Civil Society and Human Formation:

Philosophy's Role in a Renewed Understanding of the Meaning of Education

Regional Conference of Comiucap-2015 for Asia-Oceania

«Australian Catholic University celebrates 25 years as a University this year and has a proud history, stretching back more than 100 years through its predecessor colleges and institutions in the training of teachers and nurses. It has enjoyed a well-deserved reputation for excellence in teacher and nurse education. It is appropriate, therefore, that the theme of our conference is "Civil Society and Human Formation: Philosophy's Role in a Renewed Understanding of the Meaning of Education". Like every university and higher education institute, there is concern about what the next twenty-five years will bring and what we, as philosophers, theologians and educators can do to shape the direction of the education of the next generation of teachers and scholars.

We know that the task will not be easy, as we fight the rising tide of indifference to justice and the common good, the persecution of religion, moral relativism and the deliberate destruction of the foundations of society. Catholic Higher Education Institutions, both public and private, have an important role to play, as they are committed, to the search for truth, as *Ex Corde Ecclesiae* states, in the footsteps of Him who is the Way, the Truth and the Life." The task is urgent and we have much to do. I wish everyone a rich and stimulating conference.» Jānis T. Ozoliņš (Vice-President of COMIUCAP for Asia-Oceania and Local Organizer of the Conference)

Conference Schedule Overview

DAY 1: Monday 20 July 2015

08.30 – 09:15   REGISTRATION

09.15 – 09:45   CONFERENCE OPENING – WELCOME SPEECHES

               Janis T. Ozolins (Local Organizer)

               James McLaren (Associate Dean for Research

               João J. Vila-Chã (President of COMIUCAP)

09.45- 11.00   KEYNOTE ADDRESS - Christ Lecture Theatre

Alfredo CO (University of Santo Tomas, Manila, Philippines) – *Confucian Secular Formation and Catholic Education: The Spiritual Education of the Jun Zi)*.

11.00 - 11.15   MORNING TEA

11.15 – 12.00   PARALLEL SESSION 1

Modular Building Room GN 11

Wendy LUNA (University of New South Wales) – *The "Confessing Animal": Michel Foucault and the Making of a Responsible Individual*.

Modular Building Room GN 12

John A. REES (The University of Notre Dame, Australia) – *Human Flourishing and 'The Good That Governments Do': A Post-secular Reading of State Authority*.

12.00 - 12.45   PARALLEL SESSION 2

Modular Building Room GN 11

Peter MCDOWELL & Stephen BOLAJI (Charles Darwin University, Australia) – *On the Malleability of 'Western' Education: A Philosophical Dialogue*.

Modular Building Room GN 12

Audrey STATHAM (Monash University, Australia) – *Is Democracy Undermined by Civil Society Theorists' Conceptions of Civil Society and its Formation?*

12.45 - 14.00   LUNCH

14.00 – 14.45   PARALLEL SESSION 3

Modular Building Room GN 11

Wil CUNNINGHAM (The University of Notre Dame, Australia) – *Education, Friendship and Intelligibility*.

Modular Building Room GN 12

Fernando Jr. LOPENA (University of the Assumption, Philippines) – *Jesus Christ in the Postmodern University*.

14.45 - 15.30   PARALLEL SESSION 4

Modular Building Room GN 11

Kelly AGRA (University of Santo Tomas, Manila & University of the Philippines) – *The World as "Is" and the World as "Ought": Cogitating Contemporary Knowledge Through Alain Badiou*.

Modular Building Room GN 12

Ranier Carlo V. ABENGANA (University of Santo Tomas, Manila, Philippines) – *The Commodification of Education: Adorno's Theorie der Halbbilding and the Dialectic of Freedom and Unfreedom*.

15.30 - 15.45   AFTERNOON TEA
15.45 - 16.30   PARALLEL SESSION 5

Modular Building Room GN 11

Steven A. STOLZ (La Trobe University, Australia) – *MacIntyre, Managerialism and Universities*.

Modular Building Room GN 12

Czara Loraine DY (University of Santo Tomas, Manila, Philippines) – *Understanding Mary Wollstonecraft and Paulo Freire's Critique of Oppressive Education Through the Implications of TOFI in the Philippines*.

16.30 - 17.45   KEYNOTE ADDRESS – Christ Lecture Theatre
William SWEET (St. Francis Xavier University, Antigonish, Canada) – *Catholic Philosophies of Education: Problems, Principles, and Prospects*.

DAY 2: Tuesday 21 July 2015

09.30 - 10.45   KEYNOTE ADDRESS – Christ Lecture Theatre

Noel SHETH (Jnana-Deepa Vidyapeeth, Pontifical Institute of Philosophy and Religion, Pune, India) – *Holistic Formation in Asia*.

10.45 - 11.00   MORNING TEA

11.00 - 11.45   PARALLEL SESSION 6

Modular Building Room GN 11

Tracy Ann LLANERA (Macquarie University, Australia) – *Redemption in a Secular Age*.

Modular Building Room GN 12

Brendan SWEETMAN (Rockhurst University, United States of America) – *Philosophy and Contemporary Education, and the Problem of Relativism*.

11.45 – 12.30   PARALLEL SESSION 7

Modular Building Room GN 11

Thathathai SINGSA (Mercy Connect Project Melbourne, Australia) – *Integration of religion and science in a classroom versus the blockers*.

Modular Building Room GN 12

Philip MATTHEWS (University of Notre Dame, Australia) – *Teleological Pragmatism: A MacIntyre-Shaped University Education*.

12.30 - 13.45   LUNCH
13.45 - 14.30   PARALLEL SESSION 8

Modular Building Room GN 11

Jean-Michel DAVID (Rudolf Steiner School, Australia) – *The Practical Role of Philosophy in Teacher Formation: Understanding and Morality*.

Modular Building Room GN 12

Sandra LYNCH and Renée *Kohler-Ryan* (University of Notre Dame, Australia) – *Approaching the Teaching of Ethics in Tertiary Institutions: Theory and Committed Action*.

14.30 - 15.15   PARALLEL SESSION 9

Modular Building Room GN 11

Jesus MIRANDA Jr. (University of Santo Tomas, Manila, Philippines) – *Constructivism in the Non-Traditional System of Education*.

Modular Building Room GN 12

Corina YORIS-VILLASANA (Andrés Bello Catholic University, Venezuela) – *A Need for Dialogue to Develop Tolerance*.

15.15 - 15.30   AFTERNOON TEA
15.30 - 16.15   PARALLEL SESSION 10

Modular Building Room GN 11

Vintchiel RODRIGUEZ (Adamson University, Australia) – *Mother Tongue-Based Instruction: Ludwig Wittgenstein's Contextualization of Language*.

Modular Building Room GN 12

R. Douglas GEIVETT (Biola University, United States of America) – *Our Cognitive Condition and Education for Responsible Citizenship*.

16.15 - 17.30   KEYNOTE ADDRESS – Christ Lecture Theatre

Brian MOONEY (Charles Darwin University, Australia) – *The Metaphysical, Epistemological, and Theological Background to Aquinas's Theory of Education in the "De Magistro".*

18.30 - 21.00   Conference Dinner – Zio's Restaurant
                     (14 Lansdowne Street East, Melbourne)

DAY 3: Wednesday 22 July 2015

09.30 - 10.45   KEYNOTE ADDRESS – Christ Lecture Theatre

Peter ROBERTS (Canterbury University, New Zealand) – *Education and Human Formation: A Freirean Perspective.*

10.45 - 11.00   MORNING TEA

11.00 - 11.45   PARALLEL SESSION 11

Modular Building Room GN 11

Wladyslaw ZUZIAK (The Pontifical University of John Paul II, Poland) – *Values as a Basis for Human Education.*

Modular Building Room GN 12

Milagros ARREVILLAGA (University of Santo Tomas, Manila, Phillines) – *Basic Ecclesial Communities (BEC) Involvement and Its Relation to the Spiritual Growth of a Selected Group of Filipino Urban Youth.*

11.45 - 12.30   PARALLEL SESSION 12

Modular Building Room GN 11

Jecko BELLO (University of Santo Tomas, Manila, Philippines) – *Paul Ricoeur's Paradigm of Translation: The Role of Philosophy and Education in the Secular Society.*

Modular Building Room GN 12

Guillermo R. DIONISIO (University of Santo Tomas, Manila, Philippines) – *Liberal Education and Learning Forgiveness in Secular Society.*

12.30 - 13.45   LUNCH

13.45 - 14.30   PARALLEL SESSION 13

Modular Building Room GN 11

Jesus M. MIRANDA Jr. (University of Santo Tomas, Manila, Philippines) – *Living the Dominican Charism in Education in the Philippines*.

Modular Building Room GN 12

Colin PATTERSON (John Paul II Institute of Marriage and Family, Australia) – *Catholic Tertiary Institutions as Protagonists in the Work of Subverting Neo-liberalism*.

15.15 - 15.30	AFTERNOON TEA

15.30 - 16.45	KEYNOTE ADDRESS – Christ Lecture Theatre

Janis T. OZOLINS (Australian Catholic University, Australia) – *Democracy, Civil Society and Education*.

16.45 – 17:00	WORDS OF THANKS
	João J. VILA-CHÃ (President of COMIUCAP)
	Janis T. OZOLINS (Local Organizer)
17:00	CLOSE OF CONFERENCE.

KEYNOTE SPEAKERS – ABSTRACTS

Alfredo CO (University of Santo Tomas, Manila, Philippines) – *Confucian Secular Formation and Catholic Education: (Or the Spiritual Education of the Jun Zi).*

There is a glaring arrogance in our age when intellectual circle nestled in a modern academic circle, many influenced by the Western vision of science and liberalism criticize medieval Catholic Education in the West as much as secular Confucian education in the East as antiquated, passé, pseudoscientific and retardate or unable to cope with the modern trend and needs. Catholicism is criticized as "medieval" and irrelevant, while Confucianism as one that teaches the cultivation of moral gentleman for the conduct of life in a civil society, as if such ideals no longer have a space in our contemporary society. This short paper ventures into a rereading of these seemingly irrelevant education system and given a space to dialogue with the present agenda for a new system of Education.

Brian MOONEY (Charles Darwin University, Australia) – *The Metaphysical, Epistemological, and Theological Background to Aquinas's Theory of Education in the De Magistro.*

This article explores the relation between Aquinas' metaphysical, epistemological and theological ideas and his theory of education as presented in the De Magistro and other writings. Aquinas' theory of education is based on a theological metaphysics of human nature and an account of human rationality that is grounded in human nature. In the first

section after the introduction we provide a synopsis of Aquinas' metaphysical narrative, but in a contemporary key that draws upon the resources of Analytical Thomism. However, this theologically inspired metaphysics leads to a somewhat neglected epistemology that is crucial to his understanding of teaching and learning in the De Magistro – the notion of connatural knowledge that we explore in the second section. Our exposition of the Thomistic ontology of the human person together with the notion of connatural knowledge, provide the context for understanding the De Magistro in the third section.

Janis T. OZOLINS (Australian Catholic University, Australia) – *Democracy, Civil Society and Education.*

Democracy has been regarded as providing the ideal political system for safeguarding the freedom of the citizens of the state. Even totalitarian regimes have called themselves democratic, all the while oppressing their citizens and removing their rights. In the West, which considers itself as the epitome of democracy, many rights have been eroded and some of its key features seem much diminished. In the East, democracy is a work in progress and political systems are many and varied. Arguably, democracy is a desirable political system, a structure without content, that is filled in by those in power. Civil society in whatever state it is to be found can act as a champion of human rights and as a powerful corrective to the tendency of political systems to perpetuate themselves in power. This tendency can be observed in political systems in both the East and the West. The State, however, can only operate with the assent of civil society, whatever the regime. A regime intent on holding on to power will do its utmost to win over civil society and this can accomplish in a variety of ways, one of which is through education. This paper firstly examines the connections between democracy and civil society, secondly, how education can help form a civil society which supports the growth of an authentic democratic state.

Peter ROBERTS (Canterbury University, New Zealand) – *Education and Human Formation: A Freirean Perspective.*

Paulo Freire was one of the most influential educationists of the 20th century. Central to this Brazilian thinker's philosophy of education is his theory of oppression and liberation, and within this, I argue, hope and despair are linked tightly together. For Freire, it is precisely when conditions seem most bleak that hope becomes most meaningful and significant. Giving expression to hope demands a process of struggle, and Freire saw resistance to the dominance of neoliberal ideas in economic, social and educational policy as a prime example of this. Freire regarded neoliberalism as a deeply oppressive doctrine. He offers an alternative approach to understanding the nature and purpose of education: one based on our formation as necessarily incomplete, reflective, dialogical, praxical human beings. The struggle against oppression, if it is to be liberating, involves the development of key ethical, epistemological and educational virtues, and opens up possibilities for what Andreola calls a 'pedagogy of great convergences'.

Noel SHETH (Jnana-Deepa Vidyapeeth, Pontifical Institute of Philosophy and Religion, Pune, India) – *Holistic Formation in Asia.*

Modern universities focus on rationality that forgets intuition and mystery, on technology rather than values, on quantity instead of quality, on consumerism in place of morality, on profits in preference to human beings, on economic growth to the neglect of sustainability, and on a mono-culture that obliterates the diversity of cultures. Against such a backdrop, I present three dissenting voices from Asia. For the Hindu Gandhi, education should integrally develop the body, mind and spirit and help us to discover God, develop character and the importance of manual labour. Instead of the three R's, the emphasis is on the three H's (Head, Heart and Hand). The Buddhist Sri Lankan Ariyaratne advocates education that leads to integral development of all spheres of life through personal religious transformation. Sivaraksa of Thailand emphasizes that students need to learn altruism, compassion and peace, and to fulfil their social responsibilities. Buddhist practice addresses these issues through the cultivation of wisdom, ethics and meditation. All three put their theories into practice by starting innovative and alternative forms of spiritually based integral education, in dialogue with other faiths. They emphasized self-transformation, sustainable development, conflict resolution, grassroots initiatives, non-violent action and social change.

William SWEET (St. Francis Xavier University, Canada) – *Catholic Philosophies of Education: Problems, Principles, and Prospects.*

Public education today – in North America and, arguably, globally – is confronted with a number of challenges. According to some authors, external influences increasingly press for public education to focus on training students for the workplace; internal forces not only challenge earlier pedagogies, but the moral and spiritual dimensions of education; and the culture at large ever more emphasizes a thoroughgoing individualism. In this paper I argue that philosophies of education in the Catholic traditions provide a robust basis for education – particularly addressing the often-neglected personal, moral, and spiritual dimensions – and also respond to some of the challenges of education today. I conclude that there are core principles from those philosophies that ought to be reintroduced into public education, and that such a model constitutes a genuine social good – and so deserves the support of not only churches, but of the community, of the state, and even of those who do not share the traditions or insights of the Catholic traditions.

CONTRIBUTORS – ABSTRACTS

Ranier Carlo V. ABENGAÑA (University of Santo Tomas, Manila, Philippines) – *The Commodification of Education: Adorno's Theorie der Halbbilding and the Dialectic of Freedom and Unfreedom.*

What I hope to do in this research piece is to highlight the main problems of our contemporary educational system by illustrating the rupture between formation (in terms of self-development) and conformation (in the sense of succumbing to the dictates of society). Following Theodor Adorno's ideas on Bildung (which he uses both in the sense of "education" and "culture"), I will attempt to show how this dialectic of freedom and unfreedom happens in societies whose educational systems are subservient to the capitalist system and the culture industry. Basically, instead of advancing a "new" understanding with regard to the meaning of education, I claim that we should simply (albeit the complexity of the task) revisit some thought-provoking theories on education that have been put forward by many notable philosophers in the past, one of which, is Adorno. I shall endeavor to put forward the message that education should not be instrumental in the sense that it is simply another means to an end, but rather it should be taken as an intrinsic end—Bildung taken as the highest possible development and perfection of a person. It is perhaps by going back to this idea that we are led to understand that education is not simply a privilege, not even a "survival of the fittest," as Adorno borrows from Darwin, but in fact, education is the state's most important investment as it is for the common and public good. My overarching aim, therefore, would be to locate Adorno within the ambit of today's social reality, not to ask what is living and dead in his philosophy, but to ask how he would respond to the social reality of today.

Kelly AGRA (University of Santo Tomas; University of the Philippines) – *The world as "Is" and the world as "Ought": Cogitating Contemporary Knowledge Through Alain Badiou.*

The transformation of knowledge into an informational commodity in the postindustrial-postmodern age has altered the very way the world values knowledge. Today, what is considered as valuable knowledge is measured by the amount of information it contains and most importantly, the performativity of that information. Working under what can be referred to as the pragmatic paradigm, education now is largely directed towards providing learners the kind of information they could use in production. That is, what could give them the knowledge that will allow them to be employed, or the knowledge that will equip them to produce a commodity that could be sold. Contemporary knowledge is no longer so much about truth or falsity, but rather, of usefulness or uselessness, furthermore, if it pays or not.

Within this working context, I would like to examine in this paper how philosophy is situated within the horizon of circulated knowledge. The goal of the examination is to see how philosophy can still lay claim to its character of being the avenue for the articulation of the possibility of that which disrupts ordered and circulated knowledge, namely, truth. Against the backdrop of the shift from a truth-oriented philosophy to a meaning-oriented philosophy which accompanied the discourses about the 'end' of philosophy, this paper

will argue for the necessity of the return of the concept of truth. This argumentation follows Alain Badiou's philosophy of the Event which talks about the powerful irruption into existence of what in the point of view of the world is declared impossible. It is the philosophy of the Event which anchors Badiou's project of reviving philosophy from its so called end, and of asserting its necessity within the context of the contemporary world. For him, contemporary philosophizing is too compatible with the world as it is that it is no longer capable of providing the space for thinking the possibility of interruption.

In the eyes of Badiou, if there is any relation philosophy has with the world, it is precisely that philosophy exists somewhere between 'the world as it is', and, 'the world as we desire it to be'; and it is in this sense that he asserts: "Philosophy is in the world only to change it."

Milagros ARREVILLAGA (University of Santo Tomas, Manila, Philippines) – *Basic Ecclesial Communities (BEC) Involvement and Its Relation to the Spiritual Growth of a Selected Group of Filipino Urban Youth.*

This research endeavours to describe the involvement of a selected group of Catholic Filipino youth in Basic Ecclesial Communities (BECs) and how such involvement contributes to their spiritual growth. The BEC has been integrated by some of the parishes in Metro Manila Area in their respective systems to mobilize manpower and enhance people involvement through the grassroot-level of evangelization. Utilizing the purposive sampling method, the researcher worked with the youth of Sagrada Familia Parish (Caloocan City), Sta. Quiteria Parish (Novaliches City) and San Jose Agudo Parish (Quezon City). Ages of the participants ranged from 13-25.

Youth involvement was measured based on the length of membership in the BEC. Indicators of spiritual growth were incorporated in the survey questionnaires, with subscales on thoughts, feelings, and behaviors. The researcher-made instrument was content-validated by an expert in the BEC. It was also pre-tested and shown to have a correlation coefficient of 0.824.

Results of the survey indicate that involvement of the youth in BEC has a moderately weak to weak correlation in relation to their spiritual growth. Benefits gained from community involvement, areas for improvement, and recommendations were threshed out in a Focus Group Discussion conducted for the three (3) represented communities. Both the quantitative and qualitative results were integrated to come up with a holistic data interpretation.

Jecko BELLO (University of Santo Tomas, Manila) – *The Promise and Risk of the University: Refiguring Secular Education in Paul Ricoeur.*

This paper presents a refiguration of the role of the university in a highly specialized and secularized society under the aegis of Paul Ricoeur's concept of institutions.

Ricoeur has been hailed as "the philosopher of all dialogues" for having detoured through different disciplines (philosophy, human sciences, literary criticism, and biblical exegesis, among others) to answer the perennial question: What is the meaning of being human? This springs from his strong conviction that there is single humanity despite the originary

situation of separation after Babel. He amplified such conviction as he appropriates Hannah Arendt's definition of politics (institutions) as people having the innate desire of "wishing to live together." As such, this is Ricoeur's hopeful affirmation that this single humanity must be realized as a creative project rather than a given.

For Ricoeur, the university is the universe of the multiple powers of language in the moment of the communication of speaking. The preeminence of language opens up an aspect that educational institutions are clearly places for the confrontation of diverse discourses. It, therefore, engenders an integrative character in understanding and development of the human person.

The essay discusses first Ricoeur's concept of secularism, its relationship with other disciplines – especially cultures and religions – and particularly its challenge to the concept of education. Since explicit and systematic notion of secularism is wanting, the paper, as a detour, sets it against a broader background of Ricoeur's analysis of technical, political, and cultural civilizations. Second, a broadening of the confrontational character of the university as an institution takes place. Through this, the paper, in an effort to go beyond reducing education to professional training or to the tendency of elitism in humanistic studies, attempts to draw the lines of efficacy of universities in the development of the human person. This section incorporates the idea that in confrontation (critique), formation follows. To further amplify the idea, Ricoeur's "paradigm of translation," culminating in "linguistic hospitality," is employed as well.

On a wider scale, by way of conclusion, the paper uses the secular society in order to see how religion may fare in such context. Moreover, since the secular age is characterized as an age of specialization, of diaspora, it attempts, in broad strokes, to find the place of philosophy. Both will be guided by the conclusions drawn out from the section on universities.

Peter CHINEKE (University of Santo Tomas, Manila, Philippines) – *The Place of Religion in Education: from the viewpoint of Nigerian Contemporary Society.*

The Nigerian contemporary society has been characterized by persistent religious conflicts alongside the problem of insecurity for some time now. This is not a new development but it has assumed great heights since the last five years with the emergence of Boko Haram Islamic Terrorist group at the helm of most violent activities. Boko Haram, an Arabic phrase which literarily means that "western education is sin", is totally rooted in religious intolerance. The challenges posed by this group since 2010 has defied all logic and rationality thereby giving meaningful Nigerians a deep concern in the recent times. People are beginning to wonder why religion which has always been the unifying element and core of national unity, principal aspect of peaceful co-existence and integral development in the country has become an instrument of all kinds of violence, destruction of human lives and properties and even academic bastardization of politicians in the contemporary Nigerian society. Most of these problems have their roots in the northern part of the country which is predominantly Islamic in religion. Religion has been awfully misrepresented and used as an excuse to all kinds of evil.

This paper examines the place of religion in education from the perspective of the Nigerian contemporary society. It also explores how religion can still be used as a

paradigm for restoring the sanctity and dignity of education, promote its morality and enhance its objectives in the society. The paper, furthermore summons religious leaders to devise significant ways such as inter-faith dialogues and activities to enhance a sustained education in the country.

Wil CUNNINGHAM (The University of Notre Dame, Australia) − *Education, Friendship and Intelligibility.*

In After Virtue and Dependent Rational Animals , Alasdair MacIntyre considers the circumstances under which endeavour, choice and evaluation can be made intelligible. He contrasts an Aristotelian framework, which he takes to be an intelligible approach to these, with a liberal individualistic framework, which he claims is unintelligible. This paper considers this contrast in the context of education. It seeks to show that the Aristotelian approach has far-reaching implications for the classroom as a type of community, and for the student/teacher relationship as a constituent of this community. The paper argues for the conclusion that education and its activities can only be made intelligible in the context of a community that shares a common narrative, and in which the virtues required by that narrative are cultivated and practiced.

Jean-Michel DAVID (Rudolf Steiner School, Australia) − *The Practical Role of Philosophy in Teacher Formation: Understanding, Morality and Beauty.*

Teachers daily face fundamental questions pertaining to both insight and to the moral dimension of actions. In addition, teachers, whether conscious or not, have implicit operational views on the nature of knowledge and ethics. There is also, unfortunately, little doubt that all too many non-philosophers tend to undervalue, if not downright negate, the intrinsic importance of philosophy as well as its intrumental role in bringing to light our own developing sense for what has traditionally been considered under the rubric of 'the True, the Good and the Beautiful'. I argue that unless the teacher develops an ongoing understanding of their own epistemological, ethical and aesthetic views, judgements remain diminished.

The paper addresses the practical role of philosophy in addressing how to make more explicit and develop a lasting impression on the importance of insights into epistemology, ethics and aesthetic value. The discussion is framed by, and arises out of, considerations taken predominantly from the works of Rudolf Steiner, Bernard Lonergan, and John Deely and systematically developed in a manner that differentiates between four levels: that of experience; of object-formation; of judgement; and of ethical action.

Guillermo R. DIONISIO (Pontifical University of Santo Tomas, Manila, Philippines) − *Liberal Education and Learning Forgiveness in Secular Society*

There must be a good reason to favour forgiveness to be the better course of action in comparison to revenge. That good reason for many Christians ultimately reduces to the prominent injunction to forgive found in the prayer taught no less by Jesus Christ himself. This divine teaching and the various parallel passages to it scattered throughout the Sacred Scripture become sufficiently handy to quite a number of faithful who choose formulaic Biblical way around important questions surrounding forgiveness. Be that as it

may, the place of forgiveness in man's moral life remains enigmatic if not a challenge to justice for the doubting Thomas and secular thinkers alike. Hence, we have on the one hand: muddled sentimental and overly religious thinking approving of forgiveness, and on the other: secular and retributive thinking opposed to forgiveness. What may be common among them is the want of a balanced understanding of the nature, function and context of forgiveness not limited by religious underpinnings. In a secular society, such balanced understanding of forgiveness may be obtained in the light of an integral understanding of the human person, who is the beginning and end of forgiveness (or unforgiveness) in most circumstances. A way that is perennially concentrated on integral understanding of the human person is liberal education. Since Aristotle's Politics and St. Augustine' description of the liberal arts, the concept of liberal education has invested on the integral education of the rational and free by nature in the polis. It has become an education in wisdom that sheds light on who and what man is. This education forms the human being for the civil society he is in where forgiveness may not be excluded without significant moral rather than religious cost alone.

Czara Loraine Dy (University of Santo Tomas, Manila, Philippines) − *Understanding Mary Wollstonecraft and Paulo Freire's Critique of Oppressive Education through the Implications of TOFI in the Philippines*

The purpose of this study is to compare and contrast Mary Wollstonecraft and Paulo Freire's theory of education. Wollstonecraft's theory of education is studied from its historical background. This follows Freire's theory of education studied in its historical background as well. Then, Wollstonecraft's treatise on education as a solution to her problem of gender inequality is criticized through the light of Freirean revolutionary and liberating pedagogy because of implicitly committing class prejudices through her major work, even though this prejudice is justified by her. Nonetheless, let it be cleared from the onset that it is not the intention of the researcher to despise and to totally abandon Wollstonecraft's pedagogy. Rather, improve her feminist stance and theory of education by comparing and contrasting it to Freire's theory on education.

Furthermore, this investigates on the criticisms of some scholars concerning Wollstonecraft's relevance today. This follows, on the other hand, the investigation on the criticisms of other scholars concerning Freire's pedagogy. Then, Freire is defended from the criticisms in order to prove that real worth of his theory and practice. Thus, through comparison, there the researcher would find convergences. These are explored to understand how Freire's pedagogy would work in this kind of oppression and how Freire's pedagogy could raise awareness on gender oppression despite the fact that he did not have a deep analysis on such area of concern.

Finally, it recommends for further study on how the education of Freire can raise awareness to the entire humankind of the variegated oppressions that could be observed today implicitly and explicitly, because of the tendency for the oppressive matters in the world to appear not to be oppressive rather natural to humankind and reality.

R. Douglas GEIVETT (Biola University, United States of America) – *Our Cognitive Condition and Education for Responsible Citizenship.*

The bearing of education on the formation of persons and of civil society begins with two cognitively significant features of the human condition. First, we are ineluctably truth-interested; second, we are exquisitely evidence-sensitive. But we must acknowledge inherent limitations, with regard to both our interest in the truth and our responsiveness to evidence.

Our interest in truth does not guarantee that we welcome unpleasant truths, that we are immune to self-deception about what is true, that we endorse the correct conception of truth (e.g., do we believe that truth is objective and absolute, or socially constructed, or relative to subjective preferences or groupthink, or pragmatically determined?), or that we are prepared to act on the basis of what we believe to be true. And our responsiveness to evidence is no guarantee that the evidence we have makes it at all likely that what we believe is true, that we have acquired evidence from reliable sources, or that we have responsibly assessed salient evidence for the things we believe. And so, our formation as persons depends on how we conduct our lives intellectually. And this is a function of what sorts of people we are. Education is properly concerned with orienting and guiding students into mature development as persons, and this includes proper sensitivity to our cognitive aims and limitations. Social civility is fostered when its citizens act responsibly on the basis of what they know or believe given an adequate basis of thought and experience. This includes the cultivation of intellectual virtue in synergy with moral character. This task is the responsibility of educators (including parents and family units, as well as those entrusted more formally with educating the young). Educators must themselves exhibit the intellectual virtues and be skilled in the education of others in virtue.

The "commodification of education" shrinks from these aims and responsibilities. There are three things to note about this condition: (1) commodification is speciously motivated by miscues about what a liberal democratic society must look like, (2) commodification is a consequence, whether intended or not, of failure to regard the formation of persons at the center of education for responsible citizenship, and (3) commodefication fuels the perpetuation of a malaise that dehumanizes persons and undermines civic virtue.

Tracy Ann LLANERA (Macquarie University, Australia) – *Redemption in a Secular Age.*

This paper reconstructs Richard Rorty's idea of modern redemption and reveals how it can advance the recent debates on the sacred fronted by Charles Taylor, Hubert Dreyfus, and Sean Kelly. I argue that Rorty's work on redemptive self-enlargement as an antidote to egotism provides a way to undercut the phenomenon of nihilism in a secular age.

The work is divided into three sections. The first raises the paradoxical theme of redemption in Rorty's writings. I argue that Rorty is deeply concerned about finding meaning in human life and harnessing sources of modern spiritual enthusiasm. Based on this claim, I situate Rorty as a contributor to discussions about combating modern nihilism. The second section claims that redemption epitomizes Rorty's philosophical project. I present his pragmatist preference for edification, his view that redemptive power

is best expressed through human relationships and not religious and scientific truths, and his hopes for a democracy cultivated by a literary imagination.

The third part offers a philosophical legitimation of Rorty's work in relation to the task of diagnosing our modern spiritual condition. In acknowledgement of Rorty's proddings to welcome a new self-image in modernity, I examine why he chooses egotism over nihilism as our primary existential problem, thereby differing from Taylor, Dreyfus, and Kelly. Following Rorty, I argue that he offers two modes of redemption from egotism: self-creation and solidarity. Both entail losing the egotistic self in the process of self-enlargement to experience meaning and spiritual fulfillment. I then reveal the inextricable link between egotism and nihilism: that prior to becoming nihilists, human beings first suffer from the egotism that Rorty's self-enlargement strategy tries to address. I contend that Rorty helps us find a way to assuage the horrors of nihilism before they even begin – a novel and previously unconsidered perspective to advance the current debates.

Fernando Jr. LOPENA (University of the Assumption, Philippines) – *Jesus Christ in the Postmodern University.*

In the advent of the educational system K-12 in the Philippines, one big issue that was addressed was the place of religion, particularly the Christian religion, in the curriculum. What should be the status of the Christian religion in the University situated in the Postmodern world?

This paper will try to answer that question by exploring first our situation which has been labeled "postmodern." Then the narrative of "The Transfiguration of Jesus" taken from the Gospel of Luke 9:28-36 will be discussed to shed light on the person of Jesus who is the central figure of Christianity with an emphasis on his "persona." After that, 5 popular images that we have of Jesus in our country, namely the Santo Niño, Host, Suffering Servant, Christ the King, and Miracle Worker, will be analyzed by using the framework of the narrative of "The Transfiguration of Jesus." In analyzing those images, this paper will show the possible transfiguration and defiguration of the messages of those images that are being made present consciously by being taught and that are being hidden but present unconsciously in our lives.

Finally, the paper ends in making a judgment based on the analysis done and the phenomenon of the "postmodern world," that is, if the Christian religion, with Jesus Christ as the central figure, should occupy an important place in what we can call the "Postmodern University?"

Wendy LUNA (University of New South Wales, Australia) – *The Confessing Animal": Michel Foucault and the Making of a Responsible Individual.*

In his book *The History of Sexuality* (volume 1), Foucault argues that the technique of confession used in the Catholic tradition does not stifle freedom but instead constitutes subjects or produces responsible individuals. After tracing the development of the sacrament of penance, Foucault goes on to say that confession is one of the main techniques used in the West for the production of truth, such that "Western man," he says, "has become a confessing animal."

What Foucault has shown is that discourse or the talk about one's "sex" and/or subjectivity has proliferated, thanks to the technique of confession which did not remain as an exclusive property of Christianity but was taken in by various aspects of modern society such as politics, economics and medicine. Instead of being repressed, one actually creates his own subjectivity when he confesses. One of the effects of this technique then is the creation of a beautiful existence in which one is autonomous, a master of his life.

Confession in the form of discourse differs from a certain form of education that focuses on "general principles and rules of prudence". The primary task this paper undertakes is to characterize this discursive formation confession assumes. The set of questions it will address includes the following: what is at stake in transforming desire into language? What transpires in the individual when he confesses? How is talking about one's "sex" or desire an effective tool for education? How does the Christian pastoral or Catholic confession help someone become a responsible member of society? After characterizing the technique of confession, I will then argue that such a technique is an effective tool for making a responsible individual.

Sandra LYNCH **and Renée** KOHLER-RYAN (University of Notre Dame, Australia) – *Approaching the Teaching of Ethics in Tertiary Institutions: Theory and Committed Action.*

This paper focusses on two shortcomings of current moral education. Firstly, it argues that the most common frameworks employed in the teaching of ethics in the secular Western tradition do not sufficiently focus on the way in which normative frameworks interact within the context of ethical decision-making; the concept of achieving reflective equilibrium, as described by Grace and Cohen (2013), is helpful to some extent in explaining this interaction. Secondly the paper argues, with Annas (1993), that contemporary moral frameworks often emphasise rational decision-making and presume that it is sufficient to guide ethical action; consequently such frameworks do not sufficiently emphasise the sphere of practical action within ethics. Students – particularly those within the professional disciplines in tertiary institutions – complain about a smorgasbord approach to the teaching of ethics, which leaves them confused as to how they might respond to an ethical conflict.

The paper will suggest that moral discourse is best understood as a nuanced enterprise, in which students must confront the "messiness" of morality and the impossibility of identifying a framework or paradigm on which one can always rely. It is sometimes difficult to know how to describe a particular action in moral terms; reaching conclusions as to how to do so is often a demanding exercise, but one that helps us avoid an uncritical acceptance of moral discourse. Nonetheless it is but one dimension of living an ethical life. The various dimensions of a commitment to ethically defensible action within professional and personal life also demand consideration of the way in we respond to the demands of acting on our ethical decisions within everyday life, as well as within complex workplace settings. If, as Singer (1994) argues, morality is the systematic study of reasoning as to how we ought to act, then our focus ought to be on practical action and what it means for each of us as individuals to "give voice to our values" (Gentile, 2010) within the particular communities of which we are members.

Philip MATTHEWS (University of Notre Dame, Australia) − *Teleological Pragmatism: A MacIntyre-Shaped University Education.*

Alasdair MacIntyre contends that there is contrast between human beings as they happen to be—and human beings as they could be—if only they realised their essential nature. MacIntyre has been unpacking his own assessment of what this essential nature ought to be for many decades and his conclusion is that a revised form of Aristotelian-Thomism provides a better formation platform for understanding this nature than other forms of moral enquiry. This is now necessary, according to MacIntyre, because a failure of the Enlightenment was the rejection of a long-standing medieval presupposition–dating back to the classic period–that human life is purposeful. For MacInytre, this teleological focus unpacks itself via three interwoven products or practical reasoning, narrative, practice, and tradition. Narrative is the story-filled description of what good character means within a tradition; practice is a co-operative human activity with established internal goods; and tradition is an authoritative account of precepts and principles extended over time that survived epistemic crises of the past. The major practical problem of this approach is that universal precepts derived from natural law find no consensus in philosophy. Readers of MacIntyre are thus familiar with his deep and persistent pessimism over the future of moral philosophy.

This paper will show why MacIntyre's pessimism about moral philosophy is overstated. First, by illustrating why a lack of consensus amongst philosophers is not in and of itself particularly problematic, and second, by showing how MacIntyre's triadic relationship between narrative, practice, and tradition can be utilised in a university setting. Many universities have schools of teaching, law, and medicine and this is evidence that a pragmatic consensus already exists over the telos of education, justice and health. A MacIntyre-shaped approach to a university education can therefore build on this teleological agreement to show how a practice-based education might be implemented.

Peter MCDOWELL & **Stephen** BOLAJI (Charles Darwin University, Australia) − *On the Malleability of 'Western' Education: A Philosophical Dialogue.*

The paper presents a philosophical dialogue between two academic colleagues, both teacher educators and philosophers of education, whose shared professional situation within the complex educative environment of Northern Australia has brought their respective cultural and educational backgrounds—expatriate African and peripheral European—into a compelling philosophical juxtaposition. Among its ramifications, the dialogue decouples the ambiguous notion of 'Western' education from the global North, and contributes towards explicating 'Western' education's manifold re-appropriation—as a fluid, normative ideality—within the regional, geopolitical reconfigurations that are still unfolding in the de-centred, neocolonial realities of the global South. As further elucidation, the malleability of the 'Western' educational ideal is traced, schematically, through two, regionally distinct (though analogous) situations; each one precipitating policy-influenced exclusion of local majorities from meaningful participation in state-sponsored, formal education: respectively, Nigeria's tiered entrance examinations and the Northern Territory's monolingual education programmes. In considering potential remedies, the 'underdeveloped' status of the excluded social groups (including those in Northern Australia) is seen as particularly fraught; and more-so given their dual non-

autonomous, non-assimilative positions within the notionally unproblematic compass of national educational priorities. A consequent series of inescapable ethical imperatives signals the need for instituting—more than concessionally—a constructive, reparative cycle involving: (1) neocolonial (or paternalistic) disengagement; (2) alleviating restrictions on human formation; (3) reviving valued knowledges, beliefs, and practices displaced by the normative approaches; and (4) cultural self-determination—acknowledging in all four stages the likelihood of heightened antipathy towards the status quo. The paper concludes with a reflection on the importance of theorising philosophical 'dialogue' within the context of heterogenous intercultural contexts, and a further point of methodological engagement is identified in Dussel's concept of transmodernity.

Jesus MIRANDA Jr. (University of Santo Tomas, Manila, Philippines) − *Constructivism in the Non-Traditional System of Education.*

Researches attest that Constructivism is the most efficient alternative to the present practice and notion of education. It maybe the road less traveled but it yields desirable results that cannot be found in the traditional school. Constructivist schools has relied much on the foundational philosophy and psychological researches primarily of John Dewey, Jerome Bruner, Lev Vygotsky and Jean Piaget.

In the Philippines, the non-graded system of Angelicum College in Quezon City is close to practicing constructivism in education, found in its institutional non-traditional philosophy and practice. Constructivist practices in Angelicum College are found in their Twelve-Point basic principles. Though Constructivism as a practice has not yet been popularized and the positive result it offers are not yet readily accepted by many schools, the observations and practices of Angelicum College will justify its reliability.

Colin PATTERSON (John Paul II Institute of Marriage and Family, Australia) − *Catholic Tertiary Institutions as Protagonists in the Work of Subverting Neo-Liberalism.*

I begin with the idea that the Christian believer should seek to give something else, other than the agreed product or price, to the other party when buying or selling something. The purpose here is to subvert the instrumentalization within the bare exchange relation and to signal the fundamental agape character of all relationships. The question I then ask is: what such "extra" might a Catholic tertiary institution provide to its students?

In responding to this question, a novel critique of a neo-liberal philosophy of choice is developed not in terms of its rational structure but of a deficient understanding of human motivation. That is, there is a defect in its assumed philosophical anthropology. The criticism holds that the neo-liberal philosophy, with its emphasis upon conscious choice, preferences the dominance motivational system and is incapable of accessing the equally important but primarily unconscious attachment system. Typically, long-term societies have developed institutions supportive of the latter motivational system which compensate for its unconscious operation at the individual level, but those societies which are driven by neo-liberal principles have or are washing out such corrective adaptations. This means that their members make distorted choices and have inherently ineffective strategies for obtaining life satisfaction.

A Catholic tertiary institution could offer a subversive "extra" to its students by providing, on top of their directly educational purposes, formation designed to assist them in being able to take full account of the attachment motivation in making macro- and micro- level decisions. The outcome in doing so, it is argued, would be a renewed orientation towards community, more adaptive, satisfying lifestyles and the capacity to critique and to respond to both the foundations and the operation of dominant neo-liberal principles as they have impact on their own lives.

John G. QUILTER (Australian Catholic University, Australia) − *Contestation About the Ends of higher Education and Philosophy's Role in Culture.*

The point of having a sophisticated higher education system in an economically advanced culture is a matter of controversy among the citizens of most contemporary democratic polities. I have no complaint about that. There is a place for higher education making a contribution to the various ends that are commonly cited by participants in public debate about such matters as university funding, access to higher education of various parts of society and so on. Indeed, universities do contribute to the economy with bright ideas and their industrial applications. Indeed, universities do contribute to the training of professionals and the supply of a well-educated workforce for the sophisticated jobs of the future. Indeed, universities do contribute to the upward social movement of young people from groups who have been traditionally in lower socio-economic strata of society. Especially where universities are funded at the tax payers' expense, it is a reasonable argument that members of university communities have reciprocal obligations to serve the public good with their expert knowledge and with the sharing the benefits they have enjoyed in working in intellectual disciplines. However, all these demands have drowned out, dare I say, the real point of doing intellectual disciplines themselves. Just as there is a difference between the beneficial side-effects of medicine (it makes lots of money; its "knowledge products" can contribute to developing higher-yielding food crops) and what its point is (to heal the sick; comfort the dying; rehabilitate the injured …), so too, I argue, many of the beneficial side-effects or consequential opportunities the existence of higher education leads to crowd out an understanding of the real point of its institutions- the intellectual disciplines. I will take the case I know best, academic philosophy, to illustrate this point and to venture a partial articulation of the point of Philosophy in a university worthy of the name in terms that draw on its value for its own sake as a treasure of our cultural tradition.

John A. REES (The University of Notre Dame, Australia) − *Human Flourishing and 'The Good That Governments Do': A Postsecular Reading of State Authority.*

The paper asks whether a 'postsecular' turn in political culture holds potential to reorientate state policy toward the priorities of human development. The question is explored by reading a religious text into considerations of state-civil society relations, presenting four arguments: firstly, in a postsecular polity religious sources that have binding authority for some, sometimes many, citizens of a state, can play an important role in political discourse; second, an ideological interpretation of the influential New Testament text of Rom 13:1-7 reveals a complex interplay between citizen obedience toward governing authorities and the powers that such authorities possess; third, that the ideological texture of Rom 13:1-7 can be aligned with contemporary understandings of

civil society in the modern state (Mann, Krygier, Keane); fourth, as befits participation in postsecular political discourse, the ideological reading of Rom 13:1-7 holds potential to inform particular faith communities of an imperative that the state creates the conditions of human flourishing for its citizens.

Vintchiel RODRIGUEZ (Adamson University, Philippines) – *Mother Tongue-Based Instruction: Ludwig Wittgenstein's Contextualization of Language*

English, a remnant of American colonization, has been used as a medium of instruction in the Philippines. Today, the country is starting to embrace the K-12 system of education. One of its key features is the use of the Mother Tongue for early year levels wherein the learning process is crucial. Here, subjects will be taught using the Mother Tongue of different Regions. This new system is welcomed as an optimistic promise to the quality of education.

According to Cummins, children's cultural and linguistic experiences at home are the foundations of their future learning, and we must build on that foundation rather than undermine it (Cummins, 2001). It is also believed that if a learner has good facility of his Mother tongue, it is a strong indicator for the learning capability in other subjects because of the strong connection among Experience, Concept, and Language.

This idea has strong implications on Ludwig Wittgenstein's concept of learning language. First, Wittgenstein considers language as game. Secondly, Language is a "Form of Life" where the identity of the speaker gives life to its meaning. Ergo, learning through another language will impede the learning process.

In this research, I will argue the benefits of using the mother tongue in the cognition process over other languages. I will answer the question on how the Mother Tongue-Based Education will improve the quality of education: What are the Advantages of using Mother Tongue-Based Education, and what are the challenges in a non- Mother Tongue-Based Educational system?

Further, I will compare the differences between the Cognitive process of Mother Tongue-Based Education and a non - Mother Tongue-Based Education. The focus on the cognition process, which makes this research distinct from others, will be supported by the works of Wittgenstein.

Thathathai SINGSA (Mercy Connect Project Melbourne, Australia) – *Integration of Religion and Science in a Classroom versus the Blockers.*

In a democratic society, Science classrooms could be places where students hold a plurality of religious beliefs. Meyer states that we should demarcate Science education from Religious education (Meyer, 2000), there is no place for religion in a Science classroom (Ecklund, 2010). Poole also suggests that the relationship between science and religion (Christianity) is like 'watertight compartments' (Poole, 2012, p. 262). He believes that science and religion is incompatible, irreconcilable as they have different objects of interest and use different methods for obtaining knowledge (Karl Barth, 1886-1968). From the historical perspective, there has been a compromise between the two to some degree, therefore, I argue that teachers should not only teach religion in a Science classroom but

also integrate these two subjects in a religious education (or a) classroom. This is to help students apply their understanding of religious beliefs and scientific theory to a range of controversial questions in a classroom. However, there are a number of blockers that can obstruct the integrated program such as the topics of creation, big bang and evolution. As an example of teaching creation, big bang and Darwin's evolution theory, the major areas where science and religion interact, in a religious (or a) classroom the process of integrating science and religion can open a broader correlation of the two subjects and aids in dissolving the blockers.

Audrey STATHAM (Monash University, Australia) – *Is Democracy Undermined by Civil Society Theorists' Conceptions of Civil Society and Its Formation?*

Over the past forty years a sense of unease has been growing in the West about the perceived ailing health of liberal democracies. Such unease about the state of democracy has often been framed in terms of a dissatisfaction with the kind of atomistic individualism that some allege that the welfare capitalism of Western democracies fostered in the post-war era. A range of critiques expressing such dissatisfaction have been articulated from within and without liberalism by diverse critics, including New Right liberals, liberal virtue theorists, communitarians, civic republicans, and civil society theorists. The aim of this paper is to investigate whether civil society theorists' conceptions of society and its formation, which assign to religions a particular function in a democratic society, contribute to foster or undermine democracy.

This paper will consist of five sections. The first will explore different possible aims of mass schooling in a democracy, including the educational aim of the educated person. The second will discuss civil society theorists' conceptions of civil society and its formation. The third will examine a religious response to civil society theorists. The fourth will explore an understanding of democracy as a way of life in which diverse perspectives participate together in "free and enriching communion". The fifth and final section will argue that civil society theorists' conceptions undermine democracy because their reduction of religions to voluntary associations seems likely to cause the kind of religious perspective examined in section three to perceive democracy as inherently sanitising of religious faith. By contrast, democracy as a way of life invites religious and non-religious persons to participate together in the process of formation of values or ends-in-view. One possible approach to actualising democracy so conceived would be for Australian schools to promote an educational aim of enabling students to become a democratic kind of person.

Steven A. STOLZ (La Trobe University, Australia) – *MacIntyre, Managerialism and Universities.*

MacIntyre's earlier work and concern with social science enquiry not only exposes it limits, but also provides an insight into how its knowledge claims have been put to ideological use. He maintains that the institutional embodiment of these ideological ideas is the bureaucratic manager who has had a negative role to play in social structures because managerialism revolves around a notable absence or at least marginalisation of conflict since the nature of rational debate and conflict is unpredictable and unmanageable, and hence would seriously undermine the perception trying to be

projected of a competent technocrat in control of their organisation. MacIntyre in lamenting the place of contemporary universities in society highlights how most universities have become business corporations and irremediably fragmented and now serve purposes so alien and foreign from their initial conception as sites of constrained mutual rational debate and conflict. As a result, MacIntyre's account of how managerial authority is justified in bureaucratic institutions and its social role and character is scathing and particularly apt for explaining the malaise of contemporary universities. In order to overcome this malaise, I want to struggle against the corporatisation of universities by revitalising and extending upon MacIntyre's argument that a university is set-up for constrained disagreement and imposed participation in conflict, and also highlight the importance of reason or wisdom and its development because it enables us to see the interconnectedness and interrelationship between different forms of knowledge that can lead us to truth and of the good.

Brendan SWEETMAN (Rockhurst University) − *Philosophy and Contemporary Education, and the Problem of Relativism.*

Many philosophers today hold that the discipline of philosophy, and indeed the work of the modern university in general, at least in the English speaking countries, is compromised by scepticism and anti-realism in metaphysics and epistemology, and by moral relativism in ethics and politics. My paper will discuss issues arising out of this general theme. After identifying some influential ideas in the contemporary academy that contribute to these tendencies, such as the dominance of philosophical naturalism, and tendencies in postmodern thought, the paper provides a more detailed analysis of moral relativism, and especially of the distinction between the philosophical position of moral relativism, and what I call the "rhetoric of relativism."

The paper attempts to illustrate in detail how structurally the rhetoric of moral relativism is utilized as as tactic or as a device in important cultural, social, political, religious and moral debates in the modern university setting, and indeed in the wider culture, as a way of avoiding a substantive debate about beliefs and values. I will suggest that analyzing and illustrating this phenomenon is part of the job of the philosopher, and is a way that philosophy can help us do our jobs better in our own schools and in the wider academic culture. The paper concludes by identifying a related, helpful distinction between traditional and contemporary meanings of tolerance, and their use in educational theory.

Corina YORIS-VILLASANA (Andrés Bello Catholic University, Venzuela) − *A Need for Dialogue to Develop Tolerance.*

Experts in the design of educational policies insist that civic education must be grounded in a deep sense of belonging, which, in turn, involves values such as freedom, equality, civility, justice, pluralism and, above all, ensure that this develops tolerance in the individual, tolerance which is an essential attribute to give sense to the democratic attitude ( ); all these values are pivotal for citizenship and essential for a society to function peacefully. Moreover, these experts emphasize that the importance of such participation is to be considered, because the greater the participation, the greater the real possibilities to grasp the ideals of various activities that make a social conglomerate. It also becomes an imperative to recognize the diversity and complexity of not only individuals, but also

different communities that make up a society. It is even possible to say that the safeguard and the respect for human rights are closely related to widening the spectrum of citizens' participation. Who does really care about whether our students develop thinking? It has become a fashion for marketing policy of education, "positioning" the "brand" of the university, desiring to create "professional" market demands, and calling students "clients". But think about the reflective citizen as the heritage of the "deluded philosophers" who live in the *uranus topos* of Plato! The concept that lies behind this practice is just that fashion which also prevailed in England in the nineteenth century, when the editors of the Journal of Edinburgh, along with influential figures such as Lord Henry Brougham and Sydney Smith, proposed to dethrone the classic position of supremacy they had in Oxford and Cambridge and replace it with the "useful" knowledge leading to a trade or profession.

Wladyslaw Zuziak (The Pontifical University of John Paul II, Poland) − *Values as a Basis for Human Education.*

The paper argues that values are an important aspect of human life since no decision can be made without considering why and what good is to be reached by acting in a particular way. The modern world, however, is in crisis, as there is no longer a social and cultural structure in which human beings feel safe. Education emerges as an important means for helping individuals gain an understanding of their natures as human beings and develop the tools for a fruitful functioning in the world. This involves an understanding of the human person as being created by God. Realisation of this leads to authentic freedom which enables human beings to love others and through them, to love God.

PRACTICAL MATTERS

Name-badges
In the interest of security please kindly wear your name-badge at all times.

Food and Refreshments:
Morning tea, lunch and afternoon tea is provided.

IT Helpdesk:
IT support is available at the IT service desk located in the University Library.

Conference venue:
Australian Catholic University, Christ Lecture Theatre and Modular Buildings (81-89 Victoria Parade).

The campus is located at the junction of Victoria Parade and Brunswick Street on the fringe of the Melbourne central business district, but also close to the food and retail strips of Brunswick and Smith Streets. Cafes, shops and art galleries are a short walk away, as are some of Melbourne's finest parks and gardens.

The conference will take place in and around the Christ Lecture Theatre and Modular Buildings.

Amenities in the Main Campus Building:
- Public phones & water-coolers are located in a room opposite the library, near the Reception desk.
- The Roof-top Garden on level 6 of Daniel Mannix building (which has a great view of the city) is available for delegates to spend some time. Take the lift outside the Philippa Brazil Lecture Theatre.

Parking:
Short term metre parking is available around the campus. 4 hour metre parking is available in the wider local area.
A multi-level level car park (for a fee) is located directly behind 115 Victoria Pde (building 13 on the map). It is accessed via Young St, from Victoria Pde end only. Major credit cards accepted.

Public Transportation:
Fares for Melbourne's trains, trams and buses are paid via 'myki' card.

- A full fare myki Visitor Pack costs $14 and includes $8 myki money for travel. A concession, child or seniors myki Visitor Pack costs $7 and includes $4 myki money for travel.
- A full fare or concession myki Visitor Pack can be purchased from the Melbourne Visitor Centre at Federation Square or from the PTV Hub at Southern Cross Station near the corner of Spencer and Collins streets or ask your hotel.
- The myki Visitor Pack includes a durable myki smartcard pre-loaded with enough value for one day's travel in Zone 1, which includes the entire tram network. (It also includes discounts and offers at 15 of Melbourne's leading attractions, saving visitors more than $130.)
- Always remember to touch on and off your myki as you enter the paid area of a train station or board a tram or bus.
- If travelling for more than one day, your myki can be topped up at:
  - ➤ myki machines at all metropolitan train stations and some accessible tram stops and bus interchanges
  - ➤ customer service centres at staffed train stations
  - ➤ close to 800 retail outlets, including all 7-Eleven stores, where you see the myki sign
  - ➤ the PTV Hub at Southern Cross Station.

Hours of operation for Melbourne's trains, trams and buses are as follows:
- Monday to Thursday: between 5am and midnight,
- Friday and Saturday nights: extended hours to around 1am.
- Sunday: Trains and trams run from 7am to 11pm.
- Many of Melbourne's bus routes run from 6am – 9pm Mon – Fri, 8am – 9pm Saturday and 9am – 9pm Sunday.

For further information, see Melbourne's [Public Transport](#) pages. For detailed timetable and route information, see http://ptv.vic.gov.au/.

Tram:
From Collins St Terminus (near corner of Swanston St), catch the 109 or 112 tram to right outside 115 Victoria Pde. Other selected tram numbers will take you as far as St Vincent's Plaza, (which is a very short walk to ACU).

Train:
Parliament is the nearest station. From there, you can walk or catch a tram:
- *Walking:* From Parliament station, exit via Macarthur St and head towards St Patrick's Cathedral. Then turn right at Victoria Pde. ACU is a few blocks down, on the left hand side, past St Vincent's Hospital, (heading away from the city).
- *Tram:* Exit via Macarthur St. Catch the 109 or 112 tram from Macarthur St to right outside ACU.

Taxi cabs:
- 13CABS Black Cabs - 13 2227
- Silver Top Taxi - 131 008

Tourist information:
The Melbourne City Tourist Shuttle bus stops at 13 key city locations. It runs every 30 minutes, seven days a week between 9.30am and 4.30pm (except Christmas Day). The full trip takes approximately 90 minutes and includes on-board commentary. Tickets cost $5 (children aged 10 are free). More information: www.thatsmelbourne.com.au/shuttle.

The *free* City Circle Tram (which includes automated audio commentary on points of interest) runs each day, travelling the perimeter of the CBD, taking in many of Melbourne's landmarks. Catch the tram at any of the specially marked tram stops. Services run approximately every 12 minutes from 10am - 9pm Thursday to Saturday, and 10am - 6pm Sunday to Wednesday.

About Fitzroy:

Fitzroy is two km north-east of Melbourne's Central Business District. Planned as Melbourne's first suburb, it was later also one of the city's first areas to gain municipal status. It occupies Melbourne's smallest and most densely populated suburban area. It has a long associations with the working class and is currently inhabited by a wide variety of ethnicities and socio-economic groups and is known for a culture of bohemianism, being the main home of Melbourne's Fringe Festival. Its commercial heart is Brunswick Street, which is one of Melbourne's major retail, eating, and entertainment strips.

It has undergone waves of both urban renewal and gentrification since the 1950s. In response to past planning practices, much of the suburb is now a historic preservation precinct, with many individual buildings and streetscapes covered by Heritage Overlays.

Its built environment is diverse and features some of the finest examples of Victorian era architecture in Melbourne. Various kinds of street art adorn many buildings throughout Fitzroy. There are many small commercial art galleries, artist-run spaces and artist studios located within the suburb. Fitzroy has a thriving street art community and is also the home of Gertrude Contemporary Art Spaces and the Centre for Contemporary Photography.

Fitzroy is a hub for live music in Melbourne, and plays host to several prominent venues; The Old Bar, Bar Open, the Evelyn Hotel, Gertrude's Brown Couch, and Cape Live.