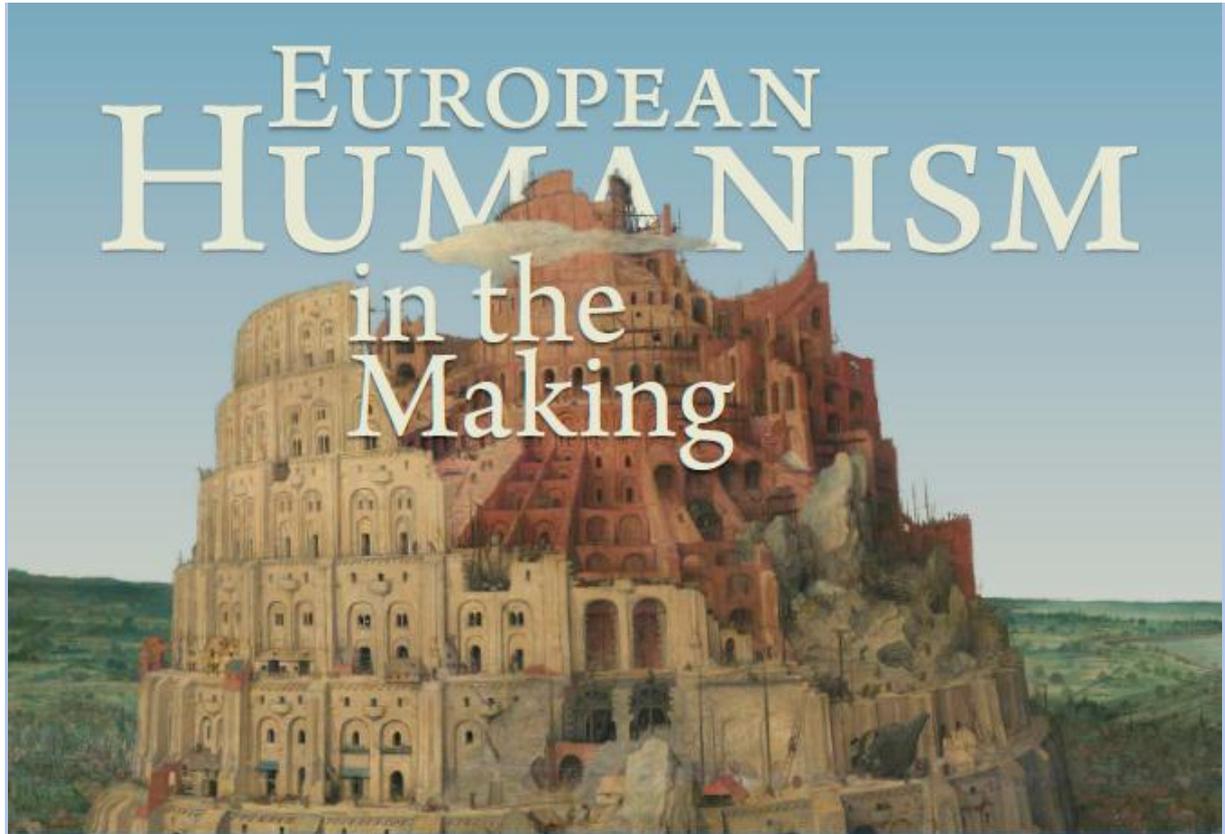


EUROPEAN FEDERATION
OF CATHOLIC UNIVERSITIES

SUMMER SCHOOL



4-8 JULY 2022

BACKGROUND

Inspired by the appeal made by Pope Francis, on accepting the Charlemagne Prize in May 2016, for the recovery of a lost – or maybe never fully recognized – ‘soul’ of Europe, based on the agenda for a new humanism resulting from historical knowledge and the ethical recollection that it can foster collectively, the European Federation of Catholic Universities has taken the initiative to develop an interdisciplinary study programme entitled ‘European Humanism in the Making’. In doing so it wants to address the Pope’s question “What happened to humanist Europe, the defender of human rights, democracy and freedom?” and take it further to tap into historical roots as bearers of future prospects for the European project.

One of the most important intellectual tasks of the present is the development of a new kind of humanism. Current global conflicts in politics, economics, culture and religion call out for defining and strengthening a global culture of values and humanity. Fundamentalism and terrorism, as well as hunger, poverty and misery in many parts of the world provide evidence for this necessity. Globalisation demands new cultural and educational orientations. There is a need to define the underlying values and norms. This requires a reflection on what it means to be a human being in all its diverseness and changeability.

The liberal-democratic understanding of the nation appeared to guarantee civic and political citizenship, but the debate around the social question indicates the search for a yet unattained social citizenship. There was a widespread belief that the social question had been solved within the framework of the welfare state, but today the social question seems to come back. The connection between humanism and autonomy, based on a set of human rights, needs to be balanced by human duties and commitments, a thematisation of social solidarity and social responsibility.

There is a renewed debate as to which ethical approach can lay a true foundation for global justice. The ongoing processes of economic and cultural globalization challenge the disciplines of ethics, social and political philosophy and philosophy of law. New analytical concepts have to be brought forward for a suitable understanding of world-society, sovereignty, political institutions and legal opportunities and of globalization itself. In addition to the critical analysis of existing world orders and the emergence of new analytical models, new normative questions arise. They relate to a peaceful, just and sustainable co-existence of human beings: what kind of ethical approach is best suited for the formulation of a solid and shared basis for a just and sustainable world order?

Today, in Europe, we are in need a concept of historical consciousness not restricted to the hermeneutic achievements of scholars but integrating the concept of enactment of civil virtues. The dilemma of Western rationalization and its helplessness to come to terms with global justice will not be overcome by intellectual endeavour alone. What will be needed too is moral imagination.

How to reinterpret the values that underpin European humanism?

How relevant is European humanism in a globalized world and how may it apply to current society?

How may European humanism contribute to current issues of governance, citizenship, prosperity, solidarity and human development?

How do we study European humanism and how to apply it in higher education?

Starting from these questions, the FUCE five-course interdisciplinary programme (for 2nd and 3rd year BA level), was developed.

DESCRIPTION

The core focus of the course programme is on identifying the roots and routes of the European project and investigating how to valorize them in the contemporary globalized context. This involves a questioning of historical contexts, cultural canon, scientific approach, institution building and citizenship from a wider comparative and international perspective¹.

The programme consists of following five modules, structured in two parts:

PART I – Historical and Cultural Roots: Implications for Europe Today

- I. Contribution of History to European Consciousness
- II. Literature, the Arts, Translation and European Identity
- III. The Tradition of the European Enlightenment and the Islamic Heritage

PART II – Social and Political Construction: Implications for the Future of Europe

- IV. European Social Humanism
- V. Governance, Democracy & Civic Engagement

PART I

Courses I, II and III form an essential basis for understanding how facts and fiction shape a mental geography with real impact in the world and how this legacy needs to be reclaimed and critically reinterpreted in light of the future.

PART II

Courses IV and V are inseparable from one another in their focus on the social and political dimensions of Europe, inviting a constructive reflection about the European model we want to build. It helps students to acquire a 'mentality of social responsibility' within European humanism, a new kind of citizenship that can help to overcome these challenges and contribute in an active way to an advanced European humanism.

METHODOLOGY

The different courses use different methodologies, from interpreting the facts (lectures), over experiencing narratives (reading and discussion), questioning the (rational and scientific) assumptions (debating theses presented by students), evaluating the ethical principles underlying the organization of society (discerning the underlying values), identifying modes of civic and political participation and learning to become an active agent of change (formation).

All courses use shared basic concepts and terminology, such as e.g. humanism, identity, consciousness, heritage, diversity, difference, community which are in need of 'translation' in light of current challenges.

GUIDING QUESTIONS

- How European is Europe?
- What values? Whose values?
- How to create a shared European narrative?
- How to institutionalize the European narrative and identity?
- What place for religion in the concept of humanism?
- What kind of social contract and citizenship do we need?

¹ The programme was developed by a team of five course coordinators under guidance of Barbara Segaeert, Project Coordinator Europe & Solidarity at the University Centre Saint-Ignatius Antwerp.

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The Institutionalization of the European Idea

Sarah DURELLE-MARC, Catholic University of Lille

Global Europe? (public lecture)

Isabel CAPELOA GIL, rector Catholic University of Portugal & President IFCU

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Literary Heritage and European Identity

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Literary Travels that Created Europe: from Homer to James Joyce

Fernando ARIZA, University CEU San Pablo, Madrid

My Europe (public lecture)

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Autonomy, Self-Interest and Responsibility

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European Social Humanism

Michael SHORTALL, Pontifical University, St Patrick's College, Maynooth, Ireland

Course V - Governance, Democracy & Civic Engagement

Leadership & Civic Engagement in Action

by Fernando ARIZA & Patricia SANTOS, University CEU San Pablo, Madrid

PROGRAMME

FUCE SUMMER SCHOOL EUROPEAN HUMANISM IN THE MAKING 4-8/07/2022					
	Monday July 4	Tuesday July 5	Wednesday July 6	Thursday July 7	Friday July 8
	Course I Contribution of History to European Consciousness	Course II Literature, the Arts, Translation & European Identity	Course III European Enlightenment and the Islamic Heritage	Course IV European Social Humanism	Course V Governance, Democracy & Civic Engagement
9h00	STUDENT FEEDBACK SESSIONS				
	INTRO SESSION <i>Me & My Country</i>	FEED BACK SESSION Course I	FEED BACK SESSION Course II	FEED BACK SESSION Course III	FEED BACK SESSION Course VI
10h30	Break				
10h45	COURSE PART I				
	Intro coordinator Sarah Durelle-Marc, Catholic University of Lille Presentation <i>Odile Wattel</i> Catholic Institute of Paris <i>The European Mediterranean Roots</i>	Intro coordinator Peter Hanenberg, Catholic University of Portugal, Lisbon Presentation <i>Peter Hanenberg</i> UCP <i>Literary Heritage and European Identity</i>	Intro coordinator Ali Mostfa, Catholic University of Lyon Presentation <i>Ali Mostfa</i> Catholic University of Lyon <i>Humanism, Religion & Science in Islam</i>	Intro coordinator Michael Shortall Maynooth College, Ireland Presentation <i>Stijn Latré</i> UCSIA <i>Autonomy, Self-Interest and Responsibility</i>	Introduction coordinator Patricia Santos University CEU San Pablo, Madrid Workshop part I <i>Patricia Santos & Fernando Ariza</i> CEU San Pablo, Madrid <i>Leadership & Civic Engagement In Action</i>
11h45	Break				
12h00	COURSE PART II				
	Presentation <i>Sarah Durelle-Marc</i> Catholic University of Lille <i>The Institutionalization of the European Idea</i>	Presentation <i>Fernando Ariza</i> University CEU San Pablo, Madrid <i>Literary Travels That Created Europe: from Homer to James Joyce</i>	Presentation <i>Paolo Monti</i> University of the Sacred Heart, Rome <i>Contemporary Tensions between Ethics, Religion & Science</i>	Presentation <i>Michael Shortall</i> Maynooth College <i>European Social Humanism & Catholic Social Thought</i>	Workshop part II <i>Patricia Santos & Fernando Ariza</i> CEU San Pablo, Madrid <i>Leadership & Civic Engagement In Action</i>
13h00	(simple buffet) lunch				
14h00	INDIVIDUAL WORK				
	COURSE I PERSONAL REFLECTION ASSIGNMENT	TRIP PERUGIA/ ASSISI	COURSE III PERSONAL REFLECTION ASSIGNMENT	COURSE IV PERSONAL REFLECTION ASSIGNMENT	COURSE V finalize concrete output collaborative work
15h30 - 17h00	CITY WALK	TRIP PERUGIA/ ASSISI	FREE TIME	FREE TIME	PERFORMING EUROPE Presentation by students
	PUBLIC LECTURES				
19h00 - 20h30	LECTURE <i>GLOBAL EUROPE?</i> (Isabel Capeloa Gil, rector UCP & President IFUCU)			PANEL with students <i>MYEUROPE</i> moderated by (Peter Hanenberg, UCP)	FAREWELL DINNER

Course I
Contribution of History to European Consciousness

Coordinator: Sarah DURELLE-MARC, Catholic University of Lille

The history of Europe is more than just the sum of the national histories it encompasses. First and foremost a geographical expression of a continent, Europe resembles an archaeological site with many layered strata to dig into: founding myths and legends; religious experiences and political formulas; literary and artistic expressions; liberal revolutionarism; transnational economy and technology, global imperial encounters; and defense against war and barbarism. The supranational organization of Europe is but a recent episode of a much older idea and conscience. That conscience and idea have always been the driving forces motivating nationals from various countries, through time, to defend a sense of Europe, especially running against its historical challengers and its bloodiest intermittences in contemporary times. EEC/EU was the final (or present) answer to a positive aspiration, the building of a perceived unity; and also to negative threats, be those outer 'othernesses' and/or inner adversities.

A contribution to the reinforcement of 'humanism in the making' must invest a historical approach, as a wake-up call to younger generations, history being one forbearer of any present-day conscience and an open blueprint of any future to come. The process of building a European consciousness then necessarily involves building a common European memory. This involves first of all a study, a discovery and a teaching of the history of Europe. Therefore, this course first presents a preliminary introduction focusing on the role of history in the construction of a European consciousness, because history is a means to (re-)create a real sense of European conscience, of European identity, of European citizenship, a real sense of belonging to a community of people, sharing the same values, striving for the same project, that of peace in Europe and in the world.

This introduction will highlight the links between the different courses of the programme and lay the foundations for actively building a European consciousness 'in the making'.

The course consists of three lessons with focus on:

1. Europe through history (myths, images, definition), highlighting the Mediterranean roots of Europe, to be studied in order to draw the frame and to explain the origins of Europe. In Antiquity, the word 'Europe' is ambiguous: it means both a myth involving the daughter of the king of Tyre or Sidon in Phoenicia, abducted by Zeus in the form of a bull and carried off on his back to Crete and the geographical region situated West of the Bosphorus and North of the Aegean, as a district of Asia and Libya (Africa). Those two significations, starting with Europa and Europe, can lead to the understanding of Europe as a continent in history. Europe is not only a question of identity but also a question of unity: in that way, the mythological tale of the abduction of Europe symbolises the dialogue and the union between Mediterranean people. Europa personifies the European values: courage and hope for an open future.

The lesson is documented and enlightened by references to various archaeological finds attesting to both identity and European unity. It sets the roots of the forthcoming European journey of the student.

2. The translation of the old European idea into new institutions (from 1945 to the present) with attention for leading contemporary European figures, such as Winston Churchill, Denis de Rougemont, Robert Schuman and Jean Monnet. The 'United States of Europe', the 'message to Europeans' and 'unity through a common project' will lead to a European construction based on the reinforcement of the European idea constituting the core line to reassert European common values as the basis of unity, such as solidarity, which has manifested its importance in recent times. The founding fathers of Europe are resolutely turned towards the assertion of common values in favour of peace, in a political concerted project where European programmes are developed to translate European identity into European citizenship, as embodied by the Erasmus programme for mobility of European students. While we

experience a health crisis, we should not forget that Europe was built through (political, financial, commercial) crises: political, which in the end contributed to the strengthening of Europe and to the reinforcement of European humanism.

These lessons will be extended in a public lecture dedicated to the role of Europe in the contemporary global world by President of the International Federation of Catholic Universities, Isabel Capelo Gil, rector of the Catholic University of Portugal.

Course II
Literature, the Arts, Translation and European Identity

Coordinator: Peter HANENBERG, Catholic University of Portugal

It seems to be a fact that the cultural dimension in the European project has been widely neglected. An initiative instituted by the European Commission under the title 'A soul for Europe' has never found due attention so that Europe has mostly been identified with political, social, economic and financial issues – nothing that could 'speak to the soul' of the people.

Whereas political, social, economic and financial issues seem to be 'at the heart' of Europe and the European Union, the cultural dimension appears to be a matter of national, regional or even local belonging. When it comes to fiction and literature such national binding is said to be even more obvious due to the language differences which characterize Europe. However, reducing culture and literature to its national dimensions means ignoring its intercultural and global projection.

Literary history is full of multinational exchange, writers have always been inspired by their forerunners, regardless of where they come from. Homer, Dante, Shakespeare, Goethe, Balzac or Beckett: they all belong to a common European tradition which has always been alive – and rarely been identified as such. In a certain way, literature and the arts have built their own European narratives. Translation (not only of fiction and literature) has somehow been the true language of Europe (as Umberto Eco once suggested): translation as a cultural technique to deal with the multiplicity of languages and identities in Europe as a proper method for living together. Therefore it might be worthwhile to address literature, the arts and translation as a means to a better awareness and a deeper understanding of European identity.

The course comprises two sessions:

1. **Literary heritage and European identity**
Thomas Morus' *Utopia*, Luís de Camões' *Lusiads* or Gotthold Ephraim Lessing's *Nathan the Wise* belong to the European canon – but are mostly read within their national linguistic limits. It is necessary to recognize how much they have built a common European identity referring to concepts like critical thinking, the relation with extra-European cultures or tolerance. The lesson will offer transnational readings of these texts in their function as agents of promoting European identity. Special attention will be given to translation as a powerful cultural resource for Europe.
2. **Literary travels that created Europe: from Homer to James Joyce**
Europe is a multicultural entity created through the centuries thanks to the communication between its different national realities. A symbol that could represent this transfer of knowledge is the road and its humanized version: the journey. If we take a tour through the literary works that have contributed to the creation of the European heritage, we discover that the motif of the journey is very common: from the first Greeks until the twentieth century. In this lesson we will travel in time and space, throughout the European territory using these books as steps on the way: *Odyssey*, *Eneida*, the *Epistles of St. Paul*, medieval epic poems, the *Divine Comedy*, *Don Quixote*, *Frankenstein* or Joyce's *Ulysses*, milestones on a long path that describes an essential aspect in the construction of European humanism. Travelling has always been a challenge. The COVID-19 pandemic seems to have brought new obstacles to travelling in the 21st century. Where journeys are restricted or limited, literary travels may still make discoveries possible.

Expected learning outcomes comprise understanding European narratives in literature and the arts as key to European Identity, exploring the importance of translation in the negotiation of cultural diversity and recognizing the transcultural dimension of European Identity.

Course III
The Tradition of the European Enlightenment and the Islamic Heritage

Coordinator: Ali MOSTFA, Lyon Catholic University

The core course aims in training students in historiographical consciousness by bringing into debate and dialogue European Enlightenment and Islamic humanist legacies and outlooks. Admittedly, as a key concept in the European thinking, Western humanism is intellectually different from Islamic humanism. The two concepts are based on different philosophical precepts and consequently do not lead to the same worldviews. However, the fields of action of European and Muslim thinkers referred to as humanists are the same: experimental sciences, theology, politics, etc. These reflections have participated in the historical process of modernity and have paved the way to the global perspectives that shape our modern world.

Course III has a two-fold objective:

- to explain the Enlightenment paradigm and the contemporary issues in ethics, religion, philosophy and science as global perspectives for interpreting the world
- to contribute to the students' vision of European humanism by integrating not only the complex dimensions of the encounter with the Other, Islam, but also the latter's contribution to the European consciousness

Beyond the historical dimension and the mere idea of "what happens?" Course III will problematize the historical episodes that have built European humanism and will encourage students to re-consider what it means to become modern today.

The theme of science that course III addresses is considered as the product of a long and accomplished transformation over nearly four centuries in Europe from the time of Galilee. Science has brought to our societies both a method for studying and interpreting the real world and a new vision, freed from the religious domination, of the relationship of man to the universe and to "modernity". However, in recent decades, the rampant and unquestioning diffusion of technologies that heavily transform human life has spurred countless new areas of ethical controversies that question the inherent value of technological advancement.

These questions thus raised in the European context lead us to consider the technological and scientific culture in the Islamic context. As opposed to European humanism, Islamic humanism was not built in opposition to religion and its sacred book, and *a fortiori* to a divine transcendence. Instead, it has used it as a point of progression, a sublime horizon, to rise beyond a conception limited to observable phenomena. Thus, the complex dimensions of the encounter between Islam and Europe drives us to consider the question of humanism and modernity from a non-European point of view. The role that Arabs played in the transmission of Greek thought to the West and especially the place that Islam attributes to science and technology will also be discussed in this module.

The aim however is to deconstruct the dichotomy opposing Us and the Other, to underline the importance of the pre-Islamic legacies and the historical, social and cultural contexts in which and from which the different Muslim and European societies were built. The images of confrontation are notably those stemming from medieval confrontations, those arising from the Enlightenment projecting European questions onto imaginary places, or those conceived by an orientalism that falters between charm and condescension, and finally, those elaborated in the context of a more or less contemptuous colonialism and a guilt-ridden decolonisation.

In order to understand these issues on the historical relations between Islam and Europe in the fields of science, religion and philosophy, course III will raise and reconcile the following fundamental visions:

- (i) The tradition of the Enlightenment and the ambivalent heritage of modernity: between humanism and anti-humanism.
- (ii) Muslim humanism, between egalitarian principles and responsibility.

Lesson plan:

1. *Modern science, European reason: exploring the grand narrative of progress and its late setbacks*
2. *The tradition of the Enlightenment and the Catholic Church: competing universalisms and unexpected reconciliations*
3. *Humanism in the Islamic context*
4. *Crosspollinations. Europe & Islamic heritage, the convergence paradigm*



Course IV European Social Humanism

Coordinator, Michael SHORTALL, St. Patricks College, Maynooth

The expression 'European Social Humanism' refers to the field of the values which have and continue to foster European society: the values which have contributed to progress in building a people. In this perspective, European humanism can be understood as a coherent set of values and ideals which have shaped not only a specific vision of the world, but also a civilization characterized by peculiar social and institutional forms. This set of values and social and institutional forms, which is still in the making, is also the result of a positive attitude towards the "other" and a capacity to understand the difference as an opportunity rather than a mere threat. Everything that treats of the human person, also treats of the human society, as far as the human being is naturally social being. The European social order in its historical development has been shaped by a number of key normative ideas. The course is designed to be an intellectual endeavour to arouse students' curiosity and interests in such values.

The opening lesson charts the historical development of several of these beliefs, including the self, autonomy, democracy and toleration. It is a potentially broad sweep from Thomas More and Erasmus to Marcel Gauchet and Charles Taylor.

This course then turns to Catholic Social Teaching. The ideas opened up in the earlier contribution are reengaged through a contemporary case-study, namely the diverse European experiences of the response to the COVID-19 pandemic. The questions and issues teased out by the participants will be reconstructed through an engagement with the central principles of Catholic Social Thought, that proposes "an integral ecology and the full development of humanity". The principles include: solidarity, subsidiarity, option for the poor, and so on. It is an exercise in the encounter between the Gospel and the different cultures that has significantly contributed to the European humanistic social tradition.

By the end of the course, students should be able to identify some prominent moral and political concepts of European Social Humanism and Catholic Social Thought, reflect upon current ethical and societal concerns and formulate engaging philosophical, moral, anthropological and political questions.

The course will investigate:

1. European Social Humanism by outlining, in an introductory manner, the operative ideas at work in key authors, namely, vision of the individual, freedom and authority. It will do so by making links to current affairs (by way of a case-study) and critical questions that are still ongoing in Europe. The authors chosen stand at a significant juncture in the development of 'the modern era,' in Europe. Consequent identifiable traditions of intellectual thought have had normative influence on the political order of Europe.
2. Catholic Social Teaching by providing an overview of the sources, methodology and central principles. Seminal texts will be introduced within the historical context of the primary social engagement of that time. Critically, three principles – namely, solidarity, subsidiarity and the common good – will be teased out as responses to the above normative values by the Catholic Social tradition.

Course V
Democracy and Civic Engagement: Beyond Differences

Coordinator Patricia SANTOS, CEU San Pablo

The fifth course unfolds a reflection about democracy and citizenship as a valuable starting point to renew the 'old continent'. It tries to propose new values to rebuild society and to generate new leaders for Catholic university education.

The content brings to students' consideration practical forms of social responsibility out of their citizen status (paraphrasing Terence's famous quote (*nihil humanum a me alienum puto*), nothing that happens around us is indifferent to us. That is the background from which citizenship develops alongside with the Catholic social teachings. Instead of focusing on the study of texts, it focuses on the potentiality of those theoretical contents when it comes to social challenges and personal commitment.

The course will start with a descriptive session focusing on the multicultural social context now permeating European countries more than ever, pointing out the main social challenges that need to be addressed under this pro-active civic engagement viewpoint. It continues with a workshop where participants get to know their potential as community leaders, speaking up for their convictions, defending others, creating communities and not being afraid of problems. It is better to be part of the solution of a problem, rather than becoming part of the problem (by doing nothing, by being indifferent, or by believing that solutions are out of reach).

This fifth course completes the overall purpose of the programme: on one hand, it recalls the European identity (its roots, spirit, history, and effects on European civilization), and on the other, it reflects on how to foster this identity among young Europeans by showing its potential for integration, solidarity, social responsibility, and in respect of diversity.

The course on 'Democracy and Civic Engagement' relates to 'European Humanism in the Making' in two ways: in its content, and in its practical approach.

The content is part of European humanism at its core. This needs preliminary clarification. By 'European humanism' we understand cosmo-visions formed by the merger of the Greek, Roman and Christian traditions, in co-habitation with Jewish and Islamic traditions in vast territories (comprehending but not limited to the current EU) over approximately 2000 years. It tries to put into practice this European humanism and translate it to the contemporary context.

The pedagogical approach stems from three educational resources: co-creative 'experiential learning', 'community learning' and 'service learning'. These approaches have been developed in different countries/environments and have proved to fill in the gap between 'theory' and 'practice'. The workshop aims to help students to discover their social potential as a leader of social change in their own communities (through leadership exercises and experiential learning) and provides them with the motivation to take on their role as a citizen (community learning and service learning practice)

The module comprises

- interactive-teaching seminars related to the core concepts of this course: civil society, participation, and citizenship; a culture of social responsibility. Each seminar will try to connect to relatable contents from the other courses in the programme
- academic dynamics focused on team leadership formation: communication, team focus, team building and social impact.

The course will connect with the students' own work during the course in completing their personal 'travelogues'.

Contributors

Fernando Ariza completed his PhD. in Spanish Philology at the Complutense University of Madrid. He also holds a Master's degree in Publishing Management from the University of Salamanca. He teaches Literature in the Faculty of Humanities at Universidad CEU San Pablo, Madrid. He has published two books related to the publishing market, as well as a number of articles in international reviews. His latest research interest focuses on the literary relationships between Spain and the United States. He has been a Visiting Scholar at Columbia University, the University of Texas, New York University and the Max Plank Institute in Frankfurt.

Isabel Capelo Gil is the 6th Rector of the Catholic University of Portugal (UCP) and President of the International Federation of Catholic Universities. She is a Full Professor of Culture Studies at the School of Human Sciences. She studied in Lisbon (University of Lisbon), Munich (Ludwig Maximilian University) and the University of Chicago and holds a PhD in German Studies from UCP. Previously, she was Vice-Rector for Research and Internationalization (2012–2016) and the Dean of the School of Human Sciences (2005–2012), of the Catholic University of Portugal.

Sarah Durelle-Marc holds a PhD. in European Law with honours (2011) and an LL.M in European Law (1999) from the University of Rennes. She is Associate professor at the Law Faculty (FLD) of the Catholic University of Lille (UCL). She teaches about Constitutional Law, European Institutions and European Policies at the FLD and parliamentary institutions in the European Union at IEP of Lille. She is the head of the Law and Political Science Bachelor's program at the Law Faculty. She is Assessor to the Dean in charge of Academic Affairs. She is also a member of the DISE Chair – Law and best interests of the child (UCL), a member of C3RD – Centre de recherche sur les relations entre le risque et le droit (FLD, UCL) and an associate Member of IODE – Institut de l'Ouest: Droit et Europe, Faculté de Droit et de Science politique (University of Rennes).

Peter Hanenberg, Professor for German and Culture Studies at Universidade Católica Portuguesa in Lisbon, Vice-Rector for Research and Innovation and Director of CADOS, Católica Doctoral School. He was guest lecturer at the Universities of Bamberg (Germany), Galway (Ireland) and Minho (Portugal), from 2006 to 2010 President of the Portuguese Association for German Studies, coordinator of the research group on Cognition and Translatability at the Research Centre for Communication and Culture (CECC) at Universidade Católica Portuguesa (UCP), Lisbon and between 2012 and 2020 director of the Center. Between 2016 and 2019 he served as a Vice-dean of the Faculty for Human Sciences at UCP. His research focuses on the relation between Cognition and Culture and on the literary representation of the Idea of Europe.

Stijn Latré obtained his PhD at the University of Leuven in 2008, with a dissertation on the philosophy of Charles Taylor. He has been working on a research project on Theory of Secularization, funded by the Flemish Research Foundation FWO, from 2009-2013. As a lecturer, he was affiliated to the Centre Pieter Gillis of the University of Antwerp, and to Thomas More University College Mechelen for courses on philosophy and religion. He is director of the University Centre Saint-Ignatius Antwerp since 2019.

Ali Mostfa holds a PhD in linguistics and English Studies; he is a Lecturer at Lyon Catholic University (School of Translation and International Studies) and a researcher at the Center for Studies on Cultures and Religions. He is coordinator member of PLURIEL (University Research Platform on Islam in Europe and Lebanon). He is Vice-Dean in charge of International Relations and responsible for ERUDITT (University Research Centre on Intercultural Discourse, Translation Studies and Terminology). His research and publications focus on cultural representations and religious discourse analysis. His last publication is *Islam in Plural. Faith, Thought and society* (L'Harmattan, 2018, coauthor Michel Younes).

Paolo Monti is Lecturer in Ethics at Università Cattolica del Sacro Cuore, Milan, Italy. His research focuses on the epistemology of social practices, the ethics of democratic citizenship and the role of religion in the public sphere. He has been visiting researcher at Notre Dame University (2004 and 2006) and at the Department of Bioethics of the NIH (2009). He recently published the book *Contemporary Political Philosophy and Religion* (New York: Routledge 2018, co-authored with Camil Ungureanu).

Patricia Santos Rodrigues is professor of Philosophy of Law at the University CEU San Pablo, Madrid. Her research pertains to corporate social responsibility, collective responsibility, natural law (past and present problems), anthropology of justice, human rights, human action; law and literature. She has recently published *Los derechos*

humanos a examen: una revisión clásica en el 70º aniversario de la Declaración Universal (Thomson Reuters-Civitas, 2017). Her current research work can be understood as an effort effort to deepen three aspects she considers fundamental in her discipline:

- to connect theory and practice as it applies to different social issues: human rights (in religious freedom and the right to education), corporate social responsibility and active aging.
- research in legal theory in dialogue with different approaches or schools;
- study of reference sources (including works on the history of the Natural Law tradition in Europe);

She has been appointed guest professor for research stays at the University of Oxford (institute of Comparative Laws), the University College London (Faculty of Law), the University of Edinburgh (Faculty of Law), the University of Birmingham (Faculty of Law and Arts) and has enjoyed Erasmus Teaching Scholarships at InHolland University (Faculty of International Relations, Rotterdam) and Pazmany Catholic Peter University (Faculty of Law, Budapest).

Michael Shortall is Registrar of the Pontifical University and Lecturer in Moral Theology at St.-Patricks College, Maynooth, Ireland. His research focuses on human rights at the intersection of political philosophy and theology, foundational concerns for ethics in the Catholic Tradition (Natural Law, Moral Theories, Theological Anthropology) and ministerial and pastoral ethics, including a Catholic Social Ethic of Leadership.

Odile Wattel has a History aggregation. She has defended a doctoral thesis on *Mosaics representing the Myth of Europe (I-VIth centuries): evolution and interpretation of Greek models in the Roman environment*, published in the "Collection of Archeology in History ", by Broccard, Paris, 1995 and reissued in 1997. She is Director of the Institute of Shared Knowledge (IDSP) of the Catholic Institute of Paris and has been in charge of teaching history in the ICP in particular. Her research interests include the myth of Europe, the European idea and identity of Greek Antiquity in the 21st century.

