

JAVIER MONSERRAT
ABBREVIATED CURRICULUM VITAE

1) Javier Monserrat was born on December 1, 1943, he is a Jesuit and a University Professor in Madrid. He studied philosophy and Psychology at the Universidad Complutense de Madrid, where he obtained a Doctorate in 1972 with a thesis on methodological aspects in *The Phenomenology of the Spirit* of Hegel. He also studied Philosophy and Theology from 1972 to 1975 in Frankfurt am Main (Germany). He currently holds a Chair at the Universidad Comillas (Madrid) and is Associate Professor at the Universidad Autónoma de Madrid.

2) At the Universidad Comillas, he has been a professor since 1976 in the Ecclesiastical Schools. He has taught *Epistemology* and *Theory of Science* at the School of Philosophy, where he has also given courses on *Philosophy of History and Political Philosophy* in specialties and several Doctoral Courses. At the School of Theology, he has given fundamental courses on the Philosophical Introduction to Fundamental Theology, as well as other specialized courses on questions of theological epistemology and the relationship of philosophy and theology.

3) He has collaborated at the Universidad Autónoma de Madrid since 1977 and has been a Professor since 1985. He belongs to the Department of Basic Psychology, at the School of Psychology. His field of teaching and initial research is *Epistemology* and *Theory of Science* applied to the human sciences and to Psychology, and he gives fundamental courses and doctoral courses on these subjects. In the 1993-94 academic year, he became the professor responsible for the subject *Perception and Attention*. He currently teaches *Perception and Attention* as a main subject, as well as the subjects *Philosophy of Psychology* and *Psychology of Culture* in the advanced specialty courses. He also gives two Doctoral Courses: one on *Alterations of Perception* (in the *Cognition and Disorders* program) and another on *Epistemological Perceptive Principles Applied to the Teaching of Physics and mathematics* (in the *Teaching and Learning* program). He has also carried out several administrative functions at the UAM, including three years as Director of the Department of Basic Psychology and three years as the Academic Secretary of the School of Psychology.

4) He has studied abroad on several occasions. His four year stay in *Frankfurt am Main* (Germany) at the *Philosophische-Theologische Hochschule Sankt Georgen* has already been mentioned. He has also visited several American Universities. Mainly between August 1992 and August 1993 when he had a grant to work as *Visiting Researcher* at the *Institute of Cognitive Studies* of the *University of California in Berkeley*, invited by Professor Stephen Palmer, its Director. During this year, he took courses on visual perception, neurology of vision and computational theories of vision, as preparation for teaching in the science of vision at the UAM from the 1993-94 academic year.

5) Mention should be made of the fact that he belongs to the *Xavier Zubiri Seminar*, of the *Sociedad de Estudios y Publicaciones*, which he joined in 1976 when he returned from his stay in Germany, which had a substantial influence on his epistemology and psychology studies on the natures of psychism and the hominization of knowledge. His research in epistemology and psychology of perception (visual perception) has always been influenced by a Zubirian approach. His studies on visual perception have had an epistemological character: the epistemological-scientific organization of his results, evaluating the way in which the empirical evidence is progressively integrated – with contributions from several physical, neurological and formal sciences – until the final synthesis on the nature of vision is proposed. He tends towards a neurological interpretation of nature and the architecture of psychism in accordance with a theory of neuronal engrams, in consonance with Edelman or Damasio, and always within an emergentist framework. By an evolutionary development of a growing formalization of information, the sensation-perception systems enable the living being to feel-perceive a physical world of structures with an immediate optimum adaptive benefit. The registration and re-updating of the sensation-perception (memory) is the basis for constructing an evolutionary theory of representation, which is already present in a complex way in the animal world, with numerous protohuman psychic and logical functions. As a fundamental hypothesis to explain the emergence of the human rational psychism, he has offered a reinterpretation of the theory of biological hyperformalization (Zubiri) which focuses on the neurological changes in man until it enables the sensation of reality and the structural representation of reality which constitutes the evolutionary rise of reason.

6) He has also reflected on the human opening to the ultimate metaphysical dimensions and on the hermeneutics of Christianity. He understands that the current scientific image of the universe, of life and of

animal and human psychism leave us open to a world which is especially enigmatic. This same sensation of enigma is perceived by the ordinary man, as is socially evident. It is possible to construct a rational argumentation regarding God, but this is not imposed. It is also possible to construct a purely mundane argumentation. Thus, from within this enigmatic universe, man is naturally open to two ultimate questions: whether there is a real existing Divinity which is hidden (as the world could be mundane) and whether this hidden God has a will to free man and history. These two questions represent the essence of the religious problem of human existence. From this anthropological experience, the hermeneutics of Christianity enable us to understand (this will depend on a moral decision of man) the significance of the Mystery of Christ as an announcement and realization of God's plan in the history of salvation: to hide in history constituting human freedom (*kenosis* or annihilation of the divinity until death on the cross) and to be manifested eschatologically as the liberating God of the personal and collective history of men (the resurrection by which Christ enters the liberating dimension as the first born of the human species).

7) He has belonged to the Editorial Board of the journal *Pensamiento*. A Philosophical Information and Research Journal since 1984. From the year 1994 to the present time, he has been the Director-Editor of *Pensamiento*. This journal has been published since 1944 and, since 2002, it has been published by the Universidad Comillas (Madrid); currently it publishes more than 512 pages, spread over three issues a year. He is also a Director of the Board of the journal, *Estudios de Filosofía* (UAM).

8) At the Universidad Pontificia Comillas (Madrid), he has been the promoter of the *Chair of Science, Technology and Religion*, in the Escuela Técnica Superior de Ingeniería, and was the first member of its Advisory Board. In addition, he is the editor of the web site of the Chair which can be seen at: www.upco.es/catedras/ctr.

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SOME PUBLICATIONS

Books:

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