

Sapientia et Scientia: Envisioning a Dominican University Today¹

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I am immensely grateful to the International Dominican Foundation and the Pontifical University of St Thomas Aquinas in Rome for appointing me to hold the Val McInnes Chair this academic year, and I earnestly hope that our encounter will be the beginning of a long-standing and mutually beneficial relationship between this University and the Dominican University in Ibadan, Nigeria where I serve as professor and Rector.

Licensed in 2016, the Dominican University, in the ancient city of Ibadan is the first university of the Order of Preachers on the African continent. My involvement in the establishment of the University, alongside my Dominican confreres in Nigeria and some of our friends, challenged, inspired and encouraged me to envision what a Dominican university ought to look like. It is this vision I would like to share with you in this lecture.

I would like to begin with a passing autobiographical remark which somewhat situates, illustrates and summarises my thoughts. I come from southwestern Nigeria where I was born six decades ago, and where I had my early education, that is, nursery and primary. The predominantly spoken language in southwestern Nigeria is Yoruba. It is the language of the ethnic community to which I belong. I had the privilege of receiving my early education in English and in Yoruba. I acquired the French language in secondary school. Now, I am learning to say a few words in Italian.

In the early years of my education in southwestern Nigeria, the day would usually begin with a poem set into a song which we would sing as we marched into the classroom. The one that comes to my mind, as I share these thoughts with you, is entitled “Ìwé kíkọ”. It says:

Ìwé kíkọ
Làì sí ọkọ
Àti adá
Kò ì pé ó
Kò ì pé ò

Ìṣe àgbè
Níṣe ilẹ wá
Ènì kò ṣíṣe
A máa jalè

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“Traduttori traditori.” If one were to subscribe to this saying found in a collection of Tuscan proverbs by the 19th century writer Guiseppe Guisti that every translator is, in a way, a traitor, translating this nursery rhyme, or any African adage into any language of the global north would be a notoriously laborious exercise. Nonetheless, for the purpose of communication, I shall endeavour to explain, if not accurately translate.

By way of an approximative translation, it says: “Book knowledge, without a hoe and without a cutlass (two famous farming implements in sub-Saharan Africa), would be incomplete.” In concrete terms, theory without praxis would be insufficient. Intellectual knowledge without practice would be incomplete. It would be a violation of the integrity of education. There is thus in this Yoruba nursery rhyme of seductive simplicity a vision of education that cannot be ignored. What this vision of education is, and how it can have a Dominican expression, that is my objective in this discourse.

A vision of education must be consistent with our understanding of what it means to be human, and our understanding of what it means to be human shapes our understanding of what development is. The first moment of my discourse, therefore, is to explain the purpose of education implicit in the rhyme.

The purpose of education is to build

Of vital importance for the purpose of this discourse is the Yoruba verb “kọ” in the rhyme. This may be translated into English as “to learn” or “to teach”, “to educate”. In that respect, to deliver a lecture, as I am doing now, is to give an “*idánilèkó*”. But the Yoruba verb, “kọ”, could also mean “to build”. To educate, therefore, is to build a human person. The purpose of education is to build the human person who will, in turn, build the society.

The human person who is being built does not live in isolation but is, as Aristotle would say, a political animal, that is, an animal whose natural habitat is a life lived in common and intelligently regulated in the quest for the common good. He is built, that is, educated, to actualize his potential by working for the actualization of our collective potential. He is educated to work for the common good by working for his own good, and to work for his own good by working for the common good. What is at stake here is the understanding that society is built by building the human person, and the human person is built by building the society. For there is no human society without human beings, and there is no human being who lives or thrives outside a society, that is, outside a life lived in common.

Discernible here is a three-way relationship between education, the human person and development. The way education is envisaged, the way what it means to be human is understood, and the way development of a society is understood exist in a three-way relationship. There is a relationship between the notion of education, the notion of the human person, and the notion of development. Education is the tool for human development. Our vision of education in general, of university education in particular, is of crucial importance

for the attainment of developmental goals in what we love to call today the global village, a global village which, if I may be permitted, I shall call a global society given the imperatives of international, inter-regional, intercontinental, inter-cultural and inter-racial collaboration today. In this respect, we cannot overlook the fact that the COVID-19 pandemic has taught us that, in this global village, not to collaborate in the search for the good is to self-destruct.

The task before us, given the inseparable relationship between our notions of education, the human person and development, is to rediscover an integral humanism and protect it by preserving the integrity of education.

St Thomas Aquinas is known to have been insistent in asserting that the human being fully realizes himself in education, in the realization of his intellectual potential. He divides the sciences into mathematics, physics and metaphysics (mathematics, natural philosophy and theology).² Today, an overwhelming majority of theorists of education do not speak in exactly those terms. Nonetheless, the validity of Aquinas' repeated assertion remains. The assertion only has to be made in the language our contemporaries understand so that, in these days that we speak of sodality, we may truly walk together towards an integral humanism that finds its inspiration, motivation and nourishment in the integrity of education.

After St Thomas in the 13th century, St John Henry Newman had, in the 19th, envisioned that knowledge is a vast field divided into three provinces, namely, knowledge of nature, knowledge of the human person, and knowledge of God, that is, into natural sciences, human and social sciences, and theological sciences.³ His vision of natural sciences would include the STEM courses of today—the science, technology, engineering and mathematics. His vision of human and social sciences would include literature, history, and philosophy: literature, that is, learning of verbal and written use of language; history, that is, memory and reconnection with the roots of our civilization because history is the memory of a people, and without history, human beings would be like computers without memory; and philosophy, that is, the good use of the intellect in reasoning, in making good judgement about what is given to the senses, what is contained in memory as we navigate our way into the future. His vision of theological sciences would include the spiritual dimension of human existence, the ground on which everything stands, the relation of the human being to God who is the author and goal of his creatures.

In an overwhelming majority of universities today, one can perceive a shift of emphasis and priority from the sapiential mindset of St Thomas and St John Newman to the technocratic mindset of instrumentalized reason. The numerous and wondrous accomplishments of science and technology would seem to justify the attribution of paradigmatic and imperial status to mathematical and empirical sciences. Such justification would seem to have received corroboration in what transpired during the global lockdown occasioned by the COVID-19 pandemic. In what looked like a verdict on the relevance of

² Cf. Thomas Aquinas, *The Division and Methods of the Sciences: Questions V and VI of his Commentary on the De Trinitate of Boethius* Trans by Armand Maurer (Toronto: Pontifical Institute of Medieval Studies, 1986) 4th Edition.

³ Cf. John Henry Newman, *The Idea of a University* (Aeterna Press, 2015) 3rd Edition.

science and technology and the irrelevance of any religion that lays claims to the supernatural, the world witnessed weeks and months during which Churches and other places of worship were on lockdown, and religious leaders appeared to be idle, while hospitals and laboratories remained opened. Scientists were busy looking for a cure or at least for a vaccine, while priests, pastors and prophets were out of service, presumed to be incapable of making any contribution to the global response to the pandemic.

Today, while the mathematical and empirical sciences are paradigmatic and imperial in many universities, predilection for the STEM courses seems to have led human and theological sciences to dive for cover in the fireworks of the sciences, to be on the defensive when it comes to their right to belong to and be heard in the comity of sciences. Their defect, if it is a defect, is that they fail the test of empiriology, and empiricism is the membership card of today's university. Strong is the temptation to exclude literature, history, philosophy and theology from the academia, and, increasingly, many a university succumb to this seemingly irresistible temptation. The STEM courses attract more grants and bring in more funds necessary to develop a university at a time many universities, especially in countries of the global south, such as my beloved Nigeria, are finding it increasingly difficult to find much-needed financial resources for their operations. As a result, there are universities that are either reducing budgetary allocation to or shutting down altogether programmes in the humanities, including philosophy and theology.

It is my contention that this way of envisioning education violates its integrity, and such violation is detrimental to the human person and to society. Education must be at the service of human dignity. We must therefore understand the human person who is to be served by education if we are to have a vision of education that will serve the human person and the society in which he or she lives. If our vision of education were to represent a violation of the integrity of education because it does not take into consideration the human person in his or her integrity, we would run the risk of living in a world of science without conscience, a world that will, ironically, be annihilated by its own accomplishments.⁴ We must therefore seek to understand the human person, the primary beneficiary of education.

The many crises and conflicts faced in the past and in the present of our global village, with the real and present danger that we shall continue to face them in the future, invite and challenge us to identify and build the human person who will build of a new world as artisan of a civilization of love. This will lead us to identify the type of development the world is in need of, the type of education needed to build (*kɔ*) builders of this new global village, and the imperative of ensuring that citizens of this global village have access to good quality education so envisioned, so that they can become true and effective artisans of the village we ought to have.

The human person as beneficiary and agent of authentic development

⁴ I borrowed this expression from the French, “la science sans conscience”, used by the Burkina-Be historian, Joseph Ki-Zerbo in a lecture he gave in 1984 at the Faculté de Théologie Catholique de Kinshasa, now Université Catholique de Kinshasa.

Manufacturers model their products on their customers, that is, on human beings who will use them. This is an example to be followed in envisioning education. There is thus a need to have a portrait of the human beneficiary of education who will, in turn, become beneficiary and agent of authentic development. In this respect, I shall speak briefly of four traits that distinguish the human person from lower creatures, traits that represent fundamental orientations in the human person. These four traits are presuppositions borrowed from St Thomas.

First, the human person naturally yearns for and is able to know the truth because the human person is endowed by the Creator with an intellective power that tends to the truth. Even if we sometimes deceive or are sometimes deceived no one likes to be deceived.

Secondly, the human person naturally yearns for the good because the Creator has endowed him with a will whose natural inclination is to the good as understood by the intellect.

Every action of the human person aims at the good, even if, quite often, the human person fails to differentiate between what is really good and what merely appears to be good, between what glitters and what is gold. This failure to differentiate is failure of the intellect in so far as the human person wills the good as understood by the intellect. Where the intellect misunderstands the good, wrong choices are made. Whatever the case may be, our actions, whether in the moral order or in the technical order, intend the good.

Thirdly, the human person naturally desires God. It is a desire that is identifiable in the fact that the truth and the good which human beings naturally desire and which human beings are able to attain are beyond what is found in transient and finite realities. The restless and finite human spirit has an infinite desire for the infinite. No sooner is one desire satisfied than the human being desires more. The finite seeks fulfilment in the infinite, oftentimes without acknowledging it. Only God can satisfy the deepest longing in the human person. It is the human yearning for God that is at the root of the desire for the truth and the good.

Fourthly, the human person desires to love and be loved. The most important statement about God in the Bible, I dare say, is: “God is love” (1 Jn 4:16). The God whom the human person naturally desires is love. In the desire to love and be loved is the desire for God. As Martin Buber would say, the true encounter with the human *Thou* is the medium for a real encounter with the divine *Thou*.⁵ In the natural desire for friendship is the natural desire to love and be loved in which is the desire for God.

Upon reflection on what it is to be human, one is or ought to be able to discern that the human being is not just one who is defined by production and consumption. The human

⁵ “Every particular *Thou* is a glimpse through to the eternal *Thou*; by means of every particular *Thou* the primary word addresses the eternal *Thou*. Through the mediation of the *Thou* of all beings fulfillment, and non-fulfillment, of relations comes to them: the inborn *Thou* is realized in each relation and consummated in none. It is consummated only in the direct relation with the *Thou* that by its nature cannot become *It* [Martin Buber, *I and Thou* (New York: Collier/Macmillan, 1958) 75].

being is defined by other dimensions: by an intellectual dimension in and through which the truth is sought and attained; by a moral dimension in and through which the good is desired and attained, and into which is built a technical dimension to which production and consumption are related; and by a spiritual dimension in which God is desired and found in the experience of loving and being loved, in an encounter with the human *Thou* which serves as medium of a real encounter with the divine *Thou*. It is in fact the case that the aspirations of the intellectual, moral and technical order cannot be satisfied except in a life lived in common with other human persons.

What has been said so far enables us to briefly elaborate a corresponding notion of development and a corresponding vision of education.

Development, in the proper sense of the word, is actualization of the potential and fulfilment of the desires of the human person in each of the four dimensions I have so far identified. Intellectual development is attained when the human desire to know the truth is fulfilled in the actualisation of the human potential to know the truth. Moral development is attained when the human desire for the good is fulfilled in the actualisation of the human capacity to attain the good. It is attained when knowledge that is attained by the intellect is applied to human action, in the collaboration of the intellect and the will in the human quest for the good. Not to be dissociated from moral development is technical development, which is the fulfilment of the human desire to apply knowledge to matters of production and consumption. The dangerous alternative to technical development disconnected from moral development would be the error of disconnecting our consumptive instinct and productive capacity from the moral order. Spiritual development underlies all this. It is the fulfilment of the natural desire for God in the actualization of the human capacity to know and love God. It is the ordering of life by one's relationship with God, by a life of faith ennobling and enabling reason. It is what happens when the human intellect encounters the mystery of God and the encounter brings the human being to his or her knees in humble adoration of the God encountered.

Pope St Paul VI, in his landmark encyclical *Populorum Progressio*, wisely counselled the world not to reduce development to the good of the market, to the maximisation of production, construction and consumption, in the achievements of science and technology. The reductionism about which he prophetically warned the world is rooted in a monstrous misconception of the human person as one whose fulfilment can only be found in production and consumption. Perhaps if that warning had been heeded, the warning in the encyclical *Laudato si* of Pope Francis regarding threat to the environment would not have been necessary. The extent to which we avoid the delusion of fulfilment only in economic progress is the extent to which we avoid a notion of development that would offer only rising economic, scientific and technological indices. It is never too late to acknowledge that authentic development includes but is not limited to economic, scientific and technological development. To avoid the abyss of science without conscience, the development of the whole person must be seen as technical, moral, intellectual and spiritual.

Economic, scientific and technological development is inseparable from fulfilment of the natural yearning for the truth, that is, intellectual development; inseparable from the fulfilment of the natural yearning for the good, that is, moral development; and inseparable from the fulfilment of the natural yearning for God, that is, in spiritual development. The good is that which everyone desires. Authentic development is about the attainment, not just of the good of the factory and of the market, but the attainment of the good of the moral order, the good of the intellectual order, and the good of the spiritual order. Anything short of this leads to the formation of fragmented individuals, victims of arrested development. And, since the good is that which everyone desires, it is the universal desire for the good that drives the quest for development. But the highest good is God. Therefore, development, understood theologically, is, in the final analysis, a desire for God. The economy is indispensable. But it is, of itself, insufficient. Man cannot live without bread. But man does not live on bread alone. To use the economy as the exclusive index of development is to ignore or deny the fact that human nature is *capax Dei*. And the God that we are capable of knowing is met in our common life, in our inter-personal relationships when they are marked with rectitude. As Bernard Lonergan said:

There is still a further dimension to being human, and there we emerge as persons, meet one another in a common concern for values, seek to abolish the organization of human living on the basis of competing egoisms and to replace it by an organization on the basis of man's perceptiveness and intelligence, his reasonableness, and his responsible exercise of freedom.⁶

This vision of authentic development is sustained by a philosophical and theological anthropology, an understanding of human nature inspired and enlightened by divine revelation intelligently received, or rather, an account of human nature informed by faith and reason. This theological understanding of what it means to be human is formed by the conviction contained in the Biblical saying that no human being lives on bread alone, but on every word that comes from the mouth of God (Mt 4:4). Inseparable from this is the anthropological conviction that the human person counts more than economic prosperity. In concrete terms, what makes us human is not just the fact that we desire and can produce what to eat and drink. Authentic human existence is not just a matter of satisfaction, it is ultimately a matter of values.

When economic gains are prioritized over human dignity that is when the world is ordered as if the human person existed for the economy and not the other way round. But the human being is neither a tool in the hands of the businessman or woman seeking to maximize profit, nor a tool in the hands of the politician who seeks to maximize power, nor a tool in the hands of the hedonist who seeks to maximize pleasure. The search for authentic development highlights the need for a new humanism, that is, for a new understanding of what it is to be human that respects and promotes the dignity of the human person by the fact that it tells the truth about the human person. And it tells the truth about the human person because it respects, reflects and promotes the supernatural destiny of the same human person. By virtue

⁶ Bernard Lonergan, *Method in Theology* (New York: Herder and Herder, 1972).

of this transcendental humanism, authentic development is, as Pope St Paul VI counselled us, the human response to the call to a higher state of perfection, “a new fullness of life” which is beyond the mere satisfaction of material wants and needs (*Populorum Progressio*, n. 16). Implicit in this theological anthropology is the understanding that the human person is greater than what he produces, possesses, and consumes. For a human being who is described solely in terms of production, possession and consumption is nothing but a mobile bundle of sensations, a being whose life is exclusively dominated by sensual desires and aversions. What then do these remarks give us by way of a vision of education in general and of Dominican university education in particular?

A vision of Dominican university education

I return to the idea of education as building by referring to another Yoruba adage which says: “Enia ni e ko, e ma kole.” Translated into English, it means “build human beings, do not build houses.” Of course, we need houses. We need human beings to build houses—to build homes and cities, to build a civilization. But we must first build the human person.

A related adage says: “Omo ti a ko ba ko yoo gbe ile ti a ba ko ta.” By way of an approximative translation, and or explanation, “The child we fail to build will one day put up for sale the house we have built.” Or, “the child we fail to educate will one day squander all the riches we have acquired.” In practical terms, if we do not build human beings whatever we build will sooner or later decay and collapse like a pack of cards. Here then is an adage that counsels us to prioritise the building of the human person over and above construction of structures. The vision of development I have attempted to present calls us to educate, that is, to build human beings, not just to build structures. “Enia ni e ko, e ma kole.”

St Thomas Aquinas speaks of how action must be informed by good use of reason, and that reason itself must be informed by faith. He sees science in general as knowledge of things in and through their causes.⁷ These, and his description of the office of the wise person as one who searches for wisdom by searching for the universal cause of things point in the direction of education as a union of knowledge and wisdom. Here, therefore, I appropriate St Thomas by proposing a vision of education that marries faith and reason, theory and praxis, scientia and sapientia.

Whereas St Thomas saw knowledge as more than possession of empirically verifiable facts, today, there seems to be a unanimity that knowledge is to be reduced to empirically verifiable facts. Knowledge (scientia) is reduced to acquisition of facts. But for us, wisdom (sapientia) is knowledge of facts in and through knowledge of what causes them to be, what causes them to be facts. For it is one thing to acquire facts, to be in possession of data. It is another thing to understand the data we have acquired. The former is the province of knowledge in the restrictive sense of today’s academia. The latter is the province of wisdom which is knowledge of why facts are facts. Today, the marginalization of sapientia by science

⁷ Cf. *In I Posterior Analytics*, lect 4, ed. Leonine, 149-155; lect. 13, 229-232.

and technology would make us have a vision of education that violates the integrity of education and militates against an integral humanism, a recognition and acknowledgment of the fact that the human being is to be built, that is, educated in all the dimensions of human existence

But the academia, the society and the Church today are in need of a vision of integral humanism and integral education, if our graduates are to become agents of authentic development. By integral humanism, I mean the promotion of the dignity of the human person in his or her spiritual, intellectual, moral, and technical dimensions. By integral education, I mean education that forms the human person in these same dimensions.

The vision of a university I am proposing is African, Catholic, and Dominican. It is African because education so envisioned, like the traditional African cooking-stove which is made of three stones, stands on three feet. It is a project of Catholic, that is integral education because its objective is to form the whole person. It stands on three feet, like the three feet of the African stove, namely, intellectual formation or formation for truth, moral formation or formation for the good, and technical formation or formation for managerial competence. Education cannot stand without any of the three feet, and the three feet stand on the ground of spiritual formation.

This vision is also informed and illustrated by the Dominican life of prayer and study, a life in which one desires God, stays tuned to God and to the human person in the quest for the best way to live together. It corresponds to the Dominican quest for spiritual and intellectual formation in their interwovenness, a quest for God in a quest for truth, and in a quest for good in [pursuit of] personal self-realization and communal self-realization. Here in this vision of interwovenness of spiritual and intellectual formation, is a concrete expression of the Dominican tradition of prayer and study. It is in the quest for the truth that God is that we human beings find our liberty. This influenced coining the motto of the Dominican University in Ibadan, Nigeria as *In veritate libertas*.

Interwovenness of the intellectual quest for truth and of the spiritual quest for God in the Dominican tradition necessitates the inclusion of a faculty of theology within a Dominican university. I have already alluded to this. But I need to be more precise.

The role of a faculty of theology is to promote deeper knowledge of theological sciences within the Catholic tradition in communion with the Magisterium. The role of a Dominican faculty of theology is to serve as mirror and memory of this role of every faculty of theology. It must, within the Dominican tradition of search for veritas, foster a contemplative, spiritual and intellectual interaction with the Gospel of Jesus Christ; undertake research into the intelligibility and coherence of Catholic doctrine in a dialogue of faith and reason, religion and science, the gospel and culture in the search for meaning and for solutions to existential problems in the university's milieu and in the pastoral activities of the Church in the world. The task that is set for the faculty of theology makes it imperative for

theology to listen to the findings of all other academic disciplines and utilise them in its own academic pursuits.

Today's faculty of theology must undertake academic initiatives that lead students to see Catholic Christianity not as a mere religious phenomenon among other religious phenomena, which would be the pitfall of relativism, but as beliefs, practices and ways of worship whose intelligibility and coherence can be attained through a scientific study of their roots in divine revelation, their interpretation by the Church's Magisterium, their development in history, and their application as responses to pastoral and existential questions in a world shaped by religious, ethical and cultural pluralism and advancement in science and technology

To accomplish its objectives, the faculty of theology must promote a dialogical, synodal and inter-disciplinary search for Truth, within a network of different faculties within the university, and indeed, within a network of universities around the world. The inspiration for dialogical search for veritas that is being advocated here goes all the way back to the Socratic dialogues of Plato replicated in Thomas Aquinas' procedure of documentation seen in the objections and replies to objections in his numerous articles in the grand *Summa* and in the disputed questions.

As a result of this dialogical search for the truth, the faculty of theology is where all other academic disciplines are assembled to assist theology as an academic discipline in its encounter with the mystery of God. This makes the faculty of theology the heartbeat of the university where the intellectual, technical and ethical dimensions of education are respected and promoted. Here I must reiterate what was alluded to earlier: the goal of theology is doxological. The encounter with the mystery of God brings the authentic theologian to his knees to adore God. This falling on the knees serves as antidote to the world's oldest pandemic—what Augustine would call “amor sui iusque ad contemptum Dei”. When the human being does not fall on his knees before the mystery of God, he makes himself into a god who terrorises other human beings.

The vision of university education for authentic development, which I present in this discourse, evokes the spirit of Pope St Paul VI's *Populorum Progressio*, an encyclical whose Dominican fingerprints are visible. It is an encyclical in which Paul VI wisely admonished our modern world not to limit development to the provision of technical infrastructure while ignoring the human person. Development, and by extension education, is about the human person. For this reason, our global village cannot be left in the hands of technocrats alone. It requires the formation of a new generation of agents of civilisation, men and women of spiritual, intellectual, ethical and technical competence, present and actively deploying this multiple competence in every sphere of human endeavour in the search for the common good.

The cultivation of spiritual and intellectual life will express itself in a well-cultivated moral life placed at the service of the common good. Education today must include the

acquisition of technical competence at the same time as spiritual, intellectual, and moral competence. For while technical competence is necessary, it is, of itself, insufficient. The driver's seat of authentic development must be occupied by those who desire the truth, the good, and technical efficiency in the love of God above all things, and in the love of neighbor created in the image and likeness of God.

When St Dominic founded the Order of Preachers, he placed the Order at the service of the Church's mission of preaching the truth. This truth is not a proposition or a collection of propositions. That would reduce truth to an ideology, and the Order and her universities would become institutions established to propagate an ideology. The truth the Order and her universities must serve is a person—God who became incarnate in Jesus of Nazareth.

History recalls that the Order's early preachers and thinkers played a pioneering and pivotal role in the development of Europe. History testifies to the immense intellectual output of St. Thomas Aquinas in Paris, and of his teacher St. Albert the Great in Cologne. Today, the Dominican Order has its universities on all the continents. Their mission is to serve the preaching mission of the Order by using the Gospel to refine and rectify reason and technique in a meeting point of religion, philosophy, science and technology; a symposium of faith, reason, science and technology; a constant conversation of theory and praxis. Today's Dominican universities must undertake the task of forming future leaders, men and women of multiple competence, to occupy the driver's seat in the global quest for authentic development.

If, as I have asserted, the purpose of education is to build a human person who will in turn build the society as agent of authentic development, it has to be added that this purpose is attained when the human person is educated in his or her integrality. The Dominican intellectual tradition, in its interwovenness and synthesis of spiritual, intellectual and ethical formation, invites us to envision a university as a place where technocrats with ethical competence are formed.

Investing in human capital is not simply reducible to a matter of augmenting the productive and acquisitive capacity of the human person in matters material. It is about forming the human being to seek the good in every dimension of existence. A Dominican university must lead civilization in this direction.