’ appropriation and/or denial of other culture’s ways of knowing. Some pedagogical suggestions will be offered to support a interconnectionist, partnering way of knowing in institutions of higher education with a pluralist identity. In such a way, the outlines of a higher education alternative to a skewed and oppressive notion of globalization are offered.



KINOSHITA, Noboru – *La filosofía cristiana en Japón*. Nanzan University, Japan.

Abstract: El intervento estará centrado en la cuestión de la presencia de la filosofía cristiana en Japón. Nuestro encuentro con el mundo occidental empezó con la llegada en persona de Francisco Javier a las costas japonesas de Kyushu en 1549, que es en otras palabras la del cristianismo a Japón. En cierta medida este hecho histórico orientó el posterior desenvolvimiento de las relaciones entre ambos lados. La nota más destacada es la permanencia de los factores filosófico-religiosos. Para nosotros, estudiosos de filosofía, por ejemplo, España no es sólo el país de Carmen, Don Quijote y la corrida de toros, sino también el de grandes místicos y pensadores como Luis de Granada, Santa Teresa, Unamuno, Ortega y Zubiri, que son los grandes cultivadores del mundo interior del hombre. Aquí quisiera tan sólo señalar muy brevemente los tres rasgos principales, correspondientes a tres etapas, de una larga y dividida trayectoria del pensamiento español en Japón. Al final quisiera hacer referencia al significado de la celebración de los 400 años de relaciones entre Japón y España que se celebran actualmente. También a la misión de universidades católicas en Oriente.

HÖSLE, Vittorio – *Between Order and Dis-Order: The Hermeneutics of Dialogue*. Notre Dame University & Germany.

Abstract: We intend to analyze the transcendental presuppositions that render understanding possible and explain why misunderstanding is a natural occurrence whenever isolated moments that have to occur together in the case of unsuccessful understanding are made the basis of understanding the other. The lecture will offer a transcendental analytic (subdivided in transcendental aesthetics and transcendental logic) as well as a transcendental dialectic of hermeneutics.



LERNER FEBRES, Salomón – *Misión de la Universidad ante los retos del Orden y del Des-orden en tiempos de globalización*. Pontificia Universidad Católica del Perú, Perú.

Abstract: The lecture (to be delivered in Spanish) will focus on the role and importance of the University in the era of globalization. Among the issues to be dealt with are the following: the connection between wisdom and value, between rights and obligations, between hyper-specialization and unity of knowledge.



MANGENA, Fainos – *Nationalism, Heroism and Patriotism As Contested Ideals in Zimbabwean Politics*. University of Zimbabwe, Zimbabwe.

Abstract: Nationalism, heroism and patriotism are three of the most contested moral ideals in post-colonial Zimbabwean politics. In this paper, I understand post-colonial Zimbabwean politics to mean the period between 1980 and 1998 when the Zimbabwe African National Union Patriotic Front (ZANUPF) government was solely in charge of this country's affairs and the period between 1999 to the present whose major highlight was the formation of the united Movement for Democratic Change (MDC) and the subsequent polarization of Zimbabwe as ZANUPF was now fighting hard to monopolize and control state institutions as the party was feeling threatened by the growing influence of the MDC. It is important to note that in the first two decades of Zimbabwe's independence, no one really cared about the importance of these ideals as they did not impact negatively on the lives of the masses. However, these ideals became contestable at the beginning of the new millen-

nium as economic hardships blamed on ZANUPF's bad economic policies began to bite forcing the masses to seek solace from the MDC. Thus, ZANUPF sought to re-define notions of nationalism, heroism and patriotism so as to make the MDC irrelevant and win back the masses. This article is a philosophical appraisal of these contestations. I argue that despite the fact that these ideals have strong moral foundations, political parties in Zimbabwe have turned them into vices and although this is saddening, I argue that it is important to keep in mind that these three '-isms' continue to name a virtue. In this paper, I proceed by asking four critical questions namely: What is nationalism? What is heroism? How is nationalism to be distinguished from heroism and patriotism? How has these concepts been used or abused in Zimbabwean politics?



MARINCOWITZ, Leon G. – *Globalisation As Ritual Degeneration: Exploring the West's Effect on Africa From a Mimetic Theory Perspective*. Monash South Africa, South Africa.

Abstract: Africa is well known for its archaic rituals and spontaneous outbursts of violence, be they religious, cultural or political in nature. Paradoxically in post-liberation South Africa a new discourse led by former president Thabo Mbeki revitalised African discourse using concepts such as "Africaness", Ubuntu and the African Renaissance. Between this promised discourse and the shame felt at the flagrant violence that overwhelms even a semi-developed country such as South Africa, Africans find ourselves in a precarious position of identity. In reaction to this the liberal human rights based perspective acts as a default position of refuge that masks a very dangerous ethical relativism. Which neither understands or accepts the violence nor is fully willing to disown the religious/cultural cosmological perspective that grounds the violence. Globalization is often recognized as the root cause of the disorder, yet there is little understanding of the why this is the case. The paper attempts to explain the disorder of violence found within Africa as opposed to the "rationality" of Western Culture using the mimetic theory of René Girard. Further arguing that the west represents a further degenerated understanding of the religious-cultural nexus that Africa finds itself in. The reciprocal reaction is what creates the flagrant violence that shocks the world. Recognizing how violence has a sacrificial dimension is the degenerative dimension that underpins globalization and so reveals the violence still in operation in human systems of religion and culture.

MARTÍNEZ BARRERA, Jorge – *Crisis en el diálogo fe y razón / Is it Reasonable to Speak About a Crisis of Faith?* Pontificia Universidad Católica de Chile, Chile.

Abstract: Últimamente buena parte de las enseñanzas pontificias han señalado la necesidad de recuperar la conexión entre fe y razón, acogiendo muy favorablemente el progreso del saber humano. Sin embargo, dichos conocimientos en ningún caso pueden constituir un desmentido de la fe, toda vez que ésta, para dar sus mejores frutos, necesita precisamente del desarrollo armónico de la razón. Sin embargo, la crisis de sentido actual puede entenderse también como una pérdida de confianza en la misma razón, lo cual deja a la fe sin su insustituible fundamento. De ahí la necesidad acuciante de recuperar la confianza en la razón para que exista una fe viva. El inmenso avance en todas las esferas del conocimiento se ha reflejado en una cierta incapacidad de asimilación de los mismos, especialmente porque la matriz epistémica contemporánea muestra una dinámica aparentemente ingobernable cuyo efecto más desalentador es la rápida obsolescencia de los saberes. La proyección de esa lógica a períodos temporales cada vez más reducidos, va minando la confianza en la razón, toda vez que incluso ya resulta anacrónico hablar de verdades científicas. Además, dado que nuestro mundo se ha configurado en una irreversible matriz tecno-científica, aquella dinámica de avance depende de un determinado modelo epistémico para el cual la noción de verdad prácticamente carece de sentido. El progreso de los conocimientos está presidido por la organización de la vida en patrones tecnológicos más afines con el concepto de “eficacia” que con el de “verdad”, toda vez que en este último parece percibirse un obstáculo para el progreso de las ciencias. Este modo de ver encuentra su correlato incluso en las ciencias humanas, en las cuales parece aún más irritante la pretensión del hallazgo de la verdad. La tradición católica, sin embargo, ha reconocido que a pesar de sus limitaciones, dicha razón no tendría sentido si no es en una orientación hacia la verdad. Ahora bien, la verdad es quien otorga la necesaria unidad a los saberes y, a fortiori, a la misma razón en su movimiento natural. Sin una rehabilitación de la Metafísica como “ciencia de la verdad”, el trabajo de la fe es, sin más, estéril.

NDOUMOU, Moukala – *L'ordre injuste et la gestion des écosystèmes en Afrique: Un cri d'alarme de l'Africae munus.* Université Omar Bongo, Libreville, Gabon.

Abstract: L'ordre et le désordre on le sait peuvent être différemment connotés et procéder soit des discours pratiques, éthiques, politiques, soit des discours mythiques ou religieux. Selon Hans Jonas, il y a des ordres politiques, économiques, et sociaux meilleurs ou pires, et indépendamment du fait qu'en soi ils peuvent être plus ou moins moraux, c'est-à-dire plus conforme à des normes éthiques, ils posent également des conditions meilleures ou pires pour l'être moral - la vertu de leurs membres. En évoquant la question du «respect de la création et de l'écosystème» dans *Africae munus*, Benoit XVI remet en surface la question de l'ordre et de son contraire lorsqu'il invite notamment «*les membres de l'Eglise à œuvrer et à plaider en faveur d'une économie soucieuse des pauvres et résolument opposée à un ordre injuste, qui, sous prétexte de réduire la pauvreté, a souvent contribué à l'aggraver.*» Loin d'être fortuite, cette invitation rappelle inéluctablement les défis d'une gouvernance environnementale en Afrique puisque le Pape laisse entendre que dans ce continent on s'engage sans cesse dans des programmes d'exploitation qui polluent l'environnement et causent une désertification sans précédent. En partant de cette acception papale nous interrogerons la prégnance d'un ordre injuste dans la gouvernance environnementale en Afrique en nous appuyant sur la gestion des écosystèmes. Mais un ordre injuste peut être aussi l'émanation des mentalités pré-morales, non conformes à des normes éthiques. Il s'agira aussi de montrer que dans le continent africain, cette gouvernance contraste avec les principes d'une éthique de l'environnement dont l'appropriation apparaît aujourd'hui comme un défi au développement durable.



NEHME, Hoda – *Vers une nouvelle philosophie pour notre temps: la Globalisation à l'aune de l'éducation à la paix et à la non-violence.* Université Saint-Esprit de Kaslik, Liban.

Abstract: La présentation tâchera de ne pas se dresser en adversaire sur-réaliste contre le système mondial en place. La contribution s'occupera d'une globalisation qui sera ce que la société en fait d'elle. Partant de cette conviction, le sujet mettra la globalisation impitoyable apparemment, à l'aune de l'éducation à la paix et à la non-violence. Le sujet met-

tra en exergue cette nouvelle philosophie propre à notre temps: 1. Eduquer à la promotion du bien commun au développement de tous les hommes et de tout l'homme. 2. Eduquer à l'affranchissement des idéologies du libéralisme radical et de la technocratie qui répandent la culture de la croissance économique aux visées destructrices de la fonction sociale de l'État et des réseaux de solidarité et de soutien de la société civile. 3. Eduquer au respect de la vie humaine. 4. Mettre en place une pédagogie de la Paix et créer une culture de la Paix, un environnement de respect, d'honnêteté et de cordialité. 5. Promouvoir le concept de Paix et de non-violence en tant que facteurs possibles et œuvrer à la formation des artisans de la paix qui contribueront à l'édification d'un monde nouveau. 6. Créer des programmes d'études qui développent la Paix et la Non-violence dans des masters de recherche ou dans des programmes doctoraux à l'université. 7. Asseoir une philosophie de la Paix et de la Non-violence. La contribution veut promouvoir une nouvelle philosophie pour notre temps, dont les maîtres mots seront: le respect de la liberté religieuse, le travail au service du bien de l'autre, le savoir dire non à la vengeance, la compassion, la solidarité, la persévérance, le pardon, et la globalisation des valeurs les plus élevées, pour réussir une nouvelle vision de l'histoire de l'humanité.



OLIVIER, Bert – *Time, Space(s) and Communication in Castells's «Network Society»*. Nelson Mandela Metropolitan University, South Africa.

Abstract: In *The Rise of the Network Society* (1996), Manuel Castells elaborated on what is well-known today, namely the transformation of communication into 'interactive communication' in the age of technologically advanced, electronic communication networks, exemplified by the internet. There he introduced the concept of 'mass self-communication' as a distinctly novel form of communication. In the second edition of this book (2010), he reviews developments that occurred in the decade following its first publication, and concludes that the concepts employed in 1996 to be able to understand the multi-level cultural and societal transformation of the late 20th century still function in an illuminating manner more than ten years later. In this paper, the concept of 'mass self-communication' will be explored in the light of an interesting (and perhaps disturbing) dissonance issuing from another feature of the network society, namely what Castells

calls the 'transformation of space and time in the human experience'. In this context he also distinguishes between 'the space of places' and 'the space of flows', where the former (also called the 'space of contiguity') refers to the historically familiar sense of space as a material precondition of social interaction, and of architectural modulation into 'place', and the latter to a novel form of spatiality, related to social interaction that has been fundamentally modified by advanced communication technologies, and is characterized by simultaneity, regardless of physical distance. This, in turn is related to what Castells labels 'timeless time', which is noticeable where customary time sequences are blurred in certain contemporary practices of multi-tasking and 'multi-living'. This contrasts with planetary, evolutionary 'glacial time' a notion operative in the ecological movement, and one which increasingly clashes with the demands of 'timeless time' in the network society. The paper, finally, focuses on an aspect of 'disorder' in the age of globalization, from the perspective of space, time, and communication.



OZOLLINS, Janis (John) – *Responding to Globalization and Creating Order Out of Chaos: The Cultivation of Virtue As an Educational Aim in East and West.* Australian Catholic University, Australia.

Abstract: Globalization has given rise to a number of crises, most obviously, the Global Financial Crisis (GFC), but also to several others such demographic and environmental crises. There are also crises of values and meaning, which threaten the peace and stability of the world. Though capitalism seemingly triumphed following the collapse of the Soviet Union, reliance on an unregulated market economy in many instances has brought with it increasing poverty and the GFC, which was a direct result of a lack of regulation, has eroded the ability of government to provide important public services such as education, health and welfare. The seeming ascendancy of liberalism with its emphasis on individualism and autonomy, has resulted in the privatization of public utilities, the diminution of the importance of community and the common good. It has also resulted in the gap between rich and poor widening to the extent that it threatens the stability of states. Added to this, there is increasing pessimism in political leadership and a perception that there is widespread corruption on different levels and for

many people, life seems to be spiraling into chaos. It appears obvious that liberalism in its present form has failed and a more communitarian approach is needed to counter the perniciousness of individualism. An important antidote to the chaos of the present time is to regain an understanding of what is required for human beings to flourish. In both the east and the west, communitarian traditions propose that human flourishing consists in being directed to the common good and, through the cultivation of virtue, the attainment of wisdom. Drawing on Mengzi, as a representative of the east and Aquinas of the west, it is argued that the cultivation of virtue is a traditional aim of education in both east and west. Both Mengzi and Aquinas use the concept of cultivation to show how virtue is to be acquired and hence wisdom. By concentrating on cultivating virtue, it is argued, we can bring order out of chaos, creating better understanding amongst people and serving the common good, but this requires a re-acquaintance with older conceptions of human nature and the meaning of human life.

PETIT, Jean-François – *La citoyenneté à l'épreuve des cultures: Réflexion à partir de l'Afrique.* Institut Catholique de Paris, France.

Abstract: A travers l'analyse des difficultés théoriques et pratiques du multiculturalisme, seront examinées les pistes visant à la construction de sociétés interculturelles. Sera particulièrement étudiée les fondements philosophiques d'une citoyenneté mondiale interculturelle qui conduise notamment à renégocier l'héritage du panafricanisme africain.



ROCHA KUSTNER, Claudia da; SCHOLTZ, Frances – *Logo-Consciousness in a Globalized World.* St Augustine College of South Africa, South Africa.

Abstract: Researchers (Salzman, 2008; Marsella, 2012) suggest that globalization impacts on the moral and value systems within cultures and nations. This, according to these researchers, leads to a potential loss of meaning. In this paper, we defend this view and argue that the implications of their position are that this loss of meaning contri-

butes to numerous social and psychological ills. To address these socio-psychological ills in the face of a loss of meaning we propose a solution: logo-consciousness. The human need for finding meaning serves an important protective factor against anxiety, depression, low self-esteem etc. Finding meaning in a cosmopolitan, secular and individualized world can be a difficult and confusing process. Building on psychiatrist, Viktor Frankl's theory of logotherapy, which focuses on the premise that the search for meaning in life is the primary motivational force for all human behavior, we recommend that individuals and nations in a culturally globalized world need to actively acknowledge that finding meaning in life is important; thereby developing a state of logo-consciousness. Logo-consciousness implies transcending the hegemonic confusion of globalization, by being aware of one's need for meaning in life and to actively pursue it.



SHETH, Noel – *An Alternative Development in Response to Globalized Development.* Jnana-Deepa Vidyapeeth / Pontifical Institute of Philosophy and Religion, India.

Abstract: While Globalization has brought certain blessings, it has also turned out to be a curse which caters to the rich and the upper middle class, while the poor become poorer. In this paper I present an alternative, more wholesome model for development based mainly on traditional theories and practices in Asia. I first study a Hindu form of development in Indian movements like Gandhi's Sarvodaya (uplift or welfare of all) and Bhave's Bhudan (donation of land). Then I deal with a similar Buddhist model of development in movements like Ariyaratne's *Sarvodaya-shramadana* (awakening of all through donation of labour) in Sri Lanka, SulakSivaraksa's social transformation through inner personal transformation in Thailand, the Tibetan Dalai Lama's emphasis on human responsibility for the wellbeing of humans, the environment, and our planet. Contrary to the dominant form of globalization which is secularist and consumerist, these movements are based on traditional religious principles, self-control and selfless sharing which are beneficial to the rich, the middle class and the poor as well as to nature. I also point out that there is a growing number of simi-

lar individuals and movements in the West, like the Shakertown Pledge, the Simple Living Collective, etc., which propagate the value of 'voluntary simplicity', a lifestyle that includes a healthy balance between material and spiritual aspects of living, sharing with those in need, social responsibility, ecological awareness, etc. One basic difference, however, is that in Third World countries people try to reduce involuntary scarcity while in the First World countries people attempt to lessen involuntary affluence. These Asian and Western models of development walk the Middle Path between the two extremes of materialistic greed and spiritual escapism.



SMURTHWAITE, Marilise – *Reflections on Catholic Social Thought As Resource in an Age of Globalization*. St Augustine College of South Africa, South Africa.

Abstract: The 21st century poses many ethical challenges at both global and local levels. These have been well documented in a variety of sources not only by academics, but also by global agencies, church groups, economic, social and political pressure groups and so on. This conference asks that we consider the role and response of philosophy in this context, and how best philosophers might “reflect on what their responsibility might be to foster order and resist disorder”. The paper argues that developing and using an ethical framework based on Catholic Social Thought in both research and pedagogy offers a rich resource for analyzing and interrogating social, political and economic problems and issues within the global and local context. Catholic Social Thought developed and articulated in this way, for example within the academic field of Applied Ethics, can function as both a normative and analytical framework. As such, it provides an integrative and holistic basis on which to conduct research in, for example, Business Ethics, and Social and Political Ethics. Such an approach addresses the need for sensitivity to multicultural contexts, effectively countering the relativist claim that pluralism means in effect that there are few, if any, common values across cultural divides and that any attempt at universal moral values is futile. CST can also provide what I will call a ‘counter cultural’ lens when incorporated into teaching pedagogy, for example in Business Ethics when considering ethical issues at the macro, micro and meso levels. Finally, this rich resource

enables us to reflect and envision alternatives to the status quo and established and accepted paradigms within global and national contexts, thus enabling us to at least attempt “to foster order and resist disorder”.



SWEETMAN, Brendan – *Global Dialogue, Pluralism and Catholicism: What to Do About Religion and Politics*. Rockhurst University, United States of America.

Abstract: The modern state is facing a number of serious tensions with regard to issues arising out of the emergence of political pluralism as a significant cultural force. This paper will analyze some of these tensions by means of special focus on the concept of a worldview, the presence of different and often competing worldviews in the same state, and the struggle between religious worldviews and the increasing acceptance and influence of secularist worldviews and secularist approaches to key political, moral and cultural questions. We will ask whether there is any role for religious worldviews in the modern secular state, and if so, what role they might be allowed to play in cultural debates. The paper will examine the views of Catholic thinkers concerning the relationship between religion and democracy, as a way of bringing out the challenges that Catholic approaches face that arise from being part of the democratic, liberal, secular state. An important distinction between “the secular” and secularism is also a crucial one that is usually overlooked or ignored, and an understanding of it will help us to develop an argument for the proper role of religious perspectives in the modern democratic state. The paper will develop the argument that religious perspectives have a legitimate role in modern pluralist states, within certain limits.



URBANIAK, Jakub – *To Trust in the Midst of Multi-Ordered Reality: Religions as a Source of (Dis)Order*. St Augustine College of South Africa, South Africa.

Abstract: The age of globalization(s) presents us with multiple disorders, with diverse faces of chaos. The bygone harmony and (over)simplicity

of the natural, social, political, and religious orders can be experienced, at least by Westerners, only in the enclaves of a blissful ignorance or a militant fundamentalism. The fundamental mistrust appears, according to Hans Küng, precisely as a reaction to reality conceived as chaos, as absolute disunion instead of identity. Küng juxtaposes the vision of reality as chaos with that of reality as one, and rightly so. But while exploring the present religious landscape, one is inclined to transcend that alternative by defining it as a “multi-ordered reality,” rather than simply an ordered or disordered one. Regardless of vocabulary being used, new perspectives on religious pluralism that emerged from the reflection of Christian theologians during the last few decades (in Catholicism, inspired mainly by the aggiornamento of Vatican II) are likely to result in fundamental mistrust of religion qua religion. The old, safeness-providing order (based on a bold exclusivism or, at best, a politically correct inclusivism) is lost once for all; the resulting uncertainty often finds its outlet in either nihilism or relativism. But is the homo religiosus of 21st century condemned to mistrust? Expanding on Küng’s interpretation of fundamental decision and his concept of Christian universalism, this paper argues that in face of challenges posed to Christian integrity by religious pluralism, the basic trust in the religious as such, multi-ordered as it is, ought to be considered consistent with the specific commitment to the Gospel (and the consequent case for the Christian faith). Even though the fundamental reaction to a multi-ordered religious reality is to be that of trust, it by no means implies indifference as to which order is ultimately chosen. Neither does the possibility of a variety of orders mean that they are all equally irrelevant. Not every direction is the right one and not all of them are wrong thus, we must wage, as Pascal insists. Uncertainty remains. But acknowledging that the fundamental trust in religion as such is not at odds with the identity and mission of the Church seems to be a good starting point and a promising ground for tackling the thorny issues of religious pluralism.



VALLS, Álvaro – *Natán el Sabio, el Testamento de Juan y las Obras del Amor: Lessing y Kierkegaard*. UNISINOS, Brasil.

Abstract: Como legado de suas polémicas, todas elas em favor da tolerância e do respeito ao próximo, Lessing deixou sua peça mais famosa, sobre um judeu que discute com um maometano e um cristão a respeito de qual a

religião verdadeira, concluindo que não é fácil definir a partir de critérios externos, mas que deveria ser aquela que ensinasse os homens a amar mais os seus semelhantes. Na mesma linha vai seu minúsculo e extremamente sugestivo escrito a respeito de um suposto testamento do discípulo amado, o qual, enquanto texto, não poderia ser canônico, mas certamente conteria a quinta-essência da religião cristã, e que bastava com certeza para o Ancião. Na mesma linha de respeito e de amor segue o pensamento de Kierkegaard na sua obra de 1847, sobre o mandamento do amor e sobre o hino da caridade da carta aos Coríntios. Ao apresentar esses três textos não tão conhecidos como mereceriam, pretendo examinar seus fundamentos filosóficos, ao mesmo tempo que sugerir sua actualidade, nos tempos de renovação da religião cristã no seguimento do Papa Francisco.



WALMSLEY, Gerard – *Globalization and the Tasks of Philosophy/Catholic Philosophy: A Metaphilosophical Reflection*. St Augustine College of South Africa, South Africa.

Abstract: Globalization has tended to marginalize philosophy in many ways. It implies disciplinary specializations are all at the service of economic development. This tendency is found from the beginning of the modern research university and universities have increasingly been drawn into the market place and turned in corporate universities. Given this the first task of philosophy today is to rediscover its core identity and to identify the particular tasks that bring out its relevance to human life and culture in an age of globalization/s. A key issue is to find the proper relationship between first order and second order thinking. Meta-philosophy should be related to philosophizing about issues foundational to human life. Discussions on the 'end of philosophy' need to be revisited in order to bring out the on-going relevance of philosophical reflection for contemporary life.



YORIS-VILLASANA, Corina – *The Catholic University in a Context of Crisis*. Universidad Católica Andrés Bello, Venezuela.

Abstract: I work at the Andrés Bello Catholic University entrusted to the Society of Jesus. This University is located in Venezuela, a Latin American country where society has been shaken by a deep political, social and cul-

tural crisis. Talking about the role that the University is called to play in this context means to take a look at what the Apostolic Constitution *Ex Corde Ecclesiae* has to say about the role Catholic universities should play in our society in order to fulfill its mission. The task given to universities holding the name Catholic is none other than to investigate the reasons and possible causes of the thorny problems of our time, and also to devise plans inspired by religious values as those that are particular to the Catholic worldview. Ours is a time of change where globalization has caused very abrupt and profound changes in the social and political life of the world. Globalization has been defined by A. Mora C. as the “enlargement, deepening and speeding up of global interconnectedness in all aspects of contemporary social life, from the cultural to the criminal, from the financial to the spiritual.” Accordingly, the paper shall try to explain in what sense and why a situation of crisis arises from the ignorance of the changes caused by globalization. Taken into account the sociopolitical context of Venezuela, we will analyze the role the University is called to play in the socio-cultural context of a serious, and still growing, crisis.



Final Submission of Papers

Authors of papers presented at the Congress are kindly requested to submit the final version of the text in the form of an academic article for publication. The deadline for the submission of the final version of the papers is **December 31, 2013**. When making your final submission, please, take into account the following instructions:

1. Articles should not exceed 8000 words. For exceptional cases, we might allow an extension up to the strictest limit of 10 000 words.
2. Articles must come together with a new updated version of the corresponding Abstract (ca. 150 words) in English, as well as French and/or Spanish
3. The submission must be done electronically to the following address:
comiucap@unigre.it.
4. A short biographical sketch (10-12 lines) of the author must also be sent together with the article.
5. For further updates and information, please keep checking our page:
www.comiucap.net.





Participants: Short Biographies





ABI-AAD, Randa – Docteur en philosophie par l'Université Catholique de Louvain, avec une thèse sur *Genèse et épiphany du sens dans l'oeuvre d'Edith Stein* (sous la direction de Michel Dupuis). Professeur assistant à l'Université Saint-Esprit de Kaslik – Faculté de Philosophie et des Sciences Humaines et Faculté Pontificale de Théologie. Coordinatrice de la recherche en sciences humaines au Centre Supérieur de la Recherche de la USEK. Membre du laboratoire de philosophie Sophia/USEK. Chargée de cours à l'Université Saint-Joseph de Beyrouth. Traductrice (arabe-français-allemand) en philosophie et sciences humaines; Chercheure en anthropologie philosophique (et notamment la question de l'autre), phénoménologie de la religion et mystique. Auteur de plusieurs articles sur ces questions.



ADOUKONOU, Barthélemy – Secretary of the Pontifical Council for Culture since his appointment by Pope Benedict XVI on 3 December 2009. He was previously Secretary-General both of the Conférence Épiscopale Régionale de l'Afrique de l'Ouest Francophone and of the Association of Episcopal Conferences of Anglophone West Africa, and was a consultant of the Pontifical Council for Promoting Christian Unity. As well as the languages of the two West African international conferences, he speaks Italian and German. Born in Abomey, Benin in 1942, he was ordained priest on 16 December 1966. After teaching in the St Janned'Arc minor seminary of Ouidah (1967–1968), and being chaplain and teacher at the Aufiais College in Cotonou (1968–1970), and assistant parish priest of St Francis of Assisi at Bohicon, Abomey (1970 – 1971), he spent 1971 to 1977 continuing his studies in religious sociology in Paris, and then of theology at the University of Ratisbonne, where he earned his doctorate under the guidance of then Professor Joseph Ratzinger. Between 1977 and 1984 he was rector of the Minor Seminary of St. Paul at Djimi, Abomey, Missionary Professor at the University of West Africa in Abidjan and professor of methodology of research in human and social sciences at the University of the State of Abomey-Calavi and at the Major Seminary of Saint Gall in Ouidah, Benin. From 1988 to 1999 he was Rector of the Benin Propaedeutic Seminary at Misséréti, Porto Novo. Mons. Adoukonou, is a member of the Ratzinger *Schulerkreis* (an informal group composed of Ratzinger's for-

mer students). On 10 September 2011, he was appointed Titular Bishop of Zama Minor and his episcopal ordination took place on 8 October 2011. On 29 December 2011 he was also appointed a member of the Pontifical Council for Social Communications.



AGBAKOBA, Joseph C. A. – Born in Nigeria, he studied History, Philosophy and Sociology at the ObafemiAwolowo University, Ife from where he got his BA and MA degrees. At Ife he was taught several courses, including some in African Philosophy by the renowned African Philosopher, Professor Barry Halen. His Ph.D is from the University of Nigeria, where he is currently teaching. He is a former officer of the national trade union of academics in Nigeria and Secretary-General of the Nigerian Philosophy Association. Among his publications, we find the following: (ed.) – *Four Decades of African Philosophy: Issues and Perspectives. The proceedings of the biennial Conference of the Nigerian Philosophical Association, held at the University of Ibadan, Ibadan, October 26-28, 2006.* Ibadan, 2008; *Philosophy and Praxis in Africa. The proceedings of the annual Conference of the Nigerian Philosophical Association held at the University of Benin, Benin, 20-21 May 2004.* Ibadan, 2006; *Theories of Mind: A Case for Interactionism.* Nsukka, 2001; *Philosophical Issues in Development.* Enugu, 2003; “Philosophy and Traditional African Ethics: The Problems of Economic Development”. In: VILA-CHÃ, João J. (ed.) – *A Civilização da Economia e as Respostas da Filosofia: Sobre a Pertinência e a Praxis do Saber • Philosophy and the Sphere of Economics: Arguments for a Theoretical Praxis.* Braga, 2009, pp. 549-575.



AIGBODIOH, Jacob A. – Obtained the B.A. Hons, M.A. and Ph. D. Degrees from the University of Ibadan. He is currently a Professor of Philosophy in Ambrose Alli University, Ekpoma, Nigeria. He is the author of *Philosophy of Science: Issues and Problems* (1997) and other dozens of essays and articles which include: “Stigmatization in African Communalistic Societies and Habermas’ Theory of Rationality” (2011), “The Mindset Factor in Economic Development” (2010), “The Ideological Context of Globalization from the Standpoint of Post-Colonial Nations” (2006), and co-authored conference paper (with Mr Elvis Imafidon) titled “Philosophical Challenges of Modernity and Moral Degeneration in Contemporary African Societies” (2013).

AJAH, Anthony C. – Born in Nigeria, attended Bigard Memorial Seminary, Enugu, and University of Nigeria Nsukka. He has degrees from the Pontifical Urban University (Rome), the University of Ibadan (Nigeria) and the University of Nigeria, Nsukka, Nigeria. He is now concluding his PhD (Philosophy, University of Nigeria, Nsukka). His areas of interest are the following: Critical Theory (Jürgen Habermas and Paul Ricoeur), Philosophy of Development, Globalization, Conflict of Freedom and Religious Values (Charles Taylor), Cross-Cultural Communication, and Deconstruction. He is a Visiting Lecturer at Bigard Memorial Seminary, Enugu, Nigeria and the Spiritan School of Philosophy, Isienu-Nsukka, Enugu State, Nigeria.



AKAMONYE, Felix O. – Born at Ojoto, Nigeria, studied Philosophy at Bigard Memorial Seminary Enugu (B. Phil) 1992-1996 and Theology at Bigard Memorial Seminary Enugu (B.Th) 1997-2001. He obtained his Licentiate in Philosophy from the Pontifical Gregorian University (Bioethics) and is currently pursuing a Doctorate at the same University. After his priestly ordination in 2001, he taught at All Hallows Minor Seminary, Onitsha, Nigeria (2001-2002). He was also Parish Vicar at St. Anthony's Parish Umudioka, Archdiocese of Onitsha (2002-2004), and manager of the Health Services of the Catholic Archdiocese of Onitsha, Nigeria (2004-2010).



ALFERI, Thomas – Maître de conférence, professeur extraordinaire canonique en théologie fondamentale et christologie à l'Université Catholique de l'Ouest Angers. Il est responsable de l'équipe de recherche *Religion et société* du Département de recherche de théologie et sciences religieuses et, conjointement avec cette fonction, directeur adjoint du programme *Théologie catholique et sciences religieuses* de l'Université de Strasbourg. Depuis 2012, il dirige la formation doctorale à la faculté de théologie d'Angers. Dans ses travaux de recherche, il s'est d'abord intéressé à la théorie d'art et à la didactique religieuse avant de travailler en théologie fondamentale sous la direction de H. Verweyen, Freiburg i. Br., Allemagne. Ses études se concentrent sur le rapport entre foi et raison avec un point d'attention sur la phénoménologie française, et, plus récemment, sur le stoïcisme des deux premiers siècles. Il a publié les livres suivants: *Kunst als Ernstfall von Wahrnehmung, Kunsttheoretische und religionsdidaktische Studien*. Stuttgart, 2002; *Worüber hinaus Größeres nicht ‚gegeben‘ werden kann. Phänomenologie und Offenbarung nach Jean-Luc Marion*. Freiburg, 2007; (éd.) *Tradition œuvre de Dieu*.

Paris, 2013. Il a aussi traduit en allemand l'œuvre *Etant donné: Essai d'une phénoménologie de la donation*, de Jean-Luc Marion (sous presse).



ALLSOBROOK, Christopher – Born and raised in Port Elizabeth, he majored in Politics and Philosophy at Rhodes University in 1997, and then worked in financial property management, in London, for a number of years, before returning to academia. He completed his MA at Rhodes University in 2005, and his DPhil at Sussex in 2010. Both theses were in Philosophy, focusing particularly on political philosophy. His doctoral thesis addressed epistemological and ethical normative problems of justification for ideological and genealogical social criticism, drawing primarily on the work of Karl Marx, Friedrich Nietzsche, Theodor Adorno, Michel Foucault and Raymond Geuss. He lectures in Political Philosophy, Philosophy of Religion, Logic, Epistemology, Critical Theory, Philosophy of Science, History of Philosophy. His research interests are: Political Philosophy, Epistemology, Ethics, Critical Theory, History of Ideas, Philosophy of Science, Philosophy of Religion, Political Economy, Socratic and Hegelian dialectical philosophy, Nietzsche studies.



ANTOLÍNEZ CAMARGO, Rafael Antonio – Es Doctor en Filosofía, Magister en Educación Licenciado en Ciencias de la Educación, Filosofía e Historia. Es miembro de la Sociedad Colombiana de Filosofía. Fue Decano de la Facultad de Filosofía y Letras desde el 10 de marzo de 2005 hasta el 30 de abril de 2013. Actualmente, es Director del Doctorado en Filosofía y de la Maestría en Filosofía Latinoamericana, de la Universidad Santo Tomás (Bogotá, Colombia). Fue Vice-Decano de la Facultad de Ingeniería Electrónica y Coordinador del Área de Humanidades. Representante de Profesores en Consejos de Facultad y en el Comité de Dirección de la Maestría en Filosofía Latinoamericana de la Universidad Santo Tomás. Es Líder del Grupo de Investigación "Fray Saturnino Gutiérrez, O.P.: Filosofía de la Educación en Colombia y en América Latina". Miembro del Seminario Xavier Zubiri de Bogotá, correspondiente del Seminario Xavier Zubiri de Madrid, España. Corresponsal de la Fundación Xavier Zubiri (Madrid), en Colombia.



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CAPELLE-DUMONT, Philippe – Docteur en philosophie et docteur (HDR) en théologie, doyen honoraire de la Faculté de philosophie de l'Institut Catholique de Paris, est actuellement professeur à l'Université de Strasbourg. Il est président de l'Académie Catholique de France et président de la Société francophone de philosophie de la religion. Il a été président-fondateur de la COMIUCAP de 1999 à 2008. Entre beaucoup d'autres, il est l'auteur des œuvres suivantes: *Philosophie et théologie dans la pensée de Martin Heidegger*. Paris, 1998; *Finitude et mystère*. 2 volumes. Paris, 2005 et 2013.



CATTANI, Adelino – Born 1949 in Padua (Italy), is professor of *Theory of argumentation* in the Department of Philosophy, Sociology, Pedagogy and Applied Psychology (FISPPA) of the University of Padua. His research interests include logical and rhetorical dimensions of argumentation, fallacies and *deceitful reasoning*, the theory of debate and *the art of replying*, the notion and practice of "copia verborum". Promoter of philosophical dispute tournament called "Palestra di botta e risposta - *Tit for tat*", he is responsible of "Suadela" Series for Loffredo Editions. He cooperates with the National Forensic Council (CNF) and is responsible for the Master "Theory of argumentation and practice of strategic communication in crisis, conflicts and emergencies". He is author of numerous essays and contributions, especially in the fields of epistemology, argumentation and debate. His writings have appeared in languages such as Italian, English, Spanish and Chinese.



CHIMAKONAM, Jonathan O. – Obtained his doctorate from the University of Calabar, Nigeria. He specializes in Logic, Ethics and African Philosophy. Has published on African philosophy and thought including his 2012 book *Introducing African Science: Systematic and Philosophical Approach* (Indiana) and in ethics such as "An Inquiry into the Moral Question of Xenotransplantation" (*Online Journal of Health Ethics*, Vol. 8. No. 1. (Summer, 2012), pp. 1-13. He teaches at the University of Calabar, Nigeria.

CHITOIU, Dan – Teaches at the “Alexandru Ioan Cuza” University of Iasi, Faculty of Philosophy and Social- Political Sciences and specializes in Christian Spirituality, Byzantine Philosophy, and Ancient Philosophy. He is the author of the following books: *Repere în filosofia bizantină (Highlights in the Byzantine Philosophy)*, Iasi, 2003; *Virtute și cunoaștere la Platon (Virtue and Knowledge in Plato)*, Iasi, 1999. Participated in the Knowledge Based Society Project, with funding from both the European Union and the Government of Romania.



CORONA, Néstor – Ex-Decano da Faculdade de Filosofia e Letras da Universidade Católica Argentina, da qual é actualmente professor jubilado. Foi professor convidado das seguintes universidades: Universidade Nacional da Patagônia (Argentina); Universidade Católica de Santa Fe (Argentina); Universidade de Siegen (Alemanha); Universidade de Dresden (Alemanha); Universidade de Münster (Alemanha). É autor, entre outros, de textos como os seguintes: *Pulsión y símbolo: Freud y Ricoeur*. Buenos Aires, 1992; “La hermenéutica de Paul Ricoeur, Trespasos de sudesarrollo”, no livro de P. Ricoeur *Fe y filosofía: Problemas del lenguaje religioso*. Buenos Aires, 1994; *Technikals Geschick? Geschicht philosophie der Technik* (co-autor com Bernhard Irngang). Dettelbach, 1999; “El hombre es naturalmente filósofo”, in: AA.VV., *Fe y razón: Comentarios a la encíclica*. Buenos Aires, 1999; *Lectura de Heidegger: La cuestión de Dios*. Buenos Aires, 2002; “El psicoanálisis de Freud en la Filosofía Hermenéutica de Paul Ricoeur”. In: *Vila-Chã, João J. (ed.) – Filosofía e Psicanálise: Perspectivas de diálogo*. Braga, 2003, pp. 513-547.



DEPREZ, Stanislas – Maître de conférences à la Faculté de Théologie de l’Université Catholique de Lille, en charge de cours de philosophie. Auparavant, enseignant vacataire (de septembre 2003 à juillet 2009) et doctorant-chercheur (de septembre 2006 à juillet 2009) au sein de cette même Faculté. Depuis le 4 janvier 1999, animateur en pastorale (temps plein, puis temps partiel depuis le 15 juillet 2009) du diocèse de Tournai (Belgique), au service de la formation et de la pastorale territoriale. Depuis 2010, chargé de cours, en collaboration avec Pierre Tilly, pour le cours d’*Histoire de la pensée et philosophie politique*, Université catholique de Louvain. Suppléant pour le cours *Epistémologie des sciences sociales*, Facultés Universitaires Catholiques de Mons (Belgique), année 2009-2010. Maître-assistant en religion à la Haute Ecole Charleroi-Europe (Ecole Normale Secondaire – Lovreval, Belgique; Institut Supérieur Catholique – Fleurus, Belgique), du 1er octobre 1997 au 22 décembre 1998. Responsa-

ble du département *Sciences humaines, philosophie et religions*, à la librairie Molière (Charleroi, Belgique), du 28 octobre 1995 au 25 avril 1996.



FAES, Hubert – A enseigné pendant 39 ans dans la Faculté de Philosophie de l'Institut Catholique de Paris et en a été le doyen. Est actuellement Vice-Président de la COMIUCAP pour l'Europe. Spécialités: Philosophie de la nature, Anthropologie philosophique, Éthique. A publié: *Peiner, œuvrer, travailler. Sur le travail et la condition humaine*. Paris, 2003. Prochainement va paraître aux éditions du Cerf: *Le paradoxe de la condition humaine*.



FELTZ, Bernard – Spécialiste en philosophie des sciences de la vie. Ses recherches plus récentes rencontrent le thème en question sur trois points. 1. Neurosciences et anthropologie: les recherches récentes sur la plasticité neuronale ouvrent à une conception nouvelle du libre arbitre et permettent donc une anthropologie unitaire, non dualiste et non réductionniste. Cela rencontre la question d'une anthropologie théologique éventuellement autour du concept d'âme selon la version platonicienne ou aristotélicienne. 2. Théorie de l'évolution et discours bibliques: à partir d'une analyse des arguments de l'intelligent design, il aborde la question plus générale des relations entre science et théologie. D'autre part, notamment à partir du concept de 'modernité critique', il aborde la question des relations plus générales entre culture et théologie. L'auteur débouche sur une conception de la modernité ouverte au pluralisme culturel.



FLÓREZ, Alfonso – Hizo los estudios de pregrado en la Pontificia Universidad Javeriana, donde obtuvo el título de Diplomado en Filosofía y el correspondiente título eclesiástico de *Licenciatus in Philosophia* (1983) con un trabajo titulado *La ética de Meister Eckhart*. Posteriormente ha sido docente en la Facultad de Filosofía de la misma Universidad, primero como profesor de hora cátedra (1983-1986), luego como profesor de medio tiempo (1987-1995), y finalmente como profesor de tiempo completo (desde 1999). Tras una estancia en la Hochschule für Philosophie, Múnich (1993-1995), obtuvo el título de Doctor en Filosofía (1999) en la Universidad Javeriana, con un trabajo titulado *La filosofía del lenguaje de Ockham: Exposición crítica e interpretación cognitiva*. Después de haber trabajado en bioética y en Wittgenstein, ha centrado sus indagaciones en el pensamiento de San Agustín y Platón, en una perspectiva fenomenológica, hermenéutica y dialógica.

GARCIA-BARÓ, Miguel – Estudió filosofía, filología clásica y teología en las Universidades Complutense (Madrid) y Johannes Gutenberg (Mainz, Alemania). Se doctoró en 1983, en la Universidad Complutense. Fue profesor en esta misma Universidad de 1978 a 2000 (con una estancia, en comisión de servicios, de 1996 a 1999, en el Instituto de Filosofía del Consejo Superior de Investigaciones Científicas). Se incorporó a la Universidad Pontificia Comillas plenamente en 2000 (aunque ya colaboraba con ella desde 1993). Enseña actualmente Historia de la Filosofía Antigua, Filosofía de la Religión, Corrientes Actuales de Filosofía y Teodicea, además de, en la Facultad de Teología, Clásicos de la Filosofía Moral y Fe y Razón. Es auctor de obras como: *Del dolor, la verdad y el bien*. Salamanca, 2006; *La compasión y la catástrofe: Ensayos de pensamiento judío*. Salamanca, 2007; *De Estética y Mística*. Salamanca, 2007; *Pensar la compasión*. Madrid, 2008; *El Bien Perfecto: Invitación a la filosofía platónica*. Salamanca, 2008; *Teoría Fenomenológica de la Verdad: Comentario continuo a la primera edición de Investigaciones Lógicas, de Edmund Husserl*. Tomo I: *Prolegómenos a la Lógica Pura*. Madrid, Universidad Pontificia Comillas, 2008; *Sócrates y herederos: Introducción a la historia de la filosofía occidental*. Salamanca, 2009; *Sentir y pensar la vida: Ensayos de fenomenología española*. Madrid, 2012.



GIUSTI, Miguel – Profesor de la Pontificia Universidad Católica del Perú (PUCP), en donde ejerce los cargos de Jefe del Departamento de Humanidades y Director del Centro de Estudios Filosóficos. Doctor en Filosofía por la Universidad de Tubinga y estudios de posdoctorado en la Universidad de Frankfurt bajo la dirección de Jürgen Habermas. Ha sido durante 15 años director de *Areté*, la revista de Filosofía de la PUCP. Del 2004 al 2010 ha sido presidente de la Sociedad Interamericana de Filosofía. Es actualmente presidente del Humboldt-Club del Perú. Es autor o editor, entre otros, de los libros siguientes: *La crítica de Hegel al mundo moderno* (1987); *Moral y Política* (1989); *Alas y raíces. Ensayos sobre ética y modernidad* (1999); *El retorno del espíritu. Motivos hegelianos en la filosofía práctica contemporánea* (2003); *Tras el consenso. Entre la utopía y la nostalgia* (2006); *Debates de la ética contemporánea* (2007); *Justicia global, derechos humanos y responsabilidad* (2007); *El soñado bien, el mal presente. Rumores de la ética* (2008); *La cuestión de la dialéctica* (2011); la serie *Tolerancia*, colección de cinco volúmenes de las actas del XV Congreso Interamericano y II Congreso Iberoamericano de Filosofía (2011); *Arguedas: la dinámica de los encuentros culturales*, tres volúmenes (2013).

GUYAMA-MASSOGO, Clément Anicet – A étudié à Université de Paris X-Nanterre (France), à l'Université de Bourgogne (France) et à la Faculté des Sciences du Sport de l'Université de Poitiers (France). A obtenu sa Maîtrise de Philosophie en juillet 1983, le DEA d'anthropologie philosophique en juillet 1984, le Doctorat de Philosophie en décembre 1998. A aussi un Master Professionnel en Management des Organisations Sportives (MEMOS) obtenu en novembre 2011. Maître de conférences à l'Université de Bangui, il fut nommé Inspecteur Général de Philosophie au Ministère de l'Éducation Nationale, de l'Alphabétisation, de l'Enseignement Supérieur et de la Recherche de son pays. Il est depuis 2010 Doyen de la Faculté des Lettres et Sciences Humaines de l'Université de Bangui. Membre du réseau de l'UNESCO «Afrique, Philosophie et démocratie», il a aussi été Président de l'Académie Nationale Olympique Centrafricaine.

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KINOSHITA, Noboru – Nació en Aichi (Japón) en 1948. Terminada la carrera de filología hispánica en la Universidad Nanzan, decidió dedicarse a la filosofía española. Realizó estudios de filosofía en Salamanca. En 1981 obtuvo "cum laude" el título de Doctor en Filosofía y Letras por las universidades tanto pontificia como civil de la misma ciudad. Es catedrático de pensamiento español y fue tanto decano de la Facultad de Estudios Extranjeros como vice-rector para relaciones internacionales de la Universidad Nanzan. Ha publicado trabajos sobre Domingo Gundisalvo, Vives, Unamuno, Ortega, y, sobre todo, Zubiri, entre ellos los libros: *El pensamiento filosófico de Domingo Gundisalvo* (Salamanca, 1988) y *Balance y Perspectivas de la Filosofía de X. Zubiri*, (Coautor. Granada, 2004). Acaba de publicar nueva edición de su long-seller *Libro de Cartas en español*. Fue presidente de la Asociación Japonesa de Hispanistas (AJH) y de la Confederación Académica Nipona, Española y Latinoamericana (CANELA).

HÖSLE, Vittorio – Born in Milan (Italy), he is a German philosopher. Having begun his academic career with extraordinary success, including the completion of his doctorate at age 21, he is the author of many distinguished works, including *Hegels System* (1987), *Morals and Politics* (1997, trans. 2004), and *Der philosophische Dialog* (2006). He advances an “objective idealist” theoretical philosophy, which attempts to revitalize Platonic and Hegelian thought, while also drawing from Karl-Otto Apel. His practical philosophy is a modified Kantianism, which also draws much from Hans Jonas. Having been “alienated by the contemporary situation of his country’s university system,” he has been in the United States since 1999, at the University of Notre Dame where he is the Paul Kimball Professor of Arts and Letters (with concurrent appointments in the Departments of German, Philosophy, and Political Science). Since 2008, he has also served as the founding Director of the Notre Dame Institute for Advanced Study.



LERNER FEBRES, Salomón – Former President of the Truth and Reconciliation Commission of Perú; Executive President of the Center for Democracy and Human Rights of the Pontifical Catholic University of Perú. He was born in Lima Perú in 1944 and received a PhD in Philosophy from the Université Catholique de Louvain. Dr. Lerner Febres was Rector of the Pontificia Universidad Católica del Perú (PUCP) from 1994 until 1999 and from 1999 until 2004 when he became Rector Emeritus. He is currently President of the Institute for Democracy and Human Rights at PUCP. He was Chairman of the Truth and Reconciliation Commission of Perú from 2001 to 2003. In the period 1999-2004, Dr. Lerner Febres was President of the Union of Latin American Universities (UDUAL). He has received several awards for his engagement with the cause of human rights.



MANGENA, Fainos – Associate Professor of Philosophy and Ethics in the Department of Religious Studies, Classics and Philosophy, at the University of Zimbabwe. He is the Secretary General of the Philosophical Society of Zimbabwe and a part-time Research Fellow at the Centre for Leadership Ethics in Africa, University of Fort Hare, South Africa. He is a recipient of the Prestigious African Humanities Program (AHP) Post-doctoral Fellowship funded by the American Council of Learned Societies (ACLS) through the Carnegie Corporation. He has published many academic articles in peer reviewed journals and the majority of these articles touch on the role of *hunhu/ubuntu* in

politics and conflict management, development, leadership, sexuality, gender, crime and punishment and biomedicine. His most recent publication is: “Towards aHunhu/UbuntuDialogical Moral Theory” published by *Phronimon: Journal of the South African Society for Greek Philosophy and the Humanities*, 2012.



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MARTÍNEZ BARRERA, Jorge – Profesor de la Universidad Católica de Chile, obtuvo su doctorado en Filosofía por la Université Catholique de Louvain. Fue jefe del Programa de Doctorado en Filosofía de su Universidad (2006-2010) y actualmente es Miembro del Comité de Postgrado en Filosofía de la misma. Investigador Responsable en 2 Proyectos *Fondecyt* (Chile) (2005-2008 y 2013-2016), participó como Investigador Extranjero en un Proyecto Internacional financiado por el Ministerio de Ciencia e Innovación de España (2009-2012). Es autor de 4 libros, uno de ellos ya traducido al portugués.



NDOUMOU, Moukala – Spécialiste d'épistémologie et d'éthique appliquée, est par ailleurs enseignant-chercheur. Docteur en épistémologie de l'université de Nantes, Maître-assistant (CAMES) au Département de Philosophie et Secrétaire Général du Centre d'Etudes et de Recherches Philosophiques (CERP) de l'Université Omar Bongo de Libreville (Gabon). Ces derniers travaux portent sur: *Le niveau zéro du Gabon vert ou le comble d'une inquiétude. Quelle éthique de l'environnement?* (2011), et *l'Initiation à l'épistémologie générale* (2012).

NDUMA, Georges – Docteur en Philosophie, enseigne à l'Université Catholique du Congo, à Kinshasa, où il est aussi Doyen. Vice-Président de la COMIUCAP pour l'Afrique, il est auteur de textes comme les suivants: *Relecture critique des origines de la philosophie et ses enjeux pour l'Afrique*, avec G. NDINGA (éds), Paris; «Éducation et inter-culturalité: Pour une approche phénoménologique de la formation», in: *Revue de philosophie «hekima na ukweli»*, 2004; «Philosophie et christianisme en Afrique», in : CAPELLE, Philippe; GREISCH, Jean (éd.) – *Raison philosophique et Christianisme à l'aube du IIIe Millénaire*. Paris, 2004, pp. 217-233.



NEHME, HODA – Professeur de philosophie arabe moderne et contemporaine, à l'université Saint-Esprit de Kaslik, islamologue, spécialiste dans le cadre du dialogue inter-religieux, de celui inter-culturel et experte au Synode patriarcal maronite. Auteur de plusieurs ouvrages dont le dernier est *Réforme et laïcité dans le monde arabe: de Nassif Yazigi à Nassif Nassar*, PUSEK, 2013. Professeur invité dans plusieurs universités européennes, canadiennes, de l'Afrique du Nord, et de l'Amérique Latine. Membre du laboratoire de Recherche GREME à la faculté de Philosophie de l'université Laval-Québec. Membre du Groupe de recherche CISA à la faculté de Philosophie de l'Institut Catholique de Toulouse. Membre de l'Observatoire Tunisien pour la transition démocratique à l'université EL Manar-Tunis. Membre du Laboratoire de recherche «Dialogue germano-libanais», à l'université de Heidelberg-Allemagne. Membre du Laboratoire de Recherche sur le Monde arabe, à l'Universidad Nacional de Tres de Febrero en Argentine. Membre du Laboratoire de Recherche sur le «Dialogue Libano-Brésilien», à l'Université Fédérale du Paraná au Brésil, et du Laboratoire de Recherche SOPHIA à la Faculté de Philosophie à l'USEK. Présidente du Centre de Recherche pour la Paix et le Développement à l'USEK.



OLIVIER, Bert – Professor of Philosophy in the Department of Journalism, Media and Philosophy at the Nelson Mandela Metropolitan University. He is an expert in Philosophy, Psychoanalytic theory, Philosophy of Cinema, of Art, Architecture, Culture, Post-structuralism. He is the author of the following books: *Intersecting Philosophical Planes: Philosophical Essays*. Oxford; New York, 2012; *Philosophy and Communication: Collected Essays*. Bern; New York, 2009; *Philosophy and the Arts: Collected Essays*. Bern; New York, 2009;

Philosophy and Psychoanalytic Theory: Collected Essays. Bern; New York, 2009. He writes regularly on the blog «Thought Leader».



OZOLLINS, Janis (John) – Professor of Philosophy at Australian Catholic University. He is Deputy Chair of Academic Board. He served as Head of Philosophy at ACU from 1996-2010, Executive Dean (Acting) (2009) and Associate Dean, Teaching, Learning and International (Acting) (2009), in the Faculty of Theology and Philosophy at the Australian Catholic University. He was also Foundation Head of the Graduate School for Research in Philosophy and Theology (2005-2007). He is an elected professorial member of the Academic Board of the University (2009-present) and served on the University Senate, the governing body of the University, from 2004-2006. He is a permanent Honorary Fellow of the Institute of Philosophy and Sociology, University of Latvia. He is a Fellow of the Higher Education Research and Development Society of Australasia and served as President of the Philosophy of Education Society of Australasia (2006-2009). His areas of interest are: Substance and Human Nature in Aquinas, Virtue Ethics in Aquinas, Aristotle and Confucian philosophy, Culture, Religion, Traditions and Values, Communitarianism versus Liberalism, Religion and Secularism, Wisdom as an aim of Education, Religion and Science. Among his most recent publications are “Religion, Science and the Culture of Credulity.” In: *Philosophy Emerging from Culture*, ed. by William Sweet, George F. McLean, Oliva Blanchette, and Wonbin Park. Washington, D.C. (2013), pp. 367-385; and “What makes a Catholic University Catholic?” In: *Ethics Education*, 18 (2012), pp. 77-93.



PETIT, Jean-François – Membre du groupe de recherche Theopresse (PCFF/ICP); Co-Responsable des conférences « Questions actuelles » (*ISTR/ La Documentation catholique*). Rédacteur en chef adjoint à La Documentation catholique; Membre du comité de lecture de la collection « Philosophie et théologie » (Cerf); Membre du Conseil d'Administration de l'Institut des Etudes Augustiniennes; Membre du Conseil d'Administration des Amis d'Emmanuel Mounier. Parmi ses thèmes de recherche se trouvent l'Anthropologie philosophique, la relation philosophie-théologie, l'histoire de la philosophie au XXe siècle, l'éthique publique, la relation entre médias et religions. Un de ses projets plus récents c'est la constitution d'une histoire de la philosophie française contemporaine d'un point de vue chrétien, une recherche

orientée vers une clarification de ses liens internes, normatifs, typologiques et symboliques, en montrant au même temps ses enjeux anthropologiques et éthiques.



ROCHA KUSTNER, Claudia da – Registered with the Health Professions Council of South Africa as a clinical psychologist, she completed a BPsych Honours degree (*cum laude*) at the University of Pretoria and a Master of Science degree in Clinical Psychology at the Medical University of South Africa. She has worked in various clinical settings, including NGO's, private and public hospitals, psychiatric hospitals, rehabilitation clinics and the South African National Defense Force. She has taught at the University of Johannesburg and University of Pretoria in the fields of HIV/AIDS and sexuality. She is currently lecturing undergraduate psychology courses at St Augustine College, and is involved in student support and counseling. Her interests include social behavior change, transformative pedagogy, sexuality and health psychology.



RUNGGALDIER, Edmund – Nach dem Noviziat des Jesuiten Ordens von 1968 bis 1970 hat Philosophie an der Hochschule für Philosophie in Pullach bei München und von 1970 bis 1973 Theologie an der Universität Innsbruck studiert. Nach seinem Magisterabschluss studierte er 1973 bis 1974 als Undergraduate an der Oxford University, dann unter Alfred Jules Ayer als Doktorand. 1977 erwarb er den philosophischen Doktorgrad und wurde Vertragsassistent am Institut für Christliche Philosophie an der Universität Innsbruck, 1979 dann dort Universitätsassistent. 1983 habilitierte er sich an der Universität Innsbruck und war 1984/1985 Universitätsassistent am dortigen Institut für Christliche Philosophie. 1985 wurde er dort zum außerordentlicher Professor und 1990 zum ordentlicher Professor ernannt. Von 1993 bis 1995 war er Dekan der dortigen Theologischen Fakultät, von 1994 bis 1996 Vorstand des Instituts für Christliche Philosophie und im Wintersemester 1996/97 Visiting Scholar an der University of Notre Dame (Indiana) und der Loyola University in Chicago. Er hat seit dem Wintersemester 2007/08 als Nachfolger von Ludger Honnefelder die Guardini-Stiftungsprofessur an der Humboldt-Universität zu Berlin inne. Er ist der Verfasser vom folgenden Bücher: *Carnap's Early Conventionalism. An inquiry into the historical background of the Vienna Circle*. Amsterdam, 1984; *Zeichen und Bezeichnetes*. Berlin, 1985; *Analytische Sprachphilosophie*, Stuttgart, 1990; *Was sind Handlungen? Eine philosophische Auseinandersetzung mit dem Naturalismus*. Stuttgart, 1996;

Philosophie der Esoterik. Stuttgart 1996; (mit Christian Kanzian) *Grundprobleme der Analytischen Ontologie*, Paderborn, 1998; (mit Bruno Niederbacher) (Hrsg.) *Die menschliche Seele – Brauchen wir den Dualismus?* Frankfurt, 2006; *Die menschliche Seele bei Albertus Magnus. Ein nicht-reduktionistischer Beitrag zum Leib-Seele-Problem*. Münster, 2010.



SCHOLTZ, Frances – Attorney of the High Court of South Africa (Transvaal Provincial Division) with extensive experience in the field of civil litigation, Magistrates and High Court Practice, Commercial Law and Labor Law. She has Degrees in both BCom Law and LLB at the University of Johannesburg. She completed a MCom Business Management in 2013 at the University of Johannesburg with a dissertation entitled *Logo-leadership development: a role-orientation approach*. She is currently lecturing at St Augustine College of South Africa within their undergraduate commerce programme. Research areas of interest include leadership, international business, strategic management and organizational development.



SHETH, Noel – Scholar in Sanskrit and Pali, his publications deal mostly with the exegesis of Sanskrit and Pali texts and comparative philosophy and theology. He teaches and presents papers at academic institutions and conferences in different parts of the world. He is a member of several international learned bodies and administrative bodies. He was also the Convener of the international Secretariat for Ecumenical and Interreligious Relations of the Society of Jesus and continues as member of the Secretariat and advisor to the Jesuit General for relations with Hinduism. He is Vice-Presidents of COMIUCAP for Asia and Oceania.



SMURTHWAITE, Marilise E. – Helder of the Bishop Fürst Chair of Applied Ethics in Catholic Social Teaching, she is a Senior Research Fellow in the Faculty of Humanities of the University of Johannesburg, and Head of the Department of Applied Ethics at St Augustine College of South Africa. She has taught Business Ethics at both undergraduate and postgraduate (Masters) levels, supervised Masters level research papers and has also taught on the Political Leadership Certificate course. Her areas of research include the corporation and economic justice in South Africa, Catholic Social Thought, especially as an ethical framework for examining the economy and related

issues, ethical business leadership, work, ethics, economy and sustainability and ethics in banking. Her publications include work on the purpose of the corporation, the unequal distribution of wealth in South Africa, executive remuneration, economic justice and injustice, ethics and the global economy, ethics and sustainability, governance and Catholic Social Teaching, the moral responsibilities of leaders in various sectors, ethics in banking and Business Ethics as a field of training, teaching and research in Southern Africa. Member of various university committees including Senate, Faculty Board, Faculty Higher Degrees, Senate Research Committee, she is chairperson of the Senate Ethics Committee and of the sub-committee for Ethical Clearance for all research proposals at St Augustine College. She is also the university Proctor and a member of the Editorial Committee for *St Augustine Papers*.



SWEETMAN, Brendan – A native of Dublin, Ireland, is Professor of Philosophy at Rockhurst University, Kansas City, USA. He is the author or editor of a good number of books, including *Religion and Science: An Introduction* (2010); *The Vision of Gabriel Marcel* (2008), *Why Politics Needs Religion: The Place of Religious Arguments in the Public Square* (2006), *Contemporary Perspectives on Religious Epistemology* (1992), *A Gabriel Marcel Reader* (2011), and most recently, *Philosophical Thinking and the Religious Context* (2013). He has been a Visiting Scholar and Keynote Speaker at several universities and colleges in the U.S., and has given lectures in many countries. He writes in the areas of philosophy of religion, continental philosophy, political philosophy and ethics.



URBANIAK, Jakub – Born and raised in Poznan, Poland. After receiving his Master's degree in Theology from Adam Mickiewicz University in Poznan, he was granted a three-year scholarship for full-time research by the French Government on completion of which he was awarded a doctorate in Philosophy of Religion (DPhil) at the European University of Brittany in Brest, France, and in Theology (DTh) at his home university in Poland (2009). He arrived in South Africa in 2010 through FIDESCO, a French Catholic NGO, to work as a volunteer at St Augustine College of South Africa where he continues to teach theology and philosophy. In 2013 he was granted a postdoctoral research fellowship at the Faculty of Theology, University of Pretoria, where he has embarked on the research project regarding Hans Küng's Christian Universalism in dialogue with modern theologies of religious pluralism. His areas

of interest include Philosophy of Religion and Fundamental Theology (in particular encounter between faith and unfaith), Continental Philosophy (in particular Christian Existentialism and Hermeneutics), and Buddhist-Christian dialogue.



VALLS, Álvaro – Graduado em Filosofia pela Faculdade dos Jesuítas de São Paulo em 1971. Mestre (1977), obteve o seu Doutorado em Filosofia pela Universidade Heidelberg (Alemanha) sob a orientação de M. Theunissen e com uma Tese sobre o conceito de história nos escritos de Kierkegaard. Lecionou filosofia por três décadas na Universidade Federal do Rio Grande do Sul, e desde 2001 é Professor Titular de Filosofia na UNISINOS, em São Leopoldo, RS. Traduziu do dinamarquês algumas das principais obras de Kierkegaard para português, editadas pela VOZES. Entre outros, publicou os seguintes livros: *O que é Ética; Entre Sócrates e Cristo; Estudos de Estética e Filosofia da Arte; Kierkegaard, cá entre nós, e O Crucificado encontra Dionísio* (2013).



VILA-CHÃ, João J. – Licenciado em Filosofia pela *Universidade Católica Portuguesa* (Braga, Portugal, 1985) e em Teologia pela *Hochschule Sankt Georgen* (Frankfurt, Alemanha, 1991). Doutor em Filosofia pelo *Boston College* (Boston, USA, 1998/9), onde também foi *Teaching Fellow* 1992 a 1996. Director e Administrador da *Revista Portuguesa* de Filosofia (2000-2009); Professor de História da Filosofia Contemporânea, de Filosofia da Religião e de Teologia Filosófica na Faculdade de Filosofia da Universidade Católica Portuguesa (1998-2008); Professor no Mestrado em Bioética (2001-2006); Director do *Centro de Estudos Filosóficos da Faculdade* de Filosofia de Braga da Universidade Católica Portuguesa (2001-2007); Director do Programa Integrado Mestrado e Doutorado em Filosofia da Religião da Faculdade de Filosofia da Universidade Católica Portuguesa (2005-2008); Coordenador (Chairman) Europeu do Grupo JESPHIL – *European Jesuits in Philosophy* (2002-2008); membro do Conselho Científico das Revistas *Síntese* (Belo Horizonte, Brasil, desde 2004); *Pensamiento* (Madrid, Espanha, desde 2005); Membro do Conselho Editorial da Coleção “Beiträge zur mimetischen Theorie” da Universidade de Innsbruck (Innsbruck, Áustria, desde 2004); Membro do Conselho Científico da *Sociedade Portuguesa de Filosofia* (2007-2008); Membro do Conselho Científico da Revista *Contrastes* (Málaga, Espanha, desde 2007); Membro do Conselho Científico da Revista *Horizonte* (Belo Horizonte, Brasil, desde 2008); *Lonergan Fellow at Boston College* (2007-2008); *Visiting Scholar at Fordham*

University (New York, Jan-Mar, 2008) e Santa Clara University (Santa Clara, Cal., Abril-Junho, 2008); Membro do Corpo Docente na Faculdade de Filosofia da Pontifícia Universidade Gregoriana (2008-) e Membro do Senado da Pontifícia Universidade Gregoriana (2009-) onde é também titular da *St. Thomas More Chair in Social Ethics* (2010-). Presidenteda COMIUCAP-*Conférence Mondiale des Institutions Universitaires Catholiques de Philosophie* desde 16 de Novembro de 2013.



WALMSLEY, Gerard – Vice President and Head of the Philosophy Department at St Augustine College. He studied at Heythrop College at the University of London and then at Boston College where he did his doctorate. He specializes in the thought of Bernard Lonergan, a Canadian philosopher-theologian who has also done important work on the methodology of economics. Lectures in History of Philosophy, Metaphysics, Epistemology, Ethics, African Philosophy, Thomistic Philosophies. His special interests are in the areas of philosophical pluralism, philosophy of knowledge, philosophy of culture and African philosophy. His major publication is *Lonergan on Philosophical Pluralism: The Polymorphism of Consciousness as the Key to Philosophy* (2008). He has edited and written the introduction to *African Philosophy and the Future of Africa* (2011). Recent articles include 'New directions in economics and ethics: Towards a Systematic relationship', 'Authentic Faith in a 'Secular Age': McCarthy and Lonergan on the Dialectic between Sacralization and Secularization' and 'Education, Economics and Ethics: The Case for Real-World Economics'.



YORIS-VILLASANA, Corina – Doctora en Historia por la Universidad Católica Andrés Bello (UCAB); Master en Literatura por la Universidad Simón Bolívar; Licenciada en Filosofía y Letras por la UCAB. Directora de Postgrado en Filosofía. Tutora de tesis de grado en Maestrías y Licenciatura. Sus publicaciones incluyen las áreas de filosofía, política, lógica, historia y literatura. Cuenta con el nivel 1 dentro del Programa de Promoción del Investigador que ejecuta el Observatorio Nacional de Ciencia, Tecnología e Innovación (ONCTI), de Venezuela.



World Congress of Comiucap



General Assembly of COMIUCAP



General Assembly of Comiucap
«The Role of Philosophy in Catholic Context»

Johannesburg – Nov. 13-17, 2013



Institutional Members of COMIUCAP

Assumption College – UNITED STATES OF AMERICA
Australian Catholic University – AUSTRALIA
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Facultés Universitaires Saint Louis – BELGIUM
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Institut Catholique de Lyon – FRANCE
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Jnana-Deepa Vidyapeeth – INDIA
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Pontificio Ateneo Antonianum – ITALIA
Pontificio Ateneo San Anselmo – ITALIA
Sogang University – SOUTH KOREA
St Augustine College of South Africa – SOUTH AFRICA
Ukrainian Catholic University – UKRAINE
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Universidad Santo Tomás (Bogotá) – COLOMBIA
Universidade Católica de Pernambuco – BRAZIL
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Université Catholique d'Angers – FRANCE
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Université Catholique du Congo – R. D. CONGO
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University of Saint Joseph – Macau, CHINA
University of Santo Tomás – PHILIPPINES
Uniwersytet Papieski Jana Pawła II – POLAND
Uniwersytet Kard. St. Wysznkiego – POLAND



All Catholic **Institutions of Higher Education** that are able to grant Doctoral Degrees qualify to be **Full Members of COMIUCAP**. In order to become a Member of the network it is enough to send a message to comiucap@tunigre.it together with proof that the **Annual Membership Fee** has been paid. All other Institutions dedicated to teaching and research in the fields of Philosophy that are interested in being part of the network should first send to COMIUCAP a **formal request** of Membership and state the institutional motivation for doing it. COMIUCAP will always be happy analyzing all the requests for Membership. Since November of 2013, COMIUCAP is open to **Individual Membership** as well.



Fourth General Assembly of COMIUCAP

(Johannesburg, 16th of November, 2013 @ 16:30-18:30)

AGENDA / ORDRE DU JOUR

1. Report of Activities by the Acting-President
2. Financial situation of the network
3. Election of the President of COMIUCAP
4. Revision of the Statutes of COMIUCAP
5. Fifth World Congress of COMIUCAP
6. Regional Issues and Activities
 - 6.1. Nomination of the Regional Vice-Presidents
 - 6.2. Regional Congresses of Comiucap
 - 6.3. Academic Issues: Ecclesial, Regional and Trans-Regional
7. Analysis of concrete proposals
 - 7.1. Survey of the Members of the network
 - 7.2. Journal under the Auspices of Comiucap
 - 7.3. Creation of a Book-Series for Comiucap
8. Other Issues of common interest (topics can be suggested to the Acting-President up to 24 hours before the formal start of the General Assembly in Johannesburg, that is by or before November 15, 2013 at 16:30)
9. Final words.



All interested colleagues are welcome to be present during the proceedings of the General Assembly of COMIUCAP in Johannesburg. The General Assembly will take place in St Augustine College of South Africa on November 16. The proceedings will start at 16:30 (sharp) and have a duration of up to two full hours. Only one person per Institution that is an ordinary Member of COMIUCAP can contribute to

any discussion of deliberative nature during the General Assembly. Should the Institution that is Member of COMIUCAP not be directly represented by the Dean of its School/Faculty of Philosophy, the colleague that assumes such representation must present in writing to the (Acting-) President of COMIUCAP the corresponding delegation up to 24 hours before the start of the General Assembly. Only Institutions that are Members in good-standing of the network can fully participate in any deliberative process to take place during the General Assembly. The regulation we have in place determines that in order to be able to fully exercise all the rights and advantages of Membership, an Institution member of COMIUCAP must have paid the Annual Membership Fee for at least three years in a row. The year in which the General Assembly takes place and at least one immediately prior must be part of those three. Payments of Membership Fees must be done before the General Assembly for the rule to take effect.



Governing Body of COMIUCAP

The first President of COMIUCAP was Professor Philippe Capelle, of the Institut Catholique de Paris (2000-2008) who was followed by Professor Leovino Garcia, of the Ateneo of Manila University (2008-2009). Since November 15, 2009, the Acting-President of COMIUCAP is Professor João J. Vila-Chã, of the Pontifical Gregorian University in Rome, who since then presides the **Executive Council** of the network and promotes the activities of the organization. Up to the date of the General Assembly of the network in Johannesburg, the **Council of COMIUCAP** is composed by the following persons:

Prof. Dr. **João J. Vila-Chã** (Pontifical Gregorian University, Rome) – **Acting-President**; Prof. Dr. **Georges Ndumba** (Université Catholique du Congo, Kinshasa) – **Vice-President for Africa**; Prof. Dr. **Noel Sheth** (Jnana-Deepa Vidyapeeth (India) – **Vice-President for Asia-Oceania**; Prof. Dr. **Hubert Faes** (Institut Catholique de Paris, France) – **Vice-President for Europe**; Prof. Dr. **Néstor Corona** (Universidad Católica Argentina, Buenos Aires) – **Vice-President for Latin America**; Prof. Dr. **Richard Cobb-Stevens** (Boston College, USA) – **Vice-President for North America**.





**Reports on Meetings of
Comiucap (2009-2013)**





Report on the Meeting of the Administrative Council of Comiucap-2009

Roma, Gregorian University, 14-15 November 2009

On September 27, 2009 the President of COMIUCAP, Prof. Leovino Garcia, elected during the last General Assembly in Manila (September 11, 2008) asked, for personal reasons, to be relieved of his duties. Shortly thereafter the Vice-President/World of COMIUCAP, Prof. João J. Vila-Chã, of the Gregorian University, convoked an urgent meeting of the Administrative Board of COMIUCAP for Rome. The convocation was duly addressed to the Members of the Administrative Council of the organization: The Vice-President for Europe; The Vice-President for Asia-Oceania; the Vice-President Latin-America; the Vice-President for Africa. Moreover, the two following persons were invited for their expertise: The First President of COMIUCAP; the General Secretary of the International Federation of the Catholic Universities. The meeting took place at the Gregorian University on 14-15 November 2009.

Following the call, the following persons convened at the Gregorian University on the evening of November 14, 2009: Prof. Philippe Capelle, First President of COMIUCAP; Prof. Hubert Faes, Vice-President/Europe; Prof. Noel Sheth, Vice-President for Asia-Oceania. Prof. Mgr. Guy-Réal Thivierge, General Secretary of FIUC announced his presence for the following day only. The host of the Meeting was the Vice-President World of COMIUCAP. Prof. Néstor Corona, Vice-President for Latin America and Prof. Georges Ndumba, Vice-President for Africa, were not able to attend the Meeting. Yet, on November 9, 2009, Prof. Corona had been personally visited by the Vice-President World, so that some of his points of view were communicated and taken into account. The first meeting of the Board produced the following decisions regarding the Agenda to be followed in the upcoming day: 1. Leadership of COMIUCAP; 2. Financial situation of COMIUCAP; 3. Fourth World Congress of COMIUCAP and General Assembly; 4. Publications of COMIUCAP; 5. Regional initiatives of COMIUCAP: 5.1. Regional Congress of Europe in 2010; 5.2. Regional Congress for Latin-America in 2010.

On November 15, the above mentioned persons present in Rome gathered in the Sala del Consiglio of the Pontifical Gregorian University in Rome and started around 10:00am their deliberations, which evolved as follows:

- 1.1. After a serene conversation regarding the Statutes of COMIUCAP as well as those of IFCU, and once all the participants in the Meeting had expressed their views and opinions regarding the present situation of the organization, the persons with the right to vote decided unanimously that the Vice-President World of COMIUCAP, Prof. João J. Vila-Chã, of the Gregorian University, should assume the role of Acting President of COMIUCAP for the duration of the present mandate, that is, until the next General Assembly of the Organization. After exposing his particular situation as Faculty member of the Faculty of Philosophy of the Gregorian University, the Vice-President World of COMIUCAP declared, not without first expressing some relevant particulars, his acceptance of the choice that had been made upon him, thereby assuming the leadership of COMIUCAP until the next General Assembly. Prof. Néstor Corona, in Argentina, was informed by telephone of this choice and he gave his approval of the same. Prof. Georges Ndumba could not be reached for the same effect.
- 1.2. Once the first deliberation took place and the Acting President assumed his role, the Administrative Council of COMIUCAP assembled in Rome took notice that the new headquarters of the Organization for the duration of the mandate is **Piazza della Pilotta 4, 00187 Roma (Italy)**.
- 1.3. During the deliberations pertaining to the first point of the Agenda, Professor Thivierge underscored not only the importance of COMIUCAP as a Sectorial Group of IFCU, but also underlined the fact that, after all, COMIUCAP was showing again signs of institutional robustness.
2. **Regarding Finances**, the following exchanges took place:
 - 2.1. Professor Philippe Capelle, former President of COMIUCAP, informed the assembled persons that the cost of the Congress in Manila amounted to 14,669.00 Euros. He further informed that the amount of **2000,00 USD** was given to Professor Leovino Garcia for the purpose of the Publication of the Papers delivered during the Congress in Manila. Moreover, he also informed that in the actual account of COMIUCAP in Paris the organization has the amount of **3,317.00 Euros**. The amount of **700.00 USD** is also available in the funds of the organization in Paris.
 - 2.2. The Acting President informed the Assembly that on **October 31, 2009**, he met personally with Professor Leovino Garcia in Belgium and that on the occasion, besides a collection of documents pertaining to the organization, he

also received the amount of **2,750.00** Euros corresponding to the contractual amount that the University *Ateneo de Manila* agreed to refund for the plane ticket of Professor Jean-Luc Marion on the occasion of his participation as Plenary Speaker during the Congress of Manila in September of 2008.

- 2.3. The Council further deliberated that the Acting President should, if at all possible, seek the appropriate ways to officially register COMIUCAP in the terms required and allowed by the Italian Law so that an account for the Organization can be duly open and made available for the regular functioning of the Association. The alternative would be to simply try to open a sub-account for COMIUCAP with the Administration of the Gregorian University in Rome, should this be possible.
- 2.4. The Council mentioned also the great urgency that COMIUCAP collects the fees of its members both for 2009 and, then, at a later moment, for 2010.
- 2.5. In accordance with the Statutes of COMIUCAP, the Acting President mentioned his intention to choose as soon as possible a Secretary/Treasurer, possibly from among the Faculty Members of the Faculty of Philosophy at the Gregorian University.
3. Regarding the next World Congress and General Assembly, the Board recommended the following:
 - 3.1. That the next Board Meeting (to take place possibly in March-April, 2010) decides on the place and the institution that shall have the onus, and the privilege, of organizing the next World Meeting (possibly in 2012).
 - 3.2. The board made a strong recommendation that all efforts should be done in order to maintain Africa as the destination of the next World Congress. Since Kinshasa was named in Manila as a strong possibility, we shall keep this in mind. The Acting President mentioned his intention to contact the Rector of the Catholic University of Congo/Kinshasa during the days of the 23rd General Assembly of the IFCU. In case the option above mentioned does not work out, the Acting President will look first for other alternatives in Africa, as for example: Abidjan (Ivory Coast); Nairobi (Kenya); Entebe (Uganda); Maputo (Mozambique); Yaoundé (Cameroun). In case an African venue is recognized as being not possible for 2012, then the first option will be to look for a place in North America (Boston College; Georgetown; Fordham, etc.).

- 3.3. In the present context, the participants also mentioned the need to contact Professor Richard Cobb-Stevens and, eventually in accordance with him, to look for his replacement as Vice-President for North America.
4. **Regarding the Publications of COMIUCAP**, the following considerations were made:
 - 4.1. The need to clarify what happened to the texts presented in Manila, whereby the following must be ascertained: that either BUDHI fulfils its duty of publishing a volume under the editorship of Professor Philip Capelle (eventually with the assistance of Leovino Garcia and João Vila-Chã), or the English texts must be returned to the editor of the volume and the 2000 USD restituted to COMIUCAP.
 - 4.2. The possibility of creating a Collection dedicated to COMIUCAP was also mentioned. That collection could be developed within the realm of IFCU.
 - 4.3. Equally mentioned was the eventual interest of COMIUCAP in publishing the texts pertaining to the meetings both in Chile and in Portugal, to which other more recent meetings could easily be added.
5. **Regarding the Regional Meetings:**
 - 5.1. Professor Hubert Faes reported on the arrangements pertaining to the organization of the next Congress of the European Section of COMIUCAP. It was said that: the Congress will take place at the Ukrainian Catholic University in Lviv between 9-12 September, 2010; that the organizing committee is already in place; that the European Vice-president is looking for eventual sources of financing. The general topic of the Congress is the following: *Religion, Cultures and Society*.
 - 5.2. The Acting President of COMIUCAP promised the Organizers of the next European Congress in Lviv a subsidy in the amount of **1,500.00 Euro**.
 - 5.3. The Acting President, taking into account his recent meeting in Buenos Aires with the Vice-President for Latin America, also informed that the next Congress of this region shall take place in Porto Alegre, Brasil, in November of 2010. It was also decided that COMIUCAP, if requested, should make a financial contribution for this initiative in an amount up to **1,500.00 Euro**.

6. **In the period after the order of the day**, the conversation turned to the importance and the eventual possibility of COMIUCAP organizing a Regional Meeting in Asia. In this regard, it was mentioned the special importance of topics like the ones associated with the *Hermeneutical Approach to Religious Texts or the Metaphysical Problem of Fullness* (both divine and human). As places of particular interest for a Regional Meeting in Asia, the following got special mention: Sogang University, in Seoul; Sophia University, in Tokyo; Nanzan University, in Nagoya.

The meeting was concluded around 15:30 PM. This, however, not without the following recommendations were also made: that the Acting President goes to Paris as soon as possible in order to meet and have conversations with the following persons: the Former President of COMIUCAP; Madame Valérie Delobel, Secretary of the former President of COMIUCAP; The General Secretary of FIUC; the Webmaster of FIUC; The President of the Sectorial Group of IFCU for Theology.

The Acting President thanked all persons present in the meeting, whereby a special word of gratitude was due to Professor Mgr. Guy-Réal Thivierge and Professor Philippe Capelle for their special and most valuable assistance.

The Acting President, here below undersigned, elaborated this report and submitted it for review to the other participants in the Meeting of Rome on the date below indicated. The other signatures in this document are those of participants in the Meeting of the Administrative Council of COMIUCAP that the Acting President was intending to collect during a short visit to Paris in the month of December of 2009. For practical reasons, the approval of the other participants in the meeting shall be registered in electronic form only.

Rome, November 23, 2009

(João J. VILA-CHĂ, SJ)
Acting-President of COMIUCAP

(Prof. Hubert FAES)
Vice-President of COMIUCAP for Europe

(Prof. Philipp CAPELLE)
Former President of COMIUCAP



Report on The Administrative Council of COMIUCAP - 2011

From 7-9 January, 2011 the Administrative Council of COMIUCAP was held in Rome, at the Pontifical Gregorian University. Prof. **João J. VILA-CHÃ**, Acting-President of COMIUCAP since November 2009, presided over the meeting. The following Members of the Council were present: Professor Hubert Faes, of the *Institut Catholique de Paris* et Vice-President for Europe; Professor Néstor Corona, of the *Universidad Católica Argentina* and Vice-President for Latin-America; Professor Noel Sheth, of the *Jnana-Deepa Vidyapeeth / Pontifical Institute of Philosophy and Religion* in Pune and Vice-President for Asia and Oceania. Professor Georges Ndumba, of the *Université Catholique du Congo* and Vice-President for Africa was not in attendance because of issues with obtaining a visa to enter Europe; but he will join the Acting-President as soon as he gets his travel documentation for a supplementary Session of Work during which the present document shall also be analyzed and discussed. Professor Richard Cobb-Stevens, of Boston College and Vice-President for North America was unable to attend the meeting for health reasons. This document aims at presenting both reflections and deliberations of the Council on, at least, some of the following points contained in the final **AGENDA OF THE MEETING**, which was the following:

January 7 / 21:30

0. Introduction to the Proceedings

January 8 / 9:00-12:30:

1. Word of the Acting-President

- 1.1. Members of COMIUCAP
- 1.2. Financial Situation of COMIUCAP
- 1.3. Report on the European Congress of COMIUCAP in Lvyy
- 1.4. Present Strategies of Communication for COMIUCAP
- 1.5. Introduction of questions to be decided upon
 - 1.5.1. Locale, Topic and Dates of the World Congress of COMIUCAP in Africa (with report about recent visit of the Acting Presi-

dent to Kinshasa)

- 1.5.2. Locale and Date for the Next General Assembly of COMIUCAP
- 1.5.3. Possibility of New Modalities for Membership in COMIUCAP
- 1.5.4. Strategies for the Promotion of COMIUCAP
- 1.5.5. Development of Partnerships (e.g., RVP-Research Council for Values and Philosophy, American Catholic Philosophic Association; World Union of Philosophical Societies, International Metaphysics Society; Asian Association of Catholic Philosophers, Association of Catholic Universities and Higher Institutes of Africa and Madagascar, etc.).
- 1.5.6. Participation (with RVP) in the World Congress of Philosophy (Athens, 2013).
- 1.5.7. Publications: New Journal? New Philosophical Collection?
- 1.5.8. New Vice-President for North-America

14:30-18:30 –

2. Word of the Vice-Presidents

- 2.1. The present situation of COMIUCAP in EUROPE (Prof. Hubert FAES)
 - 2.1.1. Elements of the Philosophical Situation in Europe
 - 2.1.2. Challenges and Possibilities of Development for COMIUCAP in Europe
 - 2.1.3. What can/shall the European Region expect from COMIUCAP?
- 2.2. The present situation of COMIUCAP in Latin America (Prof. Néstor CORONA)
 - 2.2.1. Elements of the Philosophical Situation in Latin America
 - 2.2.2. Challenges and Possibilities of Development for COMIUCAP in LA
 - 2.2.3. What can/shall Latin America expect from COMIUCAP?
- 2.3. The present situation of COMIUCAP in Asia/Oceania (Prof. Noel SHETH)
 - 2.3.1. Elements of the Philosophical Situation in Asia/Oceania
 - 2.3.2. Challenges and Possibilities of Development for COMIUCAP in Asia
 - 2.3.3. What can/shall the Asia/Oceania Region expect from COMIUCAP?
- 2.4. The present situation of COMIUCAP in Africa (Prof. Georges NDUMBA)
 - 2.4.1. Elements of the Philosophical Situation in Africa
 - 2.4.2. Challenges and Possibilities of Development for COMIUCAP in Africa

2.4.3. What can/shall the African Region expect from COMIUCAP?

3. How to define the Mission of COMIUCAP within the Framework of the Catholic University in the world today?

3.1. Further perspectives on the Regions

3.2. Promotion of Philosophy in the Catholic World and beyond

3.3. Fostering International Cooperation in Teaching and Research

3.4. Financing the activities of COMIUCAP.

19:00 – Eucharist

January 9 / 9:00-13:00:

4. Making Decisions

4.1. Functioning of COMIUCAP

4.1.1. Way of Proceeding in regard to the administration of COMIUCAP

4.1.2. Additional sources of Financial Support for the Activities of COMIUCAP

4.1.3. Strategies in Communication *ad extra*.

4.1.3.1. Role of Rectors and Presidents

4.1.3.2. Role of Deans

4.1.3.3. Role of Professors

4.1.3.4. Role of Graduate Students

4.2. Strategies of communication *ad intra*.

4.2.1. Uses of Facebook

4.2.2. Uses of other technologies

4.3. World Congress of COMIUCAP in 2012

4.3.1. Locale

4.3.2. Date

4.3.3. Theme

4.3.4. Organization

4.4. General Assembly of 2012

4.4.1. Together with World Congress?

4.4.2. If not, where? When? How?

4.5. Regional Meetings

4.5.1. Latin America

4.5.2. Asia/Oceania

4.5.3. North America

4.5.4. Europe

4.5.5. Africa

4.6. International Cooperation and Publications

5. Evaluation of the Proceedings.

The Acting President, undersigned, elaborated this report and submitted it for review to the other participants in the Meeting of Rome on the date below indicated. The other signatures in this document are those of participants in the Meeting of the Administrative Council of COMIUCAP that the Acting President was intending to collect during a short visit to Paris in the month of December of 2009. For practical reasons, the approval of the other participants in the meeting shall be registered in electronic form only.

1.1. In the first part of the Meeting, the Acting-President of COMIUCAP presented a description of what he sees as the present situation of the network, whereby it was announced that from January 1 to December 31, 2010 a little more than 30 Universities renewed their Membership and paid the corresponding fees to COMIUCAP.

1.2. An exhaustive financial report was presented, whereby the financial situation of the network was rigorously presented.

1.3. **Report on the European Congress of COMIUCAP in Lvyy, Ukraine (9-12, September 2010):** During this Council Meeting, Prof. Hubert Faes had the opportunity to confirm the basic accuracy of the notes I wrote down immediately after the Meeting in Lvyy. In what follows I am presenting the report I had previously written. To this, however, one thing shall here be added, namely, the fact that due to the generous subvention received from IFCU/FIUC, the final result of the European Congress of COMIUCAP in Lvyy was the following: **55,29 Euros (+ two annuities paid in the name of Ukrainian Catholic University by the subvention received for the Congress in Ukraine)**. The Report on the **European Assembly of COMIUCAP in Lvyy** was presented in the following terms:

The **European Assembly** of COMIUCAP followed the Regional Congress COMIUCAP-Europe-2010 (**September 9-12, 2010**), which took place at the Ukrainian Catholic University in Lvyy and was entitled ***Religion, Culture and Society: Challenges for Philosophy Today***. The following persons were present: Prof. João J. Vila-Chã, SJ (Acting-President of COMIUCAP-World); Prof. Hubert Faes (Vice-President of COMIUCAP for Europe); Prof. Emmanuel Falque (Dean de la Faculté de Philosophie de l'Institut Catholique de Paris); Prof. Miguel García-Baró (Chairperson of the Philosophy Department at Comillas

University, Madrid); Prof. Thomas Alfieri (Université Catholique d'Angers); Prof. Maciej Bala (Wyzynski University, Warsaw); Prof. Emmanuel D'Hombres (Faculté de Philosophie de l'Université Catholique de Lyon); Prof. Volodymyr Turchynovsky (Vice-Rector of the Ukrainian Catholic University and local Organizer of the Congress-2010); Prof. Jean Paul Coujou (Institut Catholique de Toulouse); Prof. Michael Dunne (Dean, Pontifical University, St. Patrick's College, Maynooth); Prof. Philip Capelle (President Emeritus of COMIUCAP); and Prof. Peter McCormick (Académie Internationale de Philosophie).

The first interlocutor was Prof. Hubert Faes, Vice-President Europe. Prof. Faes began by communicating what seemed to him, and all present agreed, a very successful Congress in Lviv. The Congress at the Ukrainian Catholic University managed to gather 40 participants from nine different countries. In the words of Prof. Faes, this was a Congress in which we all made relevant discoveries and entered into new relations. In a second point, Prof. Faes presented his perspective on some important aspects regarding the future. Among those relevant aspects the Vice-President of COMIUCAP for Europe mentioned the following: 1. The need to improve the participation of the European Institutions and Colleagues; 2. The need to confront the problems of financing the activities of COMIUCAP; 3. Accounting for the need for COMIUCAP to improve her presence in the public space by means of Publicity; 4. In many cases the information that was sent to the Deans and Chairpersons of Philosophy Departments was not properly communicated to the Colleagues in those Departments and Faculties or not done so in a timely manner; 5. Interesting enough, in the cases in which the Deans responded positively it is worth mentioning that in a good number of cases young faculty members were sent as representatives.

On the other hand, considering the need for deliberations in the future, the Vice-President of COMIUCAP-Europe brought to the attention of the assembly the following considerations: a. The need for the constitution of a small Group with the objective of discussing in a more consistent way aspects regarding the future of COMIUCAP in Europe; until now the activities of COMIUCAP in Europe have been very episodic, so that the question to be asked needs to be: what do we think must be done between the Congresses? Moreover, regarding the important question of finances, the European Section of COMIUCAP should seriously think about possible ways to solicit support from the EU, particularly taking into account that COMIUCAP represents what technically amounts to a Réseau de Partenaires Transnationales. During his report, Prof. Faes also advanced the following suggestions for COMIUCAP: 1. Implementation at European Level of a Regular Seminar for

PhD-Candidates on a yearly basis, an initiative that, obviously, can have immediate effects in terms of the mutual knowledge of the future Professors of Philosophy at Catholic Institutions in Europe. 2. Organization and implementation of a questionnaire about the real situation of Philosophy in terms of Teaching and Research in Catholic Institutions ; in this sense, one of the crucial questions to ask pertains to PhD. Programs across Europe, as well as about all other kind of projects relevant to the fostering of philosophical activity at Catholic Institutions.

The second speaker was Prof. Volodimir Turchynovsky, from the Ukrainian Catholic University. He started by mentioning the potential presence in the Catholic Universities of the world, as can be seen from recent meetings of rectors of Catholic Institutions both in Rome and Japan as well as in Lvyy. The potential for cooperation is clearly there. Hence the importance of making sure that the role to be played by philosophy receives due implementation, whereby it is absolutely essential that Deans and Presidents of Catholic Institutions of Philosophy become all the more involved in these processes. The vocation of COMIUCAP, indeed, is not one of being yet one more professional group for Philosophers in the Catholic World. Therefore the absolute need to ensure that Deans become all the more present in the activities of COMIUCAP, as, in fact, is demanded by the Statutes of our network. Prof. Turchynovsky suggested that among the common activities to be realized in the ambit of COMIUCAP, the following should be considered: translations of important works in Philosophy; one annual conference in Europe; ensure that COMIUCAP organizes one of the top five Conferences in Philosophy worldwide; cooperation in the process of application to Grants of International relevance, etc.

Prof. Emmanuel Falque, Doyen de l'Institut Catholique de Paris, besides declaring his joy for the fact of being able to be present in Lvyy, raised this fundamental question: why is it that so few Deans are present in the present Assembly? With that the question of representation of the Faculties came up again, where it was made clear that the representation of the Faculties should be done by the deans themselves, even if accompanied by a professor of the Department. Prof. Falque also mentioned the fact that no Italian institution besides the Gregorian University (and this one just indirectly) was present in Lvyy, something that should give us pause to think and ask what can be done so that this situation can be remedied. Prof. Falque also proposed that for an effective development of COMIUCAP in Europe it is not sufficient that people are invited to intervene in the program of a Congress. COMIUCAP-Europe must rethink the way it invites the Faculties. And Prof.

Falque insisted again: the presence of faculty members is good and encouraging, but, as such, for the purposes of COMIUCAP, it is not sufficient so that the mobilization of the Deans/ Presidents of Faculties should be considered a top priority for COMIUCAP. Indeed, our Meetings should be much more than just a supplementary Congress in the annual Program of our Faculties. In fact, the important questions for COMIUCAP are those regarding institutional projects and the like. COMIUCAP must make itself present in the world of today's Philosophy by means of a well-conceived and even better implemented common project in Europe. Accordingly, and so summing up his exposition, Prof. Falque suggested that a meeting of European Deans should take place as soon as possible (cf. personal dialogue with the President of COMIUCAP/World). In fact, without the presence of the Deans COMIUCAP will not be able to make important decisions regarding the future of the Philosophical Catholic Activity in Europe and, even more so, to implement them. And yet another thing in this regard was equally emphasized: we must ensure that, by the kind of initiatives we take, a situation is created in which the Deans that continue to resist invitations for cooperation with/in COMIUCAP will begin, as a natural effect, to feel that, in doing so, they are missing something really important for them and their corresponding institutions. Prof. Falque finished his considerations mentioning the following aspects: 1. Importance of Rome for the process of developing the Role of Philosophy in Catholic Institutions in Europe and in the world; 2. In Europe and as soon as possible we should start a common project tailored around a topic such as this: How to build a Spiritual Europe for the Future?

The following comments were made by Prof. Miguel García-Baró, from the University of Comillas. Prof. Baró started with an invitation for COMIUCAP to have its next European Congress at the University of Comillas, in Spain. On his return to Spain and after getting approval from his Rector, Prof. Baró communicated to the Acting-President of COMIUCAP that COMILLAS is indeed ready and willing to organize the European Meeting of COMIUCAP in 2014.

Prof. Emmanuel D'Hombres (Institut Catholique de Lyon) suggested that COMIUCAP institute a double track for its own financing : one Institutional and the other Personal. The Colleague insisted also on the need to make COMIUCAP more open and present in society, and he also recognized the role that Deans have to play when it comes to the divulgation and sustainable development of the network.

Prof. Philipp Capelle, of the Institut Catholique de Paris and the University of Strasbourg, centered his intervention around the following points:

1. That COMIUCAP, eventually by means of a change of Statutes in the next General Assembly) undertakes measures in order to open the possibility of personal adherence to the network; 2. That COMIUCAP needs to promote Regional Congresses for Deans; 3. That COMIUCAP always has maintained very good relations with the Congregation for Catholic Education and recommended that the President of the network makes a point of meeting once a year with the Cardinal-Perfect of the said Congregation; 4. That COMIUCAP should consistently stimulate the participation of Doctoral Students in the activities of the network; 5. That indeed it would be important to promote recognition of the role that Spirituality needs to play in Europe in general as well as in the countries of the former Soviet Union in particular; 5. That the proper of COMIUCAP is to maintain the best possible relations with IFCU/FIUC and its governing body.

Prof. Peter McCormick, of the International Academy of Philosophy, alerted for things like the following: the no-presence of representatives of Jesuit-Institutions of Philosophy; the importance of COMIUCAP for the future of philosophy in Europe and in the world. Prof. McCormick also mentioned the importance of COMIUCAP having good relations with FISP; instructed about the eventual importance that relations with Institut International of Philosophy could have for COMIUCAP; noticed the small number of institutions that responded to the Inquiry promoted by COMIUCAP on the present situation of Philosophy at Catholic Universities (2005); insisted that the main interest of COMIUCAP should be academic and how crucially important it is to raise the standards of Philosophical Teaching and Research throughout the world. Prof. McCormick also referred the importance of the Process of Bologna and indicated that, after Bologna, the process of philosophical training in Europe is no longer the same it was before and that the introduction of the Process of Bologna has already produced some serious consequences. In this sense, it also said that we are now confronted with an absolute need of imagining better Post-Doctoral Programs in order to compensate for the possible loss of level in philosophical training throughout Europe. Hence the importance of developing a program of Post-Doctoral Fellowships, a good example of which is the Post-Doc Program at the Institut Catholique de Paris. Consequently: reaffirmation of the need to elevate the level of philosophical Teaching at Catholic Universities (better philosophical training is a must!); awareness of the fact that such a desideratum presupposes a structure for secular/independent Evaluations (in coordination with AVEPRO!). Thus, one useful mantra for Catholic Institutions of Philosophy could be: without evaluation no real

progress is to be expected! Hence the need to think about issues like the constitution of effective evaluation committees, and this with full awareness of a basic fact: serious **evaluation** should no longer be delayed! And this, he said, if not for anything else, for a very pragmatic reason: it no longer makes sense to attempt to persist in believing that people “can be fooled around”.

Other Comments: Prof. Cojou (Toulouse) proposed the importance of creating links among PhD students in Europe; on the need to develop the presence of COMIUCAP in internet; on the importance of paying the best possible attention to the Bologna Process and of looking for sustainable financial resources. Prof. Michael Dunne expressed his happiness in receiving the invitation to participate in the Assembly; Prof. Maciej Bala returned to the problem of the website and announced that his University had received a grant of several million euros for the study and promulgation of Polish philosophy; Dr. Povilas Aleksandravicius, from Vilnius, Lithuania, while being in a theological faculty at a state university, expressed gratitude for the invitation and demonstrated interest in COMIUCAP and its possible contribution for the clarification of the proper role of Theology in a context like the one of Lithuania.

My own comments touched upon the following points: 1. Publications and volume with texts of the Congress of Lvyy and others still missing (e.g., Chile); 2. Meeting of Deans in Europe; 3. Production of a new list of colleagues and universities potentially interested in COMIUCAP; 4. Possibility of an International Congress in Rome for 2011; 5. Next General Assembly of COMIUCAP in 2012... This Report on the Congress COMIUCAP-EUROPE-2010 was completed, in the city of Lvyy on 11-12 of September, 2010.

1.3. Report on the European Congress of COMIUCAP in Lvyy, Ukraine (9-12, September 2010): During this Council Meeting, Prof. Hubert Faes had the opportunity to confirm the accuracy of the notes I wrote down immediately after the Meeting in Lvyy.

1.4. In terms of Communicational Strategies for the network, the Acting-President of COMIUCAP referred among other things the experience of opening and maintaining in the name of COMIUCAP a page in FACEBOOK (facebook.com/COMIUCAP).

1.5. An introduction was given to the main points to be decided in the third part of the Meeting.

1.5.1. Firstly, the Acting-President of COMIUCAP made a report on his visit to Kinshasa, the capital of the Democratic Republic of Congo, in order to test the ground the feasibility of COMIUCAP accepting the proposal that the Catholic University of Congo has made in order to host the next World-Congress of COMIUCAP.

1.5.2. It was also proposed the possibility that, for the first time in the history of COMIUCAP, the World Congress and the General Assembly of COMIUCAP be held separately, i.e. date and venue. This would mean that, by definition, all Congresses of the network have potentially a global dimension while at the same time remaining focused on the proper needs and interests of the Region in which they take part.

1.5.3. The proposal was also made in order that starting with the present year of 2011, COMIUCAP starts implementing a scheme of membership according to which the following modalities (to be confirmed during the next General Assembly of COMIUCAP) of membership should be divulged and accepted: 1. Full-Membership for Catholic University Institutions of Philosophy (250,00 Euros/year); 2. Membership as Associated Members for Catholic Institutions (or Institutions of other Christian Denominations) dedicated to the teaching of Philosophy, as well as for Catholic Organizations dedicated to Research and diffusion of knowledge in the different fields of Philosophy (150,00 Euros/year); 3. Individual Membership for Professors at Catholic Universities or at Institutions of Higher Learning of Catholic Inspiration (50,00 Euros/year); 4. Individual Membership for Graduate Students at Catholic Universities (25,00 Euros/year).

1.5.4. Equal emphasis was given to the need for COMIUCAP to work seriously towards the implementation of strategies (communication) that can make the network as widely known as possible.

1.5.5. The Acting-President spoke about the possibility of COMIUCAP establishing partnerships with other organizations (e.g., RVP, World Union of Philosophical Societies, International Metaphysics Society; Asian Association of Catholic Philosophers, etc.). A short presentation was given on each one of these associations with special attention put upon the importance of working in a closer relationship with the COUNCIL FOR RESEARCH IN VALUES AND PHILOSOPHY (Washington, DC).

1.5.6. Information was also given about the invitation received from the President of RVP in order that COMIUCAP co-organizes a Special Session during the next World Congress of Philosophy to be held in Athens in the Summer of 2013.

1.5.7. The possibility, as well as its feasibility, of opening a new line of publications under the executive care of COMIUCAP was also, even if all too briefly, put on the table by the Acting-President.

1.5.8. Finally, after informing the Colleagues about the fact that the Vice-President for North America, Professor Richard Cobb-Stevens, of Boston College, was unable to be present for health reasons, the Acting-President proposed contacting Prof. Cobb-Stevens in a more personal and direct way about the future of the network in North America (United States and Canada) and, consequently, of the

urgent need to prepare a substitute that may be able and willing to be confirmed during the next General Assembly of COMIUCAP.

2. Word of the Vice-Presidents

2.1. Professor Hubert Faes reported, both orally and in written form, about the work done towards the organization of the last European Congress of COMIUCAP in Ukraine, which took place from 9-12 September 2010 at the Ukrainian Catholic University in Lviv and about which my own report was given above. Among other things, the Vice-President for Europe made reference to the difficulty of having to work without secretarial support as well as about the challenge that it was to find ways of financing the travel expenses of the keynote speakers. He also mentioned the challenge, and the difficulty, of convincing the faculties at Catholic universities across Europe of the urgent need for them to understand that each one of them is structurally called to be part of a much bigger reality than they are just in themselves. In this sense, it was also said that COMIUCAP is now faced with the urgent need of helping convince Philosophy Departments and Faculties across the Catholic World about the importance of being an active member of this network.

On the other hand, in terms of the present situation of Philosophy in Europe, Prof. Faes referred in particular to the consequences that derive from the fact that in university systems across Europe there is a great diversity of modes and modules to be found. Special mention was given to the situation in Germany, one of the countries in Europe in which COMIUCAP is more in need of a renewed presence. Prof. Faes also mentioned that at the present time there is a significant process of transformation going on in Europe (e.g., France). Be that as it may, the fact is that the position of philosophy, as well as theology, within the different systems of higher learning is undergoing a process of marginalization. At least, as in the case of France, the number of students studying Philosophy and Theology seems to be decreasing at a rather significant rate, as for example when published data make us realize that just during the last 10 years the number of master students in Philosophy in France diminished by about 1000 students; a situation that, for obvious reasons, is duplicating itself in many other places across Europe. Hence the urgency of a task like the one COMIUCAP is willing to face in order to serve the causes of Philosophy, a task mainly compounded by the urgent need to clarify what properly should be the role to be played by the "Philosophical Sciences" within the university realm of teaching and practicing research.

The case of France as a reminder of how important it is for the Catholic System of Higher Education in Europe to effectively work together. Interestingly enough, Prof. Faes noted, there is now an agreement between the Republic of France and the Holy See by means of which the French State recognizes the canonical course

of studies established in the country and, thus, concedes equivalence to the studies done in Catholic Institutions throughout France. For our network, indeed, this could be the occasion to seriously think about things such as the following: What is/shall be the role of the canonical diplomas in Europe? What is/shall be the role of the Vatican agency AVEPRO within the global process of evaluation going on in Europe? How to integrate in a more global vision the fact that in Europe reigns a considerable disparity between the educational systems of the diverse nations (eg. France vs. Belgium)? Prof. Faes also referred the importance of developing mechanisms of greater efficiency for communication among the members (institutional and individual) of COMIUCAP. Furthermore, he also mentioned the need to foster collaboration among Catholic professors as well as to promote the exchange of students between different institutions located in different countries, and all this while not forgetting the crucial importance for European Catholic Institutions of Philosophy to share in common programs of research and publication. Hence the need to look both for effective ways of finding financial support for such activities at the European level as well as putting into place a real and effective structure that allows the actual and effective networking of colleagues and institutions dedicated to research and teaching in Philosophy across the Old Continent. In other words, we need to be clear about the fact that neither financial nor linguistic barriers should be taken for unsurpassable in Europe.

Professor Néstor Corona, Vice-President for Latin America, began with a short enunciation of the major difficulties he has faced as Vice-President for Latin America during the period in which the headquarters of COMIUCAP were in Manila, a time during which the line of communication was significantly interrupted. He also mentioned that about 60 Catholic Institutions of Philosophy are active in Latin America while only 6 of them are at the present time members of the network. He recommends that the Institutions be contacted anew. He also deplored that the Regional Congress originally planned for Porto Alegre (Brasil) had to be called off. The Vice-President for Latin America insisted particularly on the idea that COMIUCAP should be able to become an important means of encouragement for dialogue and cooperation among Catholic Institutions of Higher Learning in Latin America. Taken into account that in many societies of South America there are still many prejudices against Catholic identity of institutions like universities, it would be quite important to find common ways of institutional affirmation and development within such a context. One way to foster such dialogue in what concerns the realm of Philosophy could be, Prof. Corona underlined, by way of finding new ways of incorporating the methodological contribution of a current of thought such as Phenomenology (Husserlean and otherwise).

Professor Noel Sheth, Vice-President for Asia/Oceania, referring to the situation of philosophy in this region, called attention to the consequences of a serious lack of communication among the catholic Institutions in Asia; referred also that, traditionally, in Asia Philosophy and Theology were not two separate disciplines. In addition, seminarians tend to be more interested in theology than in Philosophy; that in many places philosophy tends to be considered as servant of theology; that students tend not to be particularly interested in studying philosophy for the sake of philosophy as such. On the other hand, with the exception of Corea, not many Catholic universities exist in Asia. In India, for example, there is not a single Catholic University in the technical sense of the term. On the other hand, ecclesiastical institutions tend to be very catholic, since all professors are catholic. However, in many such institutions, and apart from few ecclesiastical institutions, the number of teachers with adequate preparation tends to be rather small. Prof. Sheth also mentioned the fact that, after conducting a visitation of all seminaries in India, it was the Vatican that insisted upon the need to have more Indian Philosophy taught at Catholic institutions in the sub-continent. A recurrent problem seems to be the financing of the ecclesiastical institutions.

The contribution of COMIUCAP to the development of Philosophy in India has to pass through the process of stimulating philosophical research in seminaries across the continent. One of the major problems we have in Asia at the present time has to do with the systemic lack of recognition of the importance of Philosophy in the *curriculum*. But it must also be clear that the situation cannot be remedied until the great majority of philosophy teachers get into the habit of doing quality research. Hence the proposal that the contribution of COMIUCAP should include things like the organization of Academic Conferences in order to encourage and publish the research of people engaged in the teaching process at ecclesiastical institutions. Hence, once again, the particular importance of encouraging Catholic Institutions of Higher Learning to become members of COMIUCAP. It was also said that Association of Christian Philosophers of India exists and meets annually, so that COMIUCAP should eventually look up for occasions to establish an effective relationship with this organization as well. The secular colleges of Catholic orientation in India could also be invited to take part in the process of networking institutions in which Philosophy is taught in a system ruled in the terms of an university system inherited from Britain.

Finally, the Vice-President for Asia encouraged the Acting-President of COMIUCAP, whenever necessary or justifiable, to demonstrate our common solidarity with Bishops in places in which the Christian faithful have, as of recent date in Egypt and Nigeria, being violently attacked and harassed by fundamentalist groups. He also encouraged a closer collaboration with the Catholic Philosophy

Association of East Asia. Mentioned with particular emphasis was also the fact that from November 1-4, 2011 the World Meeting of COCTI, the International Network of Catholic Theological Institutions, will take place at Jnana-Deepa Vidyapeeth in Pune, India. We were informed that the topic for this gathering will be the following: "Doing Theology in the Context of Religious, Cultural and Ideological Pluralism". Prof. Sheth also indicated that there will be 3 workshops during the symposium: 1. Religious Studies in a Theological Context; 2. Interculturality and Cultural Diversity in a Theological Context; 3. Religious and Ideological Pluralism in a Theological Context. This announcement was followed by the indication given by the Acting-President of COMIUCAP that he has being invited by the President of COCTI himself to participate in this initiative as well in order to foster the mutual relations of cooperation among the two networks within the overarching structure of International Federation of Catholic Universities.

At the beginning of the last day of our proceedings a conversation (even if strongly conditioned by the lack of time) took place in continuation of the main topics raised during the much longer conversation we had in the previous afternoon. Prof. Corona, for example, raised the problem connected with the role that Philosophy has to play in the formative process of the students at Catholic universities. He observed how insufficient the so called interdisciplinarity still is; he also considered that the dichotomy between faith and reason continues to contribute to the difficulty attached to the fact that the two terms of the opposition are still not sufficiently clarified, something that for the speaker has much to do with the difficulty of our ecclesiastical culture in accepting that Philosophy should be considered more as an expression of life than as an objective science. In other words, until we come to the point of demonstrating the central role that Philosophy (and Theology) has to play in the process of living culture, and how central to culture – any given culture – the experience of faith is, we will not be able to see the due role of Philosophy in the formation process proper to the Catholic university.

Prof. Sheth mentioned that in the Society of Jesus it is now a rule that each and every Jesuit attains a Licentiate/Master in either Philosophy or Theology. Indeed, it is more than clear that without an adequate knowledge of Philosophy and Theology priests cannot do their job well in today's world. People from other disciplines ask theological and philosophical questions all the time, even when they are not aware of the fact that they are doing so. Moreover, the Vice-President for Asia added, Philosophy must also be considered, more than Theology, as the best possible, and most indispensable, basis for the Interreligious Dialogue. Indeed, the common basis for Dialogue, one can say, is Philosophy, not Theology. COMIUCAP needs to promote Philosophy also as a means for the realization of the

necessary dialogue with other religions, since, it was said, Philosophy is better placed to demonstrate the plausibility of Dialogue than Theology itself, since the latter presupposes scriptures which are not accepted by people of other religions.

Prof. Faes returned to the idea that in a world so diverse and complex as ours, a world in which a growing number of people are getting PhD., it becomes particularly urgent for the Church to realize that much is at stake with the philosophical preparation of the Candidates to the Priesthood; at least, it is absolutely necessary to demonstrate that Philosophy is much more than a Degree to attain and then forget. In other words, it is necessary to understand that, in the Church, Philosophy at all levels should remain a permanent and vital sector of a continuous human formation. Indeed, it would be a serious mistake to think that Philosophy is nothing more than a degree that prepares for the necessary professional formation of the Pastoral Agents of the Church. After all, it is of the highest importance to understand that the more a person becomes specialized and able to exercise a given profession, the more that person is in need of philosophical reflection and wisdom; the more a person is called to live and work in the context of a growing cultural diversity all the more that person, and the Priest in particular, is in need of a true and consistent exercise of the philosophical spirit.

Prof. Corona added that one of the problems we have when considering the inter-religious dialogue is the determination of the answer to a question like the following: Is it, or is it not, absolutely necessary for the future of such dialogue that we arrive at the level of a true and proper philosophical conceptualization of the problems? In other words: Is Dialogue a real possibility without Philosophy? Well, the answer depends on the notion of Philosophy one has and cultivates. For example, we cannot conceive of an inter-religious dialogue without mediation at the level of the language proper to myth and all the pre-conceptual forms of religion. If we stay at the level of the language proper to each religion, mutual understanding only barely will be possible. And yet, we can say that at the base of all religions is at work a universal rhetoric that we need to discover and identify. In line with Gadamer, Prof. Corona considers the importance of studying philosophically the metaphor that grounds all forms of religious discourse and, he added, of human discourse all together. In this sense, the Vice-President for Latin America even established as for clarification the following opposition: on the one hand, Hans Küng and his demand of an universal ethic based on universal concepts; on the other, Paul Ricoeur and his demand for serious incursions in the more profound realms of life, even to the point of entering the mystical sphere of reality, that is, that very source from which the possibility of human language (religious and otherwise) flows. In this sense, the speaker underlined, there is no possibility of achieving mutual understanding among human beings

until we come to operate at the level of that basic metaphoricity that undergirds all human forms of language and always points towards that mystical realm well beyond all linguistic and conceptual forms.

Prof. Sheth responded and raised the problem associated with the phenomenological consideration of the fact that even at the level of the mystical experience we always remain conditioned by a clear sense of community and, consequently, of belonging. In other words, the "I" always tends to articulate experience in conceptual terms, that is, in linguistic forms that always configure cultural and paradigmatic ways of achieving differentiation among human beings. The moment I am trying to understand the experience of the other, I am using concepts culturally determined and, thus, specific to my own experience of the world. Therefore, while in order to achieve mutual understanding we always have to use concepts; we must, at the same time, recognize the different meanings that people can attach to the same concepts. But the point is this: there is no other way of interpreting human experience than the one that a differentiated use of concepts allows us to do. Or is it not so that, while looking at the same historical event, what for a citizen of India evokes freedom for a British person may just appear as an act of rebellion? Hence, we might say, the demand for the technical uses of Philosophy and the cultivation of the philosophical spirit.

Prof. Corona replied that the philosophical way of proceeding implies that we depart from the realm of experience, but in order to arrive at the level of a conceptual interpretation. In this sense, the challenge would be to promote an integration of philosophy and experience, whereby included must also be the mystical dimension as possibility that can be given in the realm of human experience as such. After all, is this not precisely what *Fides et Ratio* is proposing with her concept of an enlarged Reason?

Prof. Sheth's agreed that there is no disagreement and that the possible difference we are registering should be considered simply as one of emphasis. Yet one other thing must remain clear, that is, that no human conversation is possible without the use of concepts. Even the mystical experience is subjected to different interpretations by different people. Hence the importance of the model presented by *Fides et Ratio* of Pope John Paul II, a model that can be referred to as the one of the coincidentia oppositorum. In this sense, it would certainly be appropriate if COMIUCAP were to promote a better sense of the "philosophical game", one indeed whereby opposition does not destroy, but rather solidifies, the very possibility of convergence. In other words, one might say that the present situation of Philosophy should make us think of new approaches to Spirituality, at least taking into account that for many of our contemporaries while "religion" always tends to appear as divisive, spirituality seems rather to convey a sense of convergent growth.

The conversation on the morning of January 9 ended with Prof. Corona reporting what he considers to be the meaning of the distinction Paul Ricoeur used to make between "religion", "atheism" and "faith", whereby "religion" connotes "conceptualization" (also understood as institutional closeness and rules alienated from life; "atheism" is understood as critique of all excesses in conceptualization; and "faith" refers to any proper and authentic act of thinking). In other words, the concept of religion is not ultimate, since ultimacy always must remain open, so here openness can just point to the experience of "Faith", that is, the one that brings us back to *die Sache*, to that ultimate mystery of being accessible to an Open Reason only. And we can ask: How can Philosophy allow herself not to be serious about this ultimate dimension of all human experience? No, Philosophy must be attentive to the realm of mystery as much as in the depths of each and every human heart is the experience of a divisiveness constantly striving to reach an ever greater unification. Hence the meaning of a proposition such as the one Cardinal Carlo Maria Martini used years ago while answering the question about the "proper" of the Catholic Faith, an answer he gave in just one word: Beauty! Therefore the question: is there anything more urgent for a network like COMIUCAP to promote than to foster a renewed discussion on the proper role of both Philosophy and Theology within the context formed by the very "Idea" of a Catholic University?

Subsequently, in the meeting that the Acting-President had with Prof. Georges Ndumba, Vice-President for Africa, the following elements concerning the presence of COMIUCAP in Africa emerged: 1. That we must function in the awareness of the importance that for Africa the real philosophical emphasis is not so much in the theoretical dimension of the reflection, but rather on its practical aspect. Indeed, it seems to be of the greatest importance that we understand the African hopes for Philosophy, namely that it contributes to the African quest of a better and more meaningful life. Hence the need to recognize that for Africa and the Africans the dominant philosophical perspective is the one that concentrates on issues of social and economic nature and takes seriously the issues raised by the political praxis and the governance of the peoples. 2. That the spirit of Philosophy in Africa is closely connected with the problems of Education, that is, with the many issues facing the formation of the generations that in the future will be called to make Africa what Africa is supposed to become. 3. That one of the major concerns for Catholic Philosophy in Africa should also be the increasing number of issues raised by the exponential growth of the sects and of the so called "églises de réveil", a phenomenon that is now significantly present all over Africa and, of necessity, faces us with some important questions, namely when it comes to the need to evaluate in a more efficient way the kind of pastoral action fulfilled

in the terrain by the Catholic Church. 4. Furthermore, we also need to realize the importance for Africa of issues related to the Rule of Law as well as to the practical application of any form of universal discourse about Human Rights, whereby deeper studies and reflection is particularly needed when we face issues of great actuality as are the ones that have to do either with violence and social security or with the many problems that turn around ecology and the practical definition of the best way for the human being to live out his insertion in the world of nature.

From the conversation held between the Acting-President of COMIUCAP and the Vice-President for Africa it also emerged that a definition of the Role of Philosophy for Africa is inseparable from the need to assure that the theoretical level of the discipline remains unabated while at the same time taking into consideration that the African Cultures demand from the practice of Philosophy a rather close attention to the fact that the value of the discipline tends to be perceived in terms of the pragmatic effects that derive from her. In other words, the situation of philosophy in Africa cannot be separated from the cultural, as well as from the socio-political needs of the continent, so that the pragmatic turn of Philosophy in Africa needs to be taken very seriously indeed if what we want and desire is precisely to assist Institutions of Philosophy to achieve a better presence throughout the continent. On the other hand, we must also be attentive to the fact that for many African philosophers, in an era of intensive globalization as ours, it is particularly important to come up with new platforms for the understanding of all that in the cultures of Africa has to do with Traditional Wisdom, as the one manifesting itself in rituals, story-telling, medicinal practices, religious and communal values. In other words, one wonders if among the concerns of the network for Africa should not be the one of sustaining the catholic intellectuals of the continent in the search for renewed forms of integrating traditional Wisdom emerging from the local cultures and contemporary demands of a global inter-action among the cultures of the world.

For COMIUCAP, therefore, it seems that one of the central priorities for development of the network in Africa should be to promote closer and more intense relationships between Institutions and Individuals dedicated to teaching and research in the different fields of philosophy throughout the continent. Professor Ndumba, in fact, recommended that COMIUCAP enters into a particular relation of cooperation with the ACUHIAM – Association of Catholic Universities and Higher Institutes of Africa and Madagascar –, something that the present writer has indeed done immediately so that we are now waiting for a response. Moreover, we also considered that in the present situation, and regardless of what has already been said, we should also look closely into issues like the ones relative to dialogue among religions, to the socio-political and spiritual problem of

reconciliation, etc. In this regard, the understanding is that we need to continue to look for ways of identifying authors that better can assist and stimulate the African philosophical community to pursue such goals. In religious terms, for example, one of the major tasks for philosophy is certainly to bring about a phenomenological clarification of the diverse and different manifestations of the religious spirit present in the continent. Prof. Ndumba mentioned also the role that Philosophy has to play when it comes to the edification of a better and more authentic relation between the Christian Faith and the traditional religions of Africa. Happily, according to the Vice-President for Africa, the Diocese of Kinshasa counts already with a research center dedicated to the study of the traditional religions of Africa. For the network, however, the question would rather be this: by what (philosophical) means will the Church be able to assume, explain, or simply correct, all the good things that are already present in the African traditional ways of relating to the sphere of the Sacred? After all, is it not so that one of the things in which Africa excels is precisely the inquire about the spiritual dimension of human existence? Moreover, we also need to take into account that Art and Aesthetics also play an important role in the African way of approaching the mystery of being and of elucidating the mystery of human existence as such.

The presence of COMIUCAP could also be an instrument that could assist the local Churches in defining the theoretical terms leading up to a proper clarification and a reinforcement of the practical role that, in accordance with the determinations of the Church, Philosophy is or might be called to play in the process of priestly formation across the continent, particularly taking into account that Philosophy is more and more recognized as a true condition for the success of the theological formation as such. According to Prof. Ndumba, it is for a good reason that in Africa it is already common that the candidates to the Priesthood in the Catholic Church undergo the much needed philosophical formation regardless of the program of studies that they may bring along. Needless to say how important it is in the process of priestly formation in the catholic Church that all candidates receive adequate philosophical preparation.

In this sense, the contribution of COMIUCAP should be particularly signaled by an attentive listening to the different ways of thinking and relating (in the contextual manner corresponding to the different cultures) proper to Africa, but without forgetting that the aim of the process is to redirect the all of reality to God by means of a Life in Christ and in correspondence with what plausibly can be described as the most fundamental set of Christian values. In other words, and in this like any other continent, philosophy in Africa as practiced by catholic institutions shall never be disconnected from what amounts to the goal of all the work

that human intelligence is able to do, namely to recognize and foster acceptance not only of the problems at hand but also to promote awareness of the most fundamental line proper to any form of development, that is, that things are already leaning towards God in Christ.

Furthermore, taken into consideration that Africa is also faced with the constant need for reform and aggiornamento of the existing programs for the Teaching of Philosophy, the Vice-President for Africa also noted that it could be helpful if COMIUCAP could make herself available to aid the African Institutions of Catholic Higher Learning to face the challenge of bringing up-to-date their own programs. Obviously, this also signifies that we are all faced with the need to develop coherent and sustainable syllabi oriented to the promotion of the best possible quality in philosophical teaching and research. In this sense, we came to the conclusion that COMIUCAP should look into proper ways of diffusing the message regarding the present global demands for quality in teaching and research as well as for the promotion of mobility and exchanges among both teachers and students, whereby a special attention should be given to participation in common projects of research and diffusion of philosophical knowledge.

Here an elenchus of the decisions made by the Administrative Council of COMIUCAP:

1. The Administrative Council approved the Financial Report presented by the Acting-President.
2. The Administrative Council approved the request that all financial operations of COMIUCAP are to be concentrated at its roman Headquarters, which at present are at the Pontifical Gregorian University, at all times and in all cases, that is, as long or as much as the President of COMIUCAP/WORLD resides in Rome.
3. The Administrative Council approved that the following measures be implemented even before they are formally submitted to the General Assembly of the network: That only Institutions that have paid the Institutional Membership Rate (250.00 Euros/year) at least 3 years in a row are able to exercise active/ passive voice in any deliberative process of COMIUCAP; that Catholic institutions dedicated to the teaching of Philosophy that do not qualify as universities or that are universities of Catholic inspiration in a secular context as well as Philosophical Associations of Catholic/ Christian/ Ecumenical Inspiration can become Associate Members of COMIUCAP by paying a special rate of 150.00 Euros/year or by making an yearly donation of at least 150 Euros; that professors of Philosophy at

Catholic universities are eligible to become Associated Members of COMIUCAP by paying the corresponding Individual Membership Rate of 50.00 Euros/year; that Graduate Students at Catholic universities are eligible to become Members of COMIUCAP when presenting to the President of the network two Letters of Recommendation by Catholic professors of Philosophy and by paying the Individual Membership Rate of 25.00 Euros/year; that no Institution can organize an event in the name of COMIUCAP without first becoming either a full member or, exceptionally, an Associated Member of the network; that until further notice all Payments to COMIUCAP are to be made to the sub-account conceded to the network by the Pontifical Gregorian University in Rome. It further determines that valid proofs of payment are either a Letter from the President acknowledging such Payment or the Official Receipt issued by the financial services of the Pontifical Gregorian University once stamped by COMIUCAP.

4. The Administrative Council accepted the proposal of the Catholic University of Congo and the Canisius Faculty of Philosophy in Kimwenza to organize for 2012 the next Congress of COMIUCAP which is to take place in Kinshasa at the end of June of 2012. The conditions are the following:
 - A) That an Organizing Committee presided by both Prof. Georges Ndumba and Prof. Cyprien Bwangila be effectively constituted by the 15th of March of 2011, whereby invited to this Committee should also be members of other Catholic Institutions of Higher learning in Congo.
 - B) That by the 15th of April 2011 the Organizing Committee sends confirmation that a Committee of Honor is in process of constitution, whereby H. E. the Cardinal of Kinshasa shall be a member of such a committee; Bishops of Dioceses with institutions of learning; Ministry of Education and Culture; rectors of the more prestigious Universities in Kinshasa.
 - C) That by the same date the Scientific Committee needs to be in process of formation, where in addition to the President and Vice-Presidents of COMIUCAP shall be: 2-3 French speaking Philosophers from Africa; 2-3 English speaking philosophers from Africa; 1-2 Portuguese Speakers from Africa.
 - D) Proof that a provisory Reservation of Rooms and Meeting Spaces has been done at the CARITAS-Kinshasa for the dates of the Congress: 27 of June (arrival day) - 1 of July 2012 (departure day).
 - E) Confirmation by March 15, 2011 that the topic of the Congress is the following: « *Ordre et Désordre à l'ère de la Mondialisation : Enjeux Philosophico-Politiques pour un meilleur Avenir* » // *Order and Disorder in the age of globalization : Philosophical and political challenges for the construction of a better world.*
 - F) Confirmation by March 15, 2011 that the thematic structure of

the Congress will be the following: 1. *Enjeux Métaphysico-Religieux*; 2. *Enjeux Interculturels*; 3. *Enjeux Économiques*; 4. *Enjeux Politiques*; 5. *Enjeux Educationnels*. Confirmation aussi that the distribution of the Keynote Speakers can be done as follows : Themes 1-3-4, are to be preferably attributed to African Thinkers; Theme 2 to a philosopher from the Asian provenience; Theme 5 to a philosopher coming from Europe or America (including Latin America). G) That by the end of April, the headquarters of the network in Rome are informed about work completed towards the attainment of financial support by local companies or the State of the RDC (eg., Vodacom, etc.). In any case, before the end of May 2011 both the Organizing Committee as well as the COMIUCAP/World must have a clear idea of the financial prospective for the Congress. H) That the First Call for Papers is sent out before the end of the month of April 2011, whereby it is understood that: The first announced deadline for submission of proposals is October 15, 2011; that the second deadline (if necessary) is December 15, 2011 ; that either by the end of December 2011 or in the first days of 2012, a Meeting between the President of COMIUCAP and the Local Organizing Committee takes place in Kinshasa/Kimwenza destined to finalize/particularize as many organizational questions as possible. I) The approval, finally, was granted based on the principle that all parties involved will take very good care so that the line of communication between Kinshasa and Rome always remains functional and efficient.

5. The Administrative Council approved the proposal that the next General Assembly of COMIUCAP might take place at a time and in a place different from the one decided for the Congress in Africa. Furthermore, the Administrative Council also approved that: 1. The General Assembly 2012 preferably takes place in North America or, if not possible there, than in Rome; 2. This Assembly shall be the occasion for a World Meeting of Deans/Presidents/Directors; 3. Among the issues for discussion these shall be present: a. Revision of Statutes and all due Elections according to the Statutes of COMIUCAP; b. Defining strategies for the clarification and implementation of the Role/Mission of Philosophy in the context of the Catholic University; c. Exchange/ sharing of information regarding Philosophical Activity (curricula, programs...) in the context of the Catholic University; d. Devising strategies for cooperation (e.g., exchange of teachers and students, research programs, etc.); e. publications and other means of cooperation in diffusing philosophical knowledge. The date for the General Assembly shall be decided as soon as possible. – In order

to explore and bring about this possibility, the Administrative Council mandates that the Acting-President engages personally Professor Richard Cobb-Stevens in the process of finding out possible candidates for the role of Vice-President for North America, and this in context of a visit to Boston College and the Catholic University of America. It also mandates research about the possibility of COMIUCAP having a Special Session during the next Congress_2011 of the American Catholic Philosophical Association, something we shall start exploring as soon as possible.

6. The Administrative Council approved the strategies for Communication presented by the Acting-President for the dissemination of COMIUCAP, including some investments in specially tailored publicity.
7. The Administrative Council approved the following proposal regarding the Regional Congresses: 1. That all Regional Congresses, being "Continental", nevertheless be promoted at a global level so that, by nature, all future Congresses of COMIUCAP be open to global participation; 2. That the Latin American Region organizes and promotes such a Congress in 2013; 3. That the European Region does the same in 2014; 4. That the Asian/Oceania Region does it in 2015.
8. For lack of time the other points in the Agenda, not extensively reported here, could neither be discussed nor decided upon.
9. The meeting was closed shortly after 13:00 o'clock on January 10, 2011.

(Prof. João J. VILA-CHÃ, SJ)
(Acting-President of COMIUCAP)



Report of the Acting-President

Submitted for Approval to the General Assembly of COMIUCAP

Johannesburg, November 16, 2013

Dear President-Rector/Dean/Professor,
Dear Colleagues

The introduction to this document will be presented orally at the beginning of the General Assembly of COMIUCAP to be held on November 16 at St Augustine College of South Africa in Johannesburg. Here you can find a descending chronological order a summary description of some of the main activities undertaken by the Acting-President of COMIUCAP from 2010 to 2013.

[2013/08/20-24] • Participation in an European conference dedicated to the topic «Secularization and Evangelization» organized by the European Association of Jesuits in the Social Sciences, in Lviv (Ukraine) (20-24 of August, 2013). One of the lines of thought developed in the conference had to do with the frequent lament that religion is on the decline. It was shown how many sociologists of religion tend to explain the ongoing distance of many Europeans to the Church in terms of individualization. Georg Simmel was the first to analyze the phenomenon, placing the understanding of man at the intercession of a multiplicity of societal phenomena. As for Simmel, it is relevant to consider that the contemporary phenomenon of secularization is inseparable from the processes attached to the growing urbanization of human life. The conference in Lviv touched many aspects of the problem, whereby the connection between social differentiation and individualization was shown as becoming more and more obvious. The concept of individualization in the present context came basically to mean that what before was a source of security and meaning is now seen just as a mere source of constraint. In line with the thought of Charles Taylor, prof. Franz Xavier Kaufmann, for example, underlined the idea that the best explanation we have for religion is personal need. Hence the importance of recognizing that religion is destined neither to disappear nor to have a serious return; rather, we are confronted with a significant process of pluralization of the religious dimension in contemporary societies.

[2013/08/04-10] • Participation in the XXIII World Congress of Philosophy in Athens (Athens, 4-10 of August, 2013). The event, to use the words of Professor Konstantinos Boudouris, President of the Hellenic Organizing Committee, was «a unique opportunity for philosophers, friends of philosophy and serious thinkers from all corners of the world to meet, to put forth ideas, exchange points of view, to argue and to present the fruits of their research to a unique and distinguished academic audience.» The World Congress does indeed represent an «important cultural institution» and should be seen as a meaningful platform for the «forging of universal values that address the common human issues of our times». Through the many papers presented and the numerous conversations that took place, the XXIII World Congress of Philosophy, despite the serious crisis affecting Greece at the time of its realization, was a considerable success.

[2013/08/01-03] • Participation in the congress that the RVP-Council for Research in Values and Philosophy organized and promoted on «Culture and Philosophy as Ways of Life in Times of Global Change» (Athens, 1-3 of August, 2013). The event took place in the School of Philosophy of the University of Athens just before the beginning of the XXIII World Congress of Philosophy, in Greece. The location of the conference in Athens was in itself a unique context to promote reflection on one of the topics that is most present in the praxis of the RVP, namely, to consider the many ways in which philosophy emerges from culture. In the program of the conference were important philosophers from some of the great cultures of the world, all of them very capable of opening up serious discussion not only about the significance of philosophy in and for culture, but also on the contribution that cultures can and need to make for the ongoing transformation of Philosophy within the global context of a changing world. On the first day of the Conference, the accent was put on the philosophical rediscovery of the nature and evolution of culture in the last fifty years, a process that is inseparable from the work of thinkers such as Heidegger, Gadamer and Ricoeur, but also from the many initiatives and publications that the RVP has been able to bring forth with the help of many philosophers in all continents, all of which were called to relate their own cultural heritages to the many changes taking place in contemporary cultures and societies. Richard Cohen, from the University of Buffalo, enriched us with the many insights of Emmanuel Levinas; Mark Gedney, from Gordon College, addressed issues related to the social role of the body: the present writer submitted a contribution towards the transformation of metaphysics by the power of agapic love; Enrique Dussel, from the Universidad Autónoma de México, presented the challenges that the material and embodied condition of the human condition present to philosophy; IndraNathChoudhuri, from the University of New

Delhi, elaborated on the deep sense of the Self in Indian Philosophy; Gholamreza A'vani, from the Iranian Academy of Philosophy, drawing on the Islamic cultural tradition, presented important considerations on the relation of spirit and matter, mind and body, as an integrated whole; M.B. Ramose, of the University of South Africa, explained the cultural resources and prospects for Philosophy from an African point of view while TuWeiming, from the Harvard-Yenching Institute and Peking University, did the same from a Chinese perspective. The papers presented were numerous and the number of persons attending was close to two hundred. In www.comiucap.net you can find a small collection of pictures of the Pre-Congress organized by the Research Council for Values and Philosophy, of the «Global Dialogue Prize» given to Professor George McLean (Catholic University of America), of the Commemoration of the first Hundred Years after the birth of Paul Ricoeur, with Richard Kearney (Boston College) and Peter Kemp (Copenhagen), as well as, among other events, of the debate on the «Future of Metaphysics» led by Professor Oliva Blanchette (Boston College). The small set of images also underlines the participation of Professor Jürgen Habermas (Frankfurt) in the World Congress at an event organized with the contribution of David Rasmussen (Boston College), as well as the participation of John P. Manoussakis, from Holy Cross, Jeffrey Bloechl (Boston College), TuWeiming (Harvard and Beijing), Рузана Псху (Moscow), Robert Cohen (Buffalo), and others.

[2013/07/28-30] • Participation in the International Conference «Philosophy and Crisis: Challenges to Our Ways of Life in the Contemporary World» organized by the Sector of Philosophy of the University of Ioannina (Greece) in cooperation with RVP-Council for Research in Values and Philosophy (28-30 of July, 2013). The departing point for this interesting and rich conference was the notion of crisis, a concept that in the modern and late modern world brings Philosophy to deep reflections upon questions such as the ones about nihilism (Nietzsche), the decline of the West (Spengler), the crisis of European humanity (Husserl) or about that critical line that for Heidegger represents both the danger and the possibility of the turn (Kehre). The Congress, nicely organized by a team led by Dr. Golfo-Maggini, explored the various meanings and functions of Crisis both in classical as well as in modern philosophy. In the sense of a crucial time or state of affairs in which a decisive change is impending, crisis was already very much present in the Socratic quest for general definitions of the moral virtues and even in his search for convincing answers to the fundamental question about how human life is to be lived. The moderns, however, attached to crisis the unprecedented dimension of historicity, an understanding that incorporates both an annihilation and a revelation. Situated in-between two continuous states of affairs, crisis is destined to

be not just destructive, but also sign of instant, often unexpected, flourishing. The Conference in Ioannina marked an important moment in the process of situating the question of crisis, one of the most relevant when it comes to the re-definition of the very tasks of Philosophy.

[2013/06/08-09] • Participated in Vienna (Austria) in the ongoing Seminar organized by RVP-The Council for Research in Values and Philosophy on «Faith in the Secular Age» and the Four Disjunctions presented by Charles Taylor in the follow-up to his monumental *The Secular Age* (8-9 of June, 2013). The Seminar counted with the presence of Professor Charles Taylor and Professor José Casanova and about a dozen or so other scholars coming from the United States and Europe. The convener of this important Seminar was Professor George McLean, Founder and President of RVP. In his initial remarks, Professor McLean formulated the problem on the table asking again the question that moves Charles Taylor in the realization of his own analyses of the phenomenon of secularity: How is it that in the last 400 years we went from a situation in which there was almost no difficulty to believe to a situation in which, as in our time, it seems so radically difficult to accept the faith? Hence the challenge: to recognize that for Philosophy there is no longer an escape from culture and, thus, that we must respond to the challenges of contemporary culture. We consider this to be all the more important as the ongoing technological revolution offers us a renewed opportunity to make the Mission of the Church truly universal.

[2013/05/23-25] • Participation in «2013 East-West Theological Forum» organized in Seoul, South Korea, by The Methodist Theological University (23-25 of May, 2013). The topic of this Meeting was the concept of Imago Dei and had contributions from Scholars from both the East and the West, among them the following: Anselm Min (South Korea & USA), Kuruvilla Pandikattu (India), Robert Russell (USA), Jens Schröter (Germany), Allan Torrance (Scotland), YounChul-Ho (South Korea), among others. The event was organized by Dr. Heung Myung Oh (South Korea) and Prof. Christoph Schwöbel (Germany).

[2013/01/28-30] • Participation in the International Symposium «Iglesia Católica y Fundación de las Universidades» organized by the UCAB-Universidad Católica Andrés Bello, de Caracas (28-31 of January, 2013). The event, organized by Dr. Corina Yoris, took place as part of the celebrations of the 60th Anniversary of the foundation of the University. The initiative also involved the Seminario Arquidiócesano de Caracas and the Sociedad Venezolana de Filosofía. Together with two colleagues from the Catholic University of Lublin (Poland), Dr. Piotr Jaronszynski

and Dr. Pawel Tarasiewicz, we also had a round-table discussion on the Mission and Identity of a Catholic University, which took place on January 31 in the city of Puerto Ordaz. The UCAB-Universidad Católica Andrés Bello is a very active member of our network.

[2013/01/21-25] • Participation au Colloque International «Justice, cultures et charité»(21-25 Janvier, 2013) organisé par l'Institut Catholique de Paris, le Conseil Pontifical pour la Culture, la Délégation du Bénin à l'UNESCO, l'Université Nationale d'Abomey-Calavi, l'Université Catholique de l'Afrique de l'Ouest, l'Université Catholique de Yaoundé et l'Université Catholique de Kinshasa, en occasion du premier anniversaire de l'Exhortation Apostolique *AfricæMunus* sur «l'Église en Afrique au service de la réconciliation, de la justice et de la paix », signée par le Pape Benoît XVI à Ouidah (Bénin) le 19 novembre 2011. L'enjeu du Colloque était un double: 1. Envisager un renouvellement des théories philosophiques de la justice et de la démocratie, sur la base d'une prise en compte de la conflictualité, de l'interculturalité et de l'interreligiosité; 2. Évaluer l'apport du christianisme à la théorie et à la pratique de la justice et de la démocratie, en le confrontant notamment à l'apport de l'Islam et des religions traditionnelles africaines. En prenant compte du fait que la thématique du Colloque est tout à fait centrale aux préoccupations du réseau, la COMIUCAP a été particulièrement heureuse de pouvoir être associée avec cette importante initiative d'un de ses membres plus actives et manifestement au service de la philosophie et de son rôle particulier dans une Afrique toujours appelée à devenir fière de soi-même et passionnément engagée dans les procès de développement humain et social nécessaires au triomphe d'une justice que soit toujours meilleure et d'une paix définitivement ouverte à la transcendance et au Dieu qui donne fondement et justification à nos meilleurs désirs de Liberté, de Justice, Paix et Beauté. A l'occasion de l'ouverture solennelle du Colloque et en présence d'autorités civiles et académiques telles que le Secrétaire du Pontificale Conseil pour la Culture du Saint Siège, le ministre d'Éducation du Bénin, le Doyen et des professeurs de la Faculté de Philosophie de l'Institut Catholique de Paris, et d'un nombreux publique constitué par professeurs de différentes Universités africaines, journalistes et d'autre personnes intéressés au thème du Colloque, le Président en exercice de la Comiucap a eu la possibilité de prononcer parmi autres les paroles suivantes: «Dès les premiers siècles de son histoire et bien plus encore depuis le dernier Concile, la tâche éducationnelle reste toujours au cœur de la Mission spécifique de l'Église. Dans le Vatican II, l'Église reconnaît l'impossibilité même de réaliser son obligation fondationnelle, celle de témoigner dans le monde la force et la puissance de la Foi en Jésus Christ, en l'absence d'hommes et de femmes en son sein formés pour l'excellence évan-

gélique, et donc disponibles et capables d'entreprendre d'importantes et même décisives responsabilités tant à l'intérieur de l'Église que dans la société. Mais il est aujourd'hui plus difficile que jamais de donner un témoignage qualifié des vertus et des possibilités, c'est-à-dire, du sens anthropologique plus profond de la Foi en Jésus Christ, sans une formation constante et intégrale de la personne humaine. Comme champ de recherche et d'enseignement, la Philosophie en contexte catholique représente donc, comme tout savoir universitaire authentiquement humain, un service de particulière importance pour la véritable Éducation des jeunes générations et, par conséquent, pour la formation intégrale d'agents capables de promouvoir et implémenter un vrai e propre renouveau social.» – Le Congrès fut organisé par l'Institut Catholique de Paris, membre de COMIUCAP.

[2012/12/01-03] • Participation in the Seminar organized by RVP-The Council for Research in Values and Philosophy at the Catholic University of America in Washington DC on «Faith in the Secular Age» and the Four Disjunctions presented by Charles Taylor in the follow-up to his monumental *The Secular Age* (1-3 of December, 2012). The Seminar counted with the presence of Professor Charles Taylor and Professor José Casanova. The next meeting of this important Seminar will take place in Vienna in June of 2013.

[2012/11/01-03] • Visit to St Augustine College of South Africa in order to take part in the Conference «Humanities and Social Sciences in an African Context: Education for Life» (1-3 of November, 2012). The main organizer of this Conference was Prof. Gerard Walmsley and in it participated Scholars from different parts of the world, among them the following: Professor John Haldane («Understanding the Human: The Necessity of Philosophy for Education and Research»), Professor Bert Olivier («The Significance of Human Sciences in the Age of Enframing»). Prof. Gerard Walmsley spoke on «What is a University For? Educating for Wisdom» and the acting-President of COMIUCAP spoke on «The Call of Vatican II for the Renewal of Catholic Education: «Gravissimumeducationis» and the Idea of a Catholic University». This visit to Johannesburg, during which I also had a personal meeting with Rev. Dr. Michael van Heerden, President of St Augustine College, was decisive in terms of bringing to Africa the next World Congress and General Assembly of COMIUCAP. In general, during the visit to South Africa, we agreed on the importance of COMIUCAP addressing issues such as these: What are the questions that Catholic Philosophers must engage in today? How to develop in a Catholic context a stronger awareness about the role of consciousness and promote a true recognition of human need for integration? Projects such as the following were also talked about: How to create in our day an effective alternative

to the *Weltanschauung* propounded by the neurosciences? How to develop and make plausible an ethics that is truly holistic? We also agreed that COMIUCAP has the call to address questions such as these: What are the pressing issues in Philosophy today? What are the best alternatives to analytic philosophy in general and analytic ethics in particular? What kind of philosophical questions should the members of COMIUCAP and the network as such be pursuing? How to present, and justify, the need for Catholic Philosophy/Philosophers? What kind of fields and topics should the catholic philosopher of today make his/her own?

[2012/04/19-21] • Participation in the International Conference organized by the People's Friendship University of Russia in Moscow (Russian Federation) on «Philosophy and Spirituality Across Cultures and Religious Traditions» (19-21 of April, 2012). The Conference was presided by Professor NurKirabaev, Vice-Rector for Research, and by Professor Vladimir Tsyvk, Dean of the Faculty of Humanities and Social Sciences. Under the organizational leadership of Dr. RuzanaPskhu, of the PFUR, the conference gathered participants from the following countries: Brazil, China, India, Iran, Italy, Portugal, Romania, Russia, and United States of America.

[2011/12/12] • Participation in a Meeting of the Sectorial Groups of the International Federation of Catholic Universities (IFCU/FIUC) (12 of December, 2012). The meeting took place in Paris, at the Headquarters of the Federation of Catholic Universities. Besides COMIUCAP, the Meeting counted with the participation of the following Sectorial Groups of IFCU/FIUC: ACISE – International Catholic Association de Institutos Católicos de Educación, represented by Prof. Juan Carlos Torre Puente (Universidad PontificiaComillas); COCTI – Conference des Institutions Catholiques de Théologie, represented by Prof. Thierry-Marie Courau, o.p., of the Institut Catholique de Paris; the Sectorial Group for Sciences and Technology, represented by Prof. Pierre Becker of the ÉcoleCentrale de Paris; the FIUCUP – Sectorial Group for Psychology, represented by Prof. Dominique Reniers, of the Université Catholique de Lille; FIUC-Social Sciences, represented by Prof. Fernando Vidal Fernández, of the Universidad PontificiaComillas; the REDIF – European network of Institutes for the Family, represented by Prof. Carlos Perez Testor, of the Universitat Ramón LLull (Barcelona); the AIFMC – International Association of Catholic Schools of Medicine, represented by Prof. Ignacio Gómez, of the Universidad Católica de Valencia; FIUC-Politica – Sectorial Group for Political Science, represented by Prof. Miguel Ayuso of the Universidad PontificiaComillas(Madrid). The Meeting was coordinated by Prof. Mons. Guy-Réal Thivierge, General Secretary of FIUCA, and, among others, was privileged occasion to debate issues related to the Identity, Role, Mission and Function of each Sectorial Group actually

in existence within the wider structure of the FIUC. We also dealt with the overall responsibilities of any Sectorial Group in FIUC as well as the diversity of structural and operational models that are both possible and actually in existence. Issues related to the Bologna Process, to the way the different Sectorial Groups could/should interact with one another, etc., were also dealt with. We consider this to be a Meeting of special importance for COMIUCAP. It certainly was highly relevant and very productive.

[2011/11/26-28] • Participation in the International Conference Religion and Culture: A Multicultural Discussion in Bambolim-Goa (India) on the occasion of the celebration of the 75th Anniversary of Professor Francis D'Sa, SJ (26-28 of November, 2011). The Conference was organized by the Institute for the Study of Religion (Pune) and the participants were from: Australia, Austria, Belgium, Germany, Hong Kong, India, Italy, the Philippines, Portugal and the USA. This was an occasion of special importance for COMIUCAP since it gave the acting-President of COMIUCAP the opportunity to meet the representative of the Association of Christian Philosophers of India, Prof. Dr. Johnson Puthenpurackal former President of the Association and at present General Secretary of the Organization and Editor-in-chief of ACPI *Encyclopaedia of Philosophy*.

[2011/10/28] • Participation as organizer and chair in a Satellite Session during the 2011 Meeting of the American Catholic Philosophical Association (ACPA) in Saint Louis (Missouri, USA) on The Role of Philosophy in the Contemporary Catholic Context. The Speakers at this Satellite Session of the ACPA were the following: Prof. Oliva Blanchette (Boston College): "The Catholic Need for Philosophy: The Case of Maurice Blondel"; Prof. Dominic Balestra (Fordham University): "Where is Catholic Philosophy Today?"; Prof. Arthur Madigan (Boston College): "Philosophy and Catholic Modernity"; Prof. Holger Zaborowski (Catholic University of America): "Catholic Philosophy as Education Towards Reality". A short presentation on the importance of COMIUCAP within the wider horizon of the ongoing process of «Networking in Catholic Philosophy» also took place.

[2011/08/20-09/22] • Participation in Washington DC at International Seminar on The Meaning of Justice and Responsibility in the Globalized World of Today. The Seminar was lead by the Acting-President of COMIUCAP and had the goal to explore possibilities for the renewal of the ethical life in our global age. In order to achieve this goal, two fundamental concepts were put at the center of the different research plans: responsibility and justice. The meta-ontological notion of responsibility led us some of the conditions for a new vision of what humanity

is, particularly as much as ethics must be at the center of any form of authentic human life. Justice, on the other hand, was seen in constant reference to responsibility as well. The intended plan for the Seminar (it remained incomplete) was the following: 1. The Principles of Responsibility (w/ Max Weber and Hans Jonas); 2. The Nature of Responsibility (with Emmanuel Levinas); 3. The Transition from Responsibility to Justice (w/ Paul Ricoeur); 4. The relevance of the cultural and the religious contexts for the clarification of issues related to the integration of a deeper sense of responsibility with the notion of a better justice (with contributions from Asian, African and Latin-American thought as well as the perspectives derived from the three monotheistic religions). The participants were from countries such as these: Belgium, Bulgaria, Canada, Germany, Italy, Lithuania, Russia, Vietnam, United States of America, etc.

[2011/06/26-28] • Participation in Shanghai (P. R. of China) on the Symposium *Revitalizing Chinese Culture: Values and Virtues for a Global Age*, which was organized by the Department of Philosophy at Fudan University in conjunction with the Research Council for Values and Philosophy (Washington, DC) (26-28 of June, 2011).

[2011/05/23-26] • Participation, w/ the Vice-President for Asia/Oceania (Prof. Noel Sheth), in the International Philosophy Conference *Thomism and Asian Cultures: Celebrating 400 Years of Dialogue Across Civilizations* organized and promoted, under the leadership of Professor Alfredo P. Co, by the University of Santo Tomas (Manila, Philippines), an event designed to celebrate the 400th Anniversary of the foundation of this Catholic University, the oldest in East Asia. COMIUCAP is proud to have been associated with the impressive celebrations promoted by the University of Santo Tomas, a Member of COMIUCAP, during the year of her quadricentennial anniversary. For the occasion, the Acting-President of COMIUCAP sent in the name of network the following Message (dated March 19, 2011) to the Academic Authorities of the University of Santo Tomas: «The educational mission of the Church in the globalized world of today demands from Philosophy as of all the integrative parts of the University, a most serious engagement in the search for new ways and strategies leading up to an ever more effective dialogue between spheres apparently so heterogeneous as the ones of science and religion, faith and knowledge, ethics and the economy, person and society, culture(s) and truth. The fact that we continue to live in a world that continues to be so disfigured by violence and intolerance, suffering by the lack of justice and peace, demands from us a deeper understanding of the crucial importance for the world of today of the ideal of the Catholic University. As Pope John Paul II clearly taught

and Pope Benedict xvi continues to remind us, the Ideal of the Catholic University remains crucial in any serious effort to re-order our personal and societal priorities, so that at the very heart of the University endeavor is the realization that Education continues to represent for the Church a most important Work of Love. Thus, COMIUCAP is particularly happy to be associated with the Celebrations of the 400th Anniversary of the University Santo Tomas, the oldest University in Eastern Asia and today one of the most important instruments available to the Church and Civil Society in the Philippines for pursuing a development that is both integral and sustainable. Indeed, we wish UST a renewed energy and willingness to pursue Education as a Work of Love so that future generations when joining this University will continue to realize the plausibility and the importance of integrating realities only apparently heterogeneous like Faith and Reason, Science and Service, Truth and Justice. COMIUCAP rejoices with this Celebration of the 400th Anniversary of the University of Santo Tomas, one of its Members, and expresses to the distinguished Academic Authorities, all Teachers and the entire student body warm wishes and kind hopes of a present leading to a Future in which the UST will continue to consistently pursue that kind of excellence on the path of Wisdom and Service that made the past 400 years of her existence so memorable and so worthy of being remembered and celebrated today. Ad multos annos!»

[2011/05/19-20] • Participation in the Symposium «Alternative Reflections on Anti-Life Culture in the Globalized World» organized by the Institute for Life and Culture at Sogang University, a Member of COMIUCAP (19-20 of May, 2011).

[2011/04/24-05/01] • The Acting-President of COMIUCAP visited Boston in order to meet with the Vice-President of COMIUCAP for North America, Professor-Emeritus Richard Cobb-Stevens, of Boston College. The meeting took place on April 26th and was very pleasant and productive. We expressed to Professor Cobb-Stevens the appreciation of COMIUCAP for the many years in which, since the very foundation of our network in 1999, he served as Vice-President for North America. We agreed that the time has come to start the search for a new Vice-President of COMIUCAP for North America, a process that hopefully will be concluded on the occasion of the upcoming General Assembly of COMIUCAP. On April 27th we met with Professor Artur Madigan, Chairman of the Philosophy Department at Boston College. The occasion served in the first place to introduce Professor Madigan to the present situation of COMIUCAP in North America and to express both our sincere appreciation for the role that Boston College has played since the foundation of COMIUCAP and the most urgent need of the network for the continuous engagement of Institutions like Boston College in the promotion of the goals of

COMIUCAP in North-America. On April 28th a meeting took place with Professor Oliva Blanchette, President of the International Society for Metaphysics (ISM). In this meeting also participated the Secretary of the ISM, Dr. Philipp Stambovsky, wherein we extensively discussed the following issues: 1. Cooperation between the ISM and COMIUCAP; 2. Ways to promote each one of the two organizations in North America. April 29th was dedicated to a series of meetings with Professor Emeritus George McLean (Catholic University of America, Washington), founder and President of the Council for Research in Values and Philosophy (RVP), as well as with Ms. Hu Yeping, Executive Secretary of RVP. We agreed on things like the following: a.) the role that COMIUCAP could play in assisting other philosophical Groups and Societies (once they become members of the network) to fulfill their particular call and mission at the service of Philosophy in the world of today; b.) the possible mediating role of COMIUCAP in regard to initiatives coming from newly established Centers of Philosophical Research in countries like Russia and China; c.) the special vocation of RVP in the consistent recognition and promotion, both within as well as outside of the Catholic World of the intrinsic value and reflective potential of cultural diversity of our world today. In practical terms, moreover, we agreed that the process of cooperation between COMIUCAP and RVP should start immediately, so that: d.) the acting-President of COMIUCAP lead the International Seminar of RVP in Washington (August 20-September 24) on "The Meaning of Justice and Responsibility in the Globalized World of today"; e.) COMIUCAP and RVP shall organize each year one or two Conferences in partnership; f.) RVP will publish selected papers in the English language presented during the International Congress "Person and Society" (Braga, 2007). – The writer may also be allowed to mention the fact that during this short visit to the United States of America an article was published in the *New York Times* in which reference was made to the many initiatives taking place within the Catholic Church while at the same time noticing the absence of something the author of the article (Steinfels) considered absolutely essential for a more productive and well-calibrated intervention in the cultural world of today, namely, consistent platforms! Now, it is precisely this that COMIUCAP as a global network intends to be: a consistent, and reliable, platform for all institutions and individuals seriously engaged in philosophical teaching and research in the diverse fields of Philosophy.

[2011/01/07-09] • The Administrative Council of COMIUCAP was held in Rome, at the Pontifical Gregorian University (7-9 of January, 2011). Prof. João J. Vila-Chã, Acting-President of COMIUCAP since November 2009, presided over the meeting. The following Members of the Council were present: Professor Hubert Faes, of the Institut Catholique de Paris et Vice-President for Europe; Professor Néstor Corona, of

the Universidad Católica Argentina and Vice-President for Latin-America; Professor Noel Sheth, of the Jnana-Deepa Vidyapeeth / Pontifical Institute of Philosophy and Religion in Pune and Vice-President for Asia and Oceania. Professor Georges Ndumba, of the Université Catholique du Congo and Vice-President for Africa was not in attendance because of an unexpected delay in the attainment of his visa for Europe; Professor Richard Cobb-Stevens, of Boston College and Vice-President for North America was unable to attend the meeting for personal reasons. The meeting was unanimously considered a success.

Johannesburg, 16 of November, 2013

(Prof. João J. VILA-CHÁ)
Acting-President of COMIUCAP



Fourth General Assembly of COMIUCAP

St Augustine College of South Africa, Johannesburg, November 16, 2013

REPORT ON THE PROCEEDINGS

The Fourth General Assembly of COMIUCAP took place at St Augustine College of South Africa in Johannesburg on November 16, 2013. The Agenda of the Assembly was the following: 1. Report of Activities by the Acting-President; 2. Financial situation of the network; 3. Election of the President of Comiucap; 4. Revision of the Statutes of Comiucap; 5. Fifth World Congress of Comiucap; 6. Regional Issues and Activities: 6.1. Nomination of the Regional Vice-Presidents; 6.2. Regional Congresses of Comiucap; 6.3. Academic Issues: Ecclesial, Regional and Trans-Regional. 7. Analysis of concrete proposals: 7.1. Survey of the Members of the network; 7.2. Journal under the Auspices of Comiucap; 7.3. Creation of a Book-Series for Comiucap. 8. Other Issues of common interest (topics could be suggested to the Acting-President up to 24 hours before the start of the General Assembly in Johannesburg, that is, until 16:30 of November 15, 2013). 9. Final words.

The proceedings of the General Assembly started at 16:30 and lasted for almost two and an half hours. At the beginning of the General Assembly it was announced that the Executive Board of COMIUCAP had designated the following scrutinizers for any voting moment during the General Assembly: Professor Hubert Faes, of the Institut Catholique de Paris, and Professor Noel Sheth, of the Jnana-Deepa Vidyapeeth, Pune-India. Both accepted the nomination and so proceeded to preside over all the voting processes that took place during the Fourth General Assembly of COMIUCAP. It was also established that the Institutional Members of COMIUCAP in good-standing with proper delegates in Johannesburg, and thus able to fully exercise the right to vote, were the following: Australian Catholic University, represented by Prof. Janis Ozolins; Institut Catholique de Paris, represented by Prof. Jean-François Petit; Jnana-Deepa Vidyapeeth, represented by Prof. Noel Sheth; Maynooth University, represented by Prof. Michael Dunne; Nanzan University, represented by Prof. Noboru Kinoshita; Pontificia Universidad Católica de Chile, represented by Prof. Jorge Martinez-Barrera; Pontificia Universidad Católica del Perú, represented by Prof. Miguel Giusti; UNISINOS, represented by Prof. Álvaro Valls; Universidad Católica Andrés Bello, represented by Prof. Corina

Yoris; Universidad Católica Argentina, represented by Prof. Néstor Corona; Universidad Javeriana de Bogotá, represented by Prof. Alfonso Flórez; Universidad Pontificia Comillas, represented by Prof. Miguel Garcia-Baró; Universidad Santo Tomás (Bogotá), represented by Prof. Rafael Antonio Antolínez Camargo; Universität Innsbruck, represented by Prof. Edmund Runggaldier; Université Catholique d'Angers, represented by Prof. Thomas Alferi; Université Catholique de Lille, represented by Prof. Stanislas Deprez; Université Saint Esprit de Kaslik, represented by Prof. Hoda Nehmé; Uniwersytet Kard. St. Wysznkiego, represented by Prof. Grzegorz Bugajak. St Augustine College of South Africa was also accepted as a voting member, being represented by Prof. Gerard Walmsley. Taking into account that the Institutional Members duly represented in Johannesburg were 18 and that the Regional Vice-Presidents have *ex-officio* the right to vote, the total number of ballots that possibly could be casted was the following: twenty two (22).

The Assembly started with the then Acting-President of COMIUCAP introducing the Report of Activities for the years 2009-2013 previously distributed to all the participants in the Assembly (all colleagues present at the World Congress of COMIUCAP were invited to attend, but expression in deliberative matters and the right to vote was granted only to the representatives of the Institutions mentioned above). The Acting-President of COMIUCAP introduced his REPORT for the years 2009-2013 with the following words:

Dear Colleagues: It is a great honor for me to be able to open the Fourth General Assembly of COMIUCAP here in Johannesburg, at St Augustine College. As I begin, I would like to express my sincere gratitude to Rev. Dr. Michael van Heerden who as President of St Augustine College welcomed the project of COMIUCAP bringing to South Africa its Fourth World Congress and General Assembly. I also want to thank Professor Gerard Walmsley who, during the break of a Meeting both of whom attended in Beijing (China) listened to my reasons why a Meeting of COMIUCAP should take place at St Augustine and, when I came to Johannesburg in November of 2012 shared some of his good thoughts and ideas on important issues related to the present and the future of Philosophy in a Catholic context worldwide. To be able to discuss and promote Philosophy in this Land of Africa is for me a source of joy. I am proud of the fact that after the great difficulties we had to face while trying to bring this dual event to the Capital of the R. D. du Congo we finally realized the vow of the General Assembly gathered in Manila in September of 2008 that the next one, the one we are now inaugurating, should take place in Africa. And so here we are, not in Kinshasa, but in Johannesburg, in the Republic of South Africa, the Land of President Mandela and Archbishop Desmond Tutu, two contemporary icons of

the need for Peace and Reconciliation in this world of ours. I want to thank the two Colleagues in Kinshasa, one from the Faculty of Philosophy Saint Peter Canisius in Kimwenza (Prof. Cyprien Bwangila) and the other from the Université Catholique du Congo (Prof. Georges Ndumba). But for all the efforts done on behalf of COMIUCAP here in Johannesburg I want to make it very clear that I owe a special debt of gratitude to both Dr. Jakub Urbaniak and to Mrs. Petru-Harrisson for their excellent, and most reliable, engagement both during the long preparations for this event as well as in the last few days. This expression of gratitude also goes to Dr. Wojciech Szypluła SVD and the other members of the academic family of St Augustine, professors and students, that in one way or another contributed with their time and energy for the good success of this important realization of our network. I trust that everyone felt welcomed here in South Africa and that all of us are taking home, should home be outside of this country, memories of beauty and a deeper sense of humanity. In this sense, I want to underline the beautiful contribution given to us by the Youth Group from the Jesuit Parish in Soweto, with their harmonious singing and beautiful dancing. Among the people towards whom I want to express sincere gratitude, and regardless of them being already included in the Thank You Note of the Booklet each one of you received, is Mr. Filipe Oliveira and Ms. Filipa Oliveira for the important contributions made during the process leading to the production of the images you have in front of your eyes and of the Booklet you have now in your hands.

Before going further, please, allow me two special thoughts. The first one goes to the victims and survivors of the recent typhoon that devastated vast regions in the Philippines, the country that hosted us the last time we gathered for a World Congress and a General Assembly (Manila, of September, 2008). In this regard, I suggest that we now spend a full minute of Prayerful Silence for the many victims and survivors of these tragic events in the archipelago of the Philippines. [One minute of prayerful silence took place]. Thank you! In this regard, I also want to inform you that, during its meeting here in Johannesburg, the Executive Council of COMIUCAP approved my suggestion that as soon as we are financially able to do so COMIUCAP will send through a reliable channel to the Peoples of the Philippines 1% of the amount corresponding to the total cost of bringing to Johannesburg the Fourth World Congress and General Assembly of COMIUCAP.

My second special thought on this occasion is once again one of gratitude towards two particular persons. In the first place, towards Professor Philippe Capelle-Dumont, founder and first President of COMIUCAP (1999-2008), a phi-

losopher and a thinker of today to whom we all owe gratitude not only for his highly relevant and pertinent thinking but also for his engagement with COMIUCAP and other institutional expressions of the ecclesial commitment to Intellectual Life. Taking into account the fact that Professor Capelle-Dumont is here present among us and that I am now a candidate to the Presidency of COMIUCAP, I would like to immediately pursue the recommendation that I myself did in Manila five years ago and so ask the present Assembly to approve the following submission of mine: that Professor Philippe Capelle-Dumont, should he accept it, be granted the title of Honorary President of our network. [The proposal of the Acting-President was received with a spontaneous applause by all participants in the General Assembly of Johannesburg]. The other person towards whom I would like to express gratitude in a special way is Professor Guy-Réal Thivierge the Executive Secretary of FIUC/IFCU both for his presence here these days as well as for the financial support granted to COMIUCAP for the realization of this dual event here in South Africa.

I express here my sincere gratitude to His Eminence Cardinal Gianfranco Ravasi, President of the «Pontificium Consilium de Cultura» for having granted His Patronage to the Forth World Congress and General Assembly of COMIUCAP. Furthermore, I also want to express my gratitude to the Apostolic Nunciature of the Holy See in Pretoria for being so forthcoming and helpful in trying to solve the problem that arose in Doha with the transit of S. E. Mons. Barthélemy Adoukonou. We deplore greatly that in the end His Excellency was not able to take part in our Proceedings here in South Africa.

Last but not least, I want to express gratitude towards all the Institutional Members of COMIUCAP that pay their Membership Fee on time and, thus, grant a minimum of viability to our network. Without the Membership Fees paid by the Members of COMIUCAP none of this could have taken place. But here a special word of gratitude is also due to the colleagues that came from far away even in the absence of institutional support. Furthermore, let me also mention the joy I feel for the two Graduate Students from Nigeria that were accepted as Presenters in our Congress and diligently managed to take part in it. Thanks so much to all of you!

I invite you to read our REPORT OF ACTIVITIES, and regardless of the many imperfections you might find in it, as a confirmation of my commitment as Acting-President (and in the immediate future as President should I be elected in the election that is about to take place) to the following aims and goals: 1. Pursue

and develop all collaboration possible and/or desirable with FIUC/IFCU taking in particular advantage of the fact that I was elected to the Board of Directors of FIUC/IFCU during the General Assembly of the Federation that took place in São Paulo/Brasil in July of 2012); 2. Start a process of dialogue and communication with the Roman Dicasteries of the Holy See that are of particular relevance to us, namely, the Pontifical Council for Culture and the Congregation for Catholic Education, as well as with the Agency of the Vatican for Quality (AVEPRO); 3. Put the communication with the Deans of our Faculties, as well as Deans of other Faculties whenever possible, at the center of our communication strategy; 4. Pursue the goal of maintaining the Presidents-Rectors of Catholic Institutions of Higher Learning informed about the activities, as well as the needs, of our network; 5. Work as intensely as possible towards the enlargement of the number of Institutions that are members of COMIUCAP; 6. Consolidate and develop the activities of each Region, at the center of which, in concomitance with the corresponding Regional Conference or separately, shall be the plan to hold meetings of Deans of Philosophical Faculties in order to discuss issues of interest to our institutions and so foster the role and the function of Philosophy within the diversity of Catholic contexts around the world; 7. Consolidate and foster the financial development of COMIUCAP; 8. Start as soon as possible with the preparation of the Fifth World Congress of COMIUCAP; 9. Intensify the uses of our institutional Web-Page; 10. Apply all means available, including Facebook, to spread news and writings relevant to our network and/or to philosophy in general; 11. Encourage individual members (professors and graduate students) to be part of our network; 12. Be as present as possible, including with proper initiatives, whenever the Church is asked, or decides to contribute, to platforms oriented by goals such as the following: development of serious strategies for the achievement of true inter-cultural and interreligious dialogue; promotion of issues such as Freedom of conscience and of religion, as well as promotion of Justice and Peace around the world; intensification of the recognition of cultural rootedness and the hermeneutical dimension of Philosophy; affirmation of the crucial value of Philosophy when it comes to interdisciplinarity and the deepening of the relation between Faith and Reason, Philosophy and Theology.

The Report of Activities of the Acting-President for the years 2009-2013 was approved by show of hands with 18 votes. Immediately thereafter, the participants in the General Assembly were asked to approve both the Report of the Meeting of the Administrative Council of 14-15 November 2009 (which, among

other things, asked Professor João J. Vila-Chã to take over as Acting-President of the network effective November 15, 2009, and the Report of the Administrative Council of COMIUCAP that took place in Rome in January of 2011. Both Reports were approved by show of hands with 18 votes.

The Acting-President of Comiucap proceeded then with a Financial Report for the years 2009-2013. The Report was discussed in detail and was approved, by show of hands, with 18 votes.

The third point in the Agenda for the General Assembly was the election of the President of the network for the period 2013-2017. There was only one candidate proposed, namely, the Acting-President of COMIUCAP, Professor João J. Vila-Chã, SJ. The electoral process was done by secret ballot. After calling nominally each one of the delegates entitled to vote, the scrutinizers distributed the corresponding ballots. Once confirmed that the number of ballots was correct and corresponded to the List of the Institutions able to vote (besides the delegates of the Member Institutions of COMIUCAP, the Vice-Presidents also assumed their right to vote), the scrutinizers proceeded with the final counting of the votes and then announced that Prof. João J. Vila-Chã was elected President of COMIUCAP for the term 2013-2017 with 22 votes, that is by unanimous vote.

After thanking all the delegates present for their trust, the new President of COMIUCAP announced that among the issues to take into account in preparation of the Fifth General Assembly of the network was the eventual revision of the Statutes.

The Assembly proceeded to decide about the place and the hosting institution for the Fifth World Congress and General Assembly of COMIUCAP. After the necessary deliberation, it was decided that the next World Congress and General Assembly of COMIUCAP shall go to Latin-America. Moreover, taking into account that the Universidad Santo Tomás de Bogotá officially presented her candidature for the organization of the event, and not without recommending that the different neighbouring universities and institutions that are members of the network be invited to contribute as well, the General Assembly decided with 18 votes (by show of hands) that the Fifth General Assembly and World Congress of Comiucap go to the Universidad Santo Tomás de Bogotá, in Colombia.

Point six of the Agenda stipulated that the General Assembly should also deal with Regional Issues and Activities of the network. In the first place, there was the need to ratify the Nominations that each one of the Regions of the Network present in Johannesburg had made the previous day. The Nominations for Vice-Presidents presented for ratification to the General Assembly were the following: Professor Joseph Agbakoba, of Madonna University in Nigeria, as

Vice-President for Africa; Professor Janis Ozolins, of the Australian Catholic University, as Vice-President for Asia-Oceania; Professor Miguel García-Baró, of the Universidad Pontificia Comillas, as Vice-President for Europe; Rector-Emeritus Dr. Salomón Lerner Febres, of the Pontificia Universidad Católica del Perú, as Vice-President for Latin-America; Professor Brendan Sweetman, of Rockhurst College, as Vice-President for North-America. All five Nominations were ratified by 17 votes by show of hands.

Regarding the Regional Congresses of COMIUCAP it was made clear that each Continental Region of the network should organize at least one Regional Congress during the next four years, that is before the next World Congress and General Assembly of the network in Latin-America. It was also stated that the understanding now prevalent is that the Regional Congresses should be open to the participation of Members from other continents. Special emphasis shall also be given to initiatives capable of at the same time becoming occasions for Deans of each one of the Continental Regions of the network to come together in order to discuss issues of common interest, including administrative matters and methodological approaches to both teaching and research in the diverse fields of Philosophy.

The importance of the institutional website was anew emphasized and all the delegates were kindly asked to help the President of COMIUCAP in the tasks of fostering the usefulness and the relevance of our presence in the virtual space. It was said that any Regional issue with relevance for the aims and goals of the network should be promptly communicated to the President of COMIUCAP. Particular emphasis was thus put upon the need, and the importance, of each Member of COMIUCAP sending back to Rome, once filled, the ongoing SURVEY OF OUR MEMBERS. Information pertaining to initiatives of the Members of the Network that might be of interest to others was also kindly requested from all, namely in regard to initiatives such as congresses and major publications.

In point 7.2 of the AGENDA mention was made of the possibility of COMIUCAP having a journal under its auspices. In this sense, a suggestion was made that a journal originally published by the Australian Catholic University could eventually be integrated in the future activities of COMIUCAP. It was responded that such suggestions would be considered in due time by the Executive Board of COMIUCAP. There was also debate on some of the pros and cons of having a COMIUCAP Journal, whereby considerations were also made on the responsibility of Catholic Philosophers when it comes to the practices of Philosophy in contexts in which more and more academic life tends to be treated in a business-like manner and the focus of the university instead of being put upon the formative dimension shifts more and more to the immediate economic value of the

courses or of the university as such. Regarding point 7.3. on the possible creation of a Book-Series for COMIUCAP no further consideration, mainly due to the lack of time, was made. However, participants were reminded that COMIUCAP has already published a few volumes under its auspices and that all Institutions that are members of the network should have copies of these books in their libraries.

Before declaring its the Fourth General Assembly closed, the newly elected President of COMIUCAP presented to all the design of a Medal to be given to Professor Philippe Capelle-Dumont, founder and first President of the network, and to all the outgoing Regional Vice-Presidents as a token of gratitude for their service to COMIUCAP. However, since due to problems of logistics the medal was not available in South Africa for personal delivery, the President of COMIUCAP announced that it would be sent to the persons it is destined to around Christmas time.

The present REPORT OF THE PROCEEDINGS OF THE FOURTH GENERAL ASSEMBLY OF COMIUCAP in Johannesburg was written by the President of the COMIUCAP, Professor João J. Vila-Chã, and counted with the contribution of Professor Noel Sheth, outgoing Vice-President for Asia-Oceania and one of the two Scrutinizers during the General Assembly in Johannesburg. What now follows is a complement in French to this REPORT written by Professor Hubert Faes, the first scrutinizer during the Assembly and in charge of taking note of any part of the proceedings that had taken place in either French or Spanish. The short *Compte-Rendu* offered by Professor Hubert Faes, outgoing Vice-President for Europe, is as follows:

Concernant point 5 de l'ordre du jour (le 5ème Congrès Mondial) de la COMIUCAP, le président Vila-Chã expose les propositions du Conseil d'Administration de la COMIUCAP relatives au prochain Congrès Mondial. Compte-tenu des lieux choisis pour les précédents congrès et de l'impossibilité d'organiser dans l'immédiat un Congrès Mondial en Amérique du Nord, le mieux serait d'organiser le prochain en Amérique Latine. L'université Santo Tomas de Bogotá (Colombie) s'est proposée pour le faire ; l'Assemblée Générale doit se prononcer sur ce point. Le professeur Antolinez Camargo, délégué de l'Université Santo Tomas informe l'Assemblée sur les conditions dans lesquelles le Recteur de son Université a donné son accord pour que lui-même fasse la proposition à l'occasion du Congrès de Johannesburg. Il indique aussi que sa Faculté est disposée à organiser le prochain Congrès en partenariat avec d'autres universités catholiques de Bogotá. Le professeur Alfonso Florez de l'Université Javeriana de Bogotá indique de son côté qu'il avait reçu du Vice-Recteur de son Université la consigne d'accueillir favorablement une éventuelle demande relative à l'organisation du prochain Congrès Mondial. Le professeur Philippe Capelle, Doyen Honoraire et Président Honoraire de la COMIUCAP

rappelle que la tradition, au sein de la COMIUCAP, a toujours été, quand il y avait plusieurs universités catholiques dispensant un enseignement universitaire de philosophie dans la ville où un congrès mondial était organisé, d'inviter les universités à collaborer pour l'organiser. Le professeur Jean-François Petit, exprime pour sa part le vœu que l'Université La Salle de Bogotá soit également partie prenante du projet. Le président propose donc à l'Assemblée de confier à l'Université Santo Tomas la responsabilité de l'organisation sur place à Bogotá du Congrès, à charge pour elle de l'organiser avec la participation des autres Universités Catholiques mentionnées. L'Assemblée approuve cette proposition.

A la fin de l'Assemblée Générale, un échange a lieu entre les délégués présents et plusieurs suggestions sont émises. Le Professeur B. Feltz, ancien Président de l'Institut Supérieur de Philosophie de Louvain, dit l'intérêt qu'il a pris à participer au Congrès Mondial. Il voit deux objectifs principaux pour la COMIUCAP: les rencontres intellectuelles d'une part, les rencontres institutionnelles d'autre part. Il souhaite que les deux objectifs soient poursuivis car ils sont également importants. Qu'une assemblée de philosophes chrétiens s'exprime au niveau international sur des questions institutionnelles, dans le domaine politique et social en général (par exemple sur la question de la démocratie et de ses rapports avec la religion), dans le domaine universitaire et dans le domaine ecclésiastique, cela pourrait avoir un impact significatif. Une telle Assemblée devrait, après avoir élaboré une position, s'exprimer sur ce que devrait être une université catholique ouverte sur le monde contemporain. Le président Vila-Chã rappelle que le souci de la Comiucap en ce qui concerne les Congrès régionaux est qu'ils soient ouverts, que puissent y participer des Institutions non catholiques et des intellectuels de tous bords. Le Professeur Jean François Petit souligne combien il est important que les philosophes des Universités Catholiques soient présents sur la scène publique européenne. Mais il estime que pour cela, les dites universités devraient être plus nombreuses à adhérer à la Comiucap. Un objectif essentiel est d'augmenter le nombre des institutions adhérentes. Le Professeur Hubert Faes remarque que si la Comiucap entrait plus avant dans les questions institutionnelles et affichait certaines positions, elle serait plus attrayante et gagnerait des adhésions. Mais il importe d'intervenir au bon niveau, en évitant les réactions d'humeur, sans se laisser prendre dans le jeu d'affrontements purement politiques. Il faut intervenir sur des questions majeures avec des arguments consistants. Il souligne aussi que le projet de permettre des adhésions individuelles à la Comiucap permettrait d'obtenir un investissement de plus nombreux collègues. Le professeur B. Feltz souligne que l'obstacle principal à l'adhésion des institutions à la Comiucap n'est pas financier, mais le fait que tout le monde manque de temps. On ne peut sacrifier plusieurs jours en déplacements et en colloques que si on a le sentiment d'un enjeu important, d'un intérêt majeur pour soi et pour les autres. Le président Vila-Cha tiendra

compte de ces différentes remarques ; il souligne aussi qu'il est important d'être là et de participer pour dire ce qui ne va pas.

After his final words, the President of COMIUCAP declared closed the Fourth General Assembly of COMIUCAP and all the participants were invited to take part in the celebration of the Eucharist that followed immediately thereafter. The present document was completed in Rome on November 25, 2013 and submitted on the same date to Professor Hubert Faes and Professor Noel Sheth for revision and approval before being sent to the Members of the network. Upon approval by Professor Sheth on November 26 and by Professor Faes on November 28, we are now ready to publish it.

Rome, November 30, 2013

Prof. João J. VILA-CHĂ
(President of COMIUCAP)



World Congress of Comiucap

Useful Information

General Assembly of Comiucap
«The Role of Philosophy in Catholic Context»

Johannesburg – Nov. 13-17, 2013

Access to INTERNET:

Computer access will be available at the library – see library hours below. Wireless internet is available on the campus. A person will be available to assist you with connection instructions.

WiFi Key: 5994ff59aa
Username: Guestuser
Password: 1Gu3stS9

EMERGENCY Numbers**POLICE:****Linden Police Station**

Tel: 011 888 9211/2/3

MEDICAL**Medicross Meldene:** Cnr 3rd Ave & Main Street, Melville

A private hospital for accidents, emergencies and other general medical services
Tel: 011 482 2291 / 727 3404

Milpark (Netcare): 9 Guild Road, Parktown West

A private hospital for accidents, emergencies and other general medical services

Tel: 011 480 5600

College Doctor: Dr Jimmy John at Meldene Medical Centre, Cnr 4th and Main Str, Mellville

Tel: 011 7822 291 or 082 4890 400

Dentist: Dr M Bow, 9 Consuenol Drive, Blairgowrie

Tel: 011 787 2012

Physiotherapist: Mrs M Gertzen, 100 8th Street, Linden

Tel: 011 888 5336

St John's Ambulance:

Tel: 011 403 4227 / 403 2346

LIBRARY HOURS

Monday – Friday: 08h30 – 17h00

Saturday: 09h30 – 12h30

Registered Participants are entitled to have Lunch and Supper at St Augustine College. For those needing or wishing to dine out, here is a list of a few local restaurants to choose from:

NAME	TYPE OF RESTAURANT	ADDRESS AND TELEPHONE NUMBER
Picola Pizza & Pasta	Italian Mon – Sunday: 11h00-21h00	Square Shopping Centre Cnr 4th Av & 8th Street, Linden Tel: 011 7829 707
Bakery of Buenos Aires	Argentinean Coffee Shop Mon – Sunday: 6h30-17h00	Cnr 4th Av & 7th Str, Linden Tel: 011 888 9759
Satori	Italian Tues – Fri: until 22h00	61 on 4th Avenue, Linden Tel: 011 888 7452
Doppio Zero	Mediterranean Sun & Mon: 7h00-21h00 Tues – Thurs: 07h00-22h00 Fri & Sat: 7h00-22h30	Cnr Barry Hertzog & Gleneagles Rd, Greenside Tel: 011 646 8740
Crafters and Cravings	Coffee Shop Mon – Fri: 14h00-17h30	65 on 4th Avenue, Linden Tel: 011 888 7175
Paputzis	Coffee Shop / Restaurant Mon – Sat: 8h00-16h00	69 on 4th Avenue, Linden Tel: 011 782 9393
Kuzina	Greek Mon – Sunday: until 23h00	The Firs Shopping Centre Cnr Biermann & Cradock Ave Rosebank Tel: 011 880 5000
Tsunami	Seafood All week until late	Shop 304 - 308 Rosebank Mall, Rosebank Tel: 011 880 8409/442 9109
Piatto	Grill / Seafood Mon – Fri: until 22h00	Shop U201, Cresta Centre Tel: 011 4781161
Lambrusco's	Italian Mon – Sat: until late	Shop 5 & 6 Fir Drive Centre Cnr Fir Drive & Weltrevreden Northcliff Tel: 011 431 0591
Thunder Gun Steak House	Grill Mon – Sun: until 21h30	254 BeyersNaude Drive Palala Centre, Northcliff Tel: 011 678 7224
MR DELIVERY www.mrdelivery.com (food delivery from various local restaurants)	Mon – Thurs: 10h30-22h00 Friday – Sat: 10h30-22h30 Sundays: 10h30-22h00	Melville Tel: 011 482 4748 Cresta / Randburg Tel: 011 431 0380



Thank you!

We are proud and grateful that so many of you came all the way to Johannesburg and St Augustine College in order to take part in the Fourth World Congress and General Assembly of COMIUCAP. Regardless of your Institution being already a member of the network or not, you have our best appreciation for your presence and participation. COMIUCAP wants to serve the Causes of Philosophy and so needs members like you and/or the Institution you represent. If your Institution qualifies and is not yet a Member of COMIUCAP, please, make sure that it becomes one as soon as possible. Members of the network are kindly requested to contribute towards the fulfilment of the Mission of COMIUCAP. Any contribution received that helps COMIUCAP become the kind of network it should or must will always be gratefully received.

Special gratitude is due to the following institutions and persons: St Augustine College of South Africa, not only in the person of its President and other academic authorities for welcoming us, but also in the persons of Jakub Urbaniak (Poland & South Africa) and Petru Harrison (South Africa) for their outstanding engagement and efforts in preparing this event; to the Pontifical Gregorian University in the person of Anna Maria Tocci for taking care of our finances; to ARTES – Publicidade, Lda, particularly in the persons of Filipe Oliveira (CEO) and Filipa Oliveira (Designer) for their creativity and availability when we needed not only a logo for COMIUCAP but also an image for the event that brought us together in Johannesburg; to Andreia Oliveira for special assistance with accounting. We also acknowledge with special gratitude the Region of South Africa of the Society of Jesus, particularly in the person of the Regional Superior, Fr. David Smolira, for the assistance received.

Special thanks are due to Prof. Mgr. Guy-Réal Thivierge not only for financially assisting COMIUCAP in this particular occasion, but also for promoting our network as the a Sectorial Group for Philosophy of the International Federation of Catholic Universities (IFCU/FIUC).





Personal Notes

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