

FUCE SUMMER SCHOOL
GUBBIO, ITALY, 8-12 JULY 2019

EUROPEAN HUMANISM IN THE MAKING

Background

The FUCE General Assembly of May 2015 invited Luc Braeckmans, Academic Director of the University Centre Saint-Ignatius Antwerp (UCSIA) to take the lead in the development of a formation programme for Catholic universities on European values.

Since 2017 UCSIA coordinates a project steering group of professors from five partner universities who design the course modules, appealing to expertise from within the FUCE network.

The partners are Sarah Durelle-Marc of the Law Faculty of the Catholic University of Lille (course I); Peter Hanenberg of the Research Center for Communication and Culture at the School of Human Sciences of the Catholic University of Portugal in Lisbon (course II), Ali Mostfa of the Center for the Study of Cultures and Religions of the Catholic University of Lyon (course III), Michael Shortall of the Faculty of Theology of the Pontifical University St Patricks College Maynooth in Ireland (course IV) and Patricia Santos Rodriguez of the Law Faculty of the University CEU San Pablo in Madrid (course V).

Rationale underpinning the initiative

The idea for this project was born from the concern that students' sense of belonging to Europe is more than diffuse. Euroscepticism and amnesia of the history of European integration and the values that forge European identity requires us to clarify what makes the specificity of the European spirit. To re-boost Europhilia as an antidote against widespread Europhobia, Europeans have to reconsider anew those structural ingredients and conquests that have been the driving pillars of European life, one such pillar being humanism.

With humanism, as a moral, philosophic and civic concept, and as a positive anthropological disposition, one can indeed associate almost all good things fitting inside 'Europeanness': Christian ethics, civic morality, culture, thought, arts, democracy, open diplomacy, free circulation, economic development, well-being and peace. Hence the commitment to a positive approach to otherness must be based on a profound conception of a Europe of diversity, sociability and mobility.

However, and throughout various historical periods, it was that same humanism and, hence, the identifying consciousness of Europe, that succumbed before inhumane existential immorality, collective nihilism, extremism, violence, war, genocide, dictatorship, political and diplomatic unilateralism, crisis, poverty and desperation.

Any university project joining Catholic institutions and wishing to contribute to the reinforcement of 'humanism in the making' must therefore invest in a historical approach, as a wake-up call to younger generations. Europe will not be the outcome of a simple economical or even political transformation; it only truly exists if it adopts a certain system of moral and cultural values.

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 course programme is entitled 'European Humanism in the Making'. In doing so it wants to address his 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.

Set-up of the course programme

The core focus 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 perspective.

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. Science and Technology and the Challenges of Humanism in Europe

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

- IV. European Social Humanism
- V. Governance, Democracy and Civic Engagement: Beyond Differences

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.

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, becoming active agents of change.

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, which are in need of ‘translation’ e.g. humanism, identity, consciousness, heritage, diversity, difference, community, etc.

Further development and delivery

This five-course interdisciplinary programme (for 2nd and 3rd year BA level students), is to be presented at the conference of the General Assembly of the FUCE on May 16-17 2019, hosted by UCSIA at the University of Antwerp.

A core programme was test-run by a team of 20 professors in a summer workshop in Gubbio (near Perugia) in Italy from 9 to 12 July 2018, hosted by LUMSA university. A next trial summer school with 20 students is planned for 8-12 July 2019.

The outcome will be made available through the internet for professors from FUCE universities to use in their courses and through annual summer schools for students from all FUCE universities at LUMSA university in Gubbio, Italy.

Summer school programme schedule

	Monday July 8	Tuesday July 9	Wednesday July 10	Thursday July 11	Friday July 12
	Course I Contribution of History to European Consciousness	Course II Literature, the Arts, Translation & European Identity	Course III Science & Technology and the Challenges of Humanism in Europe	Course IV European Social Humanism	Course V Governance, Democracy & Civil Engagement
9h00	Introduction coordinator Sarah Durelle-Marc, Catholic University of Lille Presentation Odile Wattel Catholic Institute of Paris <i>The European Mediterranean Roots</i>	Introduction coordinator Peter Hanenberg, Catholic University of Portugal, Lisbon Presentation Peter Hanenberg, UCP <i>Literary Heritage and European Identity</i>	Introduction coordinator Ali Mostfa, Catholic University of Lyon Presentation Grzegorz Holub, Pontifical University John Paul <i>Science & Technology and the Challenge of Humanism in Renaissance Europe</i>	Introduction coordinator Michael Shortall, Maynooth College, Ireland Presentation Michael Shortall, Maynooth College <i>European Social Humanism</i>	Introduction coordinator Patricia Santos, University CEU San Pablo, Madrid Presentation Monica Dias, Catholic University of Portugal, Lisbon <i>Democracy and Civil Society</i>
10h30	Coffee break				
11h00	Presentation Sarah Durelle-Marc, Catholic University of Lille <i>The Institutionalization of the European Idea</i>	Presentation Fernando Ariza, University CEU San Pablo, Madrid <i>Literary Travels That Created Europe: from Homer to James Joyce</i>	Presentation Paolo Monti, University of the Sacred Heart, Rome <i>Contemporary Tensions between Ethics, Religion & Science</i>	Presentation Stanislav Kosc, Catholic University Ružomberok <i>Catholic Social Thought</i>	Presentation Leszek Gesiak, Jesuit University Ignatianum, Krakow <i>Solidarity and Diversity</i>
12h30	End				
13h00	Lunch				
16h00 - 18h00	WORKSHOP I European Consciousness Passport mapping the itinerary (to be completed on the way) Sarah Durelle-Marc, Catholic University of Lille	EUROTRIP (Assisi/ Perugia)	WORKSHOP II European Consciousness Passport mapping scientific discoveries and seminal figures Sylvie Allouche, UC Lyon	FREE TIME	WORKSHOP III Leadership & Solidarity In Action Completion European consciousness passport & student roundtable Patricia Santos & Fernando Ariza, Universidad CEU San Pablo, Madrid
19h00 - 20h00	PUBLIC LECTURE <i>ISLAMIC CULTURE & EUROPEAN HUMANISM</i> (Ali Mostfa, UCLy)			PUBLIC LECTURE <i>EUROPEAN CULTURAL HERITAGE</i> (Peter Hanenberg & local guest speaker)	EVALUATION FAREWELL DINNER

Content of the course programme

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

Course I focuses on the large unfolding idea of Europe, since the middle ages to the 19th century, and how it grew facing the rival civilization of Islam, outside and inside the European borders and the general evolution of the European 20th century, a highly concentrated period of inner adversities contrasting with generous hopes, rooting on a pendulum tension between humanism and its various enemies, and opposing destruction and creation, regression and progress, darkness and light.

The course outline starts from historical roots, over the development of European consciousness during four periods and ten symbolical events and the articulation between peace and European consciousness, to the role of institution building for European integration. It culminates in the question of how a European identity may be institutionally translated in favour of peace and shared values for a politically concerted project.

The core programme encompasses two contributions by Odile Wattel of the Catholic Institute of Paris and Sarah Durelle-Marc, Catholic University of Lille

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, reducing culture and literature to its national dimensions and ignoring its intercultural and global projection.

Course II focuses on how literature and the arts have built their own European narratives. Translation has somehow been the true language of Europe, a cultural technique to deal with the multiplicity of languages and identities in Europe and as a proper method for living together.

This course starts from reading texts from national heritages through a European lens with an eye for the narrative construction of reality and identity and imagined communities. Europe is approached as an imagined construction through narration on which identity is built. It is also about the interpretation of a project of cooperation in dialogue, within a broader context beyond Europe and its critique from an outside perspective. It is about the historical experience of difference and competing narratives negotiated through mutual recognition. As such, comparison and critique, negotiation of difference and neighbourhood are essential features of European literature. Translation is key for listening to voices from elsewhere.

The core programme encompasses two contributions by Fernando Ariza Gonzalez of the University of San Pablo, Madrid and Peter Hanenberg of the Catholic University of Portugal, who will also deliver a public lecture on European Cultural Heritage.

Course III aims at bringing under scrutiny the history of science and the history of technology in Europe and their relations with church discourse. Science has brought to our societies both a method for studying and interpreting the real world and a new vision of the relationship of man with the universe and with 'modernity'. This course will raise and reconcile two fundamental visions: science and technology as a positive fruit of modernity and critique of the modern grand narrative of scientific and technological progress.

Europe has an ambivalent bond with science and this is part of its culture. The debate has evolved from pro-versus anti-science stances with science being defended as a source of shared truth against traditional forms of knowledge and science as an answer to new challenges against science as a new form of enslavement to the contemporary debate on science changing the nature of man (from what we can do to what we can become) and technology escaping man's control. This has led to a distrust in science as a source for policy-making and the demand to democratize science.

Historical events during the Renaissance period, such as the discovery of new territories by the Portuguese which necessitated better mapping and the reform of the calendar, were propitious to the birth of science. How did the inventions by Copernicus, Kepler, Newton, Galileo and Brahe influence European mentality? What were the effects of science on European identity? The Renaissance was characterized by a renewed interest in Antiquity, while criticizing the Middle Ages (from contemplation to action). It placed the human being in the center of the universe. How to reconcile the rich humanistic tradition of the Renaissance with hard science? The scientific revolution instigated the industrial revolution which brought about the dominance of Europe and division in the world. The advent of the industrial epoch led to tensions in the 20th century between science-driven power and social impact (technology as a site of social power). What are the contemporary tensions between ethics, religion and science?

The core programme encompasses contributions by Grzegorz Holub of the Pontifical University John Paul II, Paolo Monti of the University of the Sacred Heart in Rome and by Sylvie Allouche of the Catholic University of

Lyon, in a coordination by Ali Mostfa of the Catholic University of Lyon, who will present a public lecture on Islamic Culture and European Humanism.

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

Course IV is designed to arouse students' curiosity and interests about the values that have been building the European people over time. 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. Catholic social teaching is part of this humanistic social tradition and the result of the encounter between the Gospel and the different cultures which have shaped Europe. It is worthwhile to take a critical ethical look at the practical implementations of this same tradition over time towards 'an integral ecology and the full development of humanity'.

European values are being continually constituted within a particular socio-political context. What values and ideals inform the social structures of European society? What is the place of Catholic Social Teaching in European Social Humanism?

The basis for CST was laid in 1891, renewed by Vatican II and its social dimension is gaining weight since 2000. Core values are human dignity (man being created in the image of God), solidarity (consciousness of fellowship), subsidiarity (awareness of proper competencies and respect for competencies of others), common good (making a distinction between good as an objective value and interest as a subjective value), humility (cf. *Laudato Si* 104 'Never humanity has had such power over itself, yet nothing ensures it will be used wisely' and the call for 'Christian Humanism' in *Caritas in Veritate* 78). What does CST aspire? A more humane society (pope Paul VI), a social ecology (pope Francis), comprising healthy social relations and structures, in a 'spirit of brotherhood'.

As a case in practice the course focuses on the contemporary Mediterranean migration crisis, which forms a challenge for citizenship in terms of legal recognition of hospitality. A return to similar cases in history helps to understand the challenge and offers possible solutions. We are living in a time of social breakdown as described by Hobbes in 'Of the Natural Condition of Mankind' (1651) and are faced with the challenge to build a new social order. Do we need a new social contract?

The core programme encompasses contributions by Michael Shortall of Maynooth College in Dublin and Stanislav Kosc of the Catholic University Ružomberok in Slovakia.

Course V follows upon the former, as an evidence of application of the values presented. The reflection offered focuses on the social and political dimensions of Europe (on the crisis of democracy; the rise of nationalisms and populism and the social crisis; immigration and multiculturalism) inviting a constructive reflection about the European model we want to build and helps students to acquire a 'mentality of social responsibility' within European humanism, a new kind of citizenship which can help to overcome these challenges and contribute in an active way to an advanced European humanism, becoming agents of change.

The course familiarizes students with current issues related to democratic participation and offers formation in civic engagement. A first part is devoted to the topic of democracy and civil society. There was a surge in civil society organisations after WWII, growing exponentially after 1989, but today the sector seems to be under threat. What does this imply for civic participation? Can we speak of a global civil society? Are the so-called 'European' roots able to provide a particular answer or will they merge with other values for new cosmopolitan societies?

The second part focuses on citizenship and leadership. What citizenship and what organization culture (what kind of science) are needed to tackle emerging issues and take into account the voice of the marginalized?

It provides a pedagogical approach and tools for reflection on European social responsibility through self-learning and evaluation. The last part of the module links the values learnt in former courses to practical applications in the field of solidarity and social citizenship.

The core programme consists of contributions by Monica Dias of the of the Catholic University of Portugal, Leszek Gesiak of the Jesuit University Ignatianum of Krakow and Patricia Santos Rodriguez of the University CEU San Pablo Madrid.

Contributors

Sylvie Allouche is Associate Professor at the Catholic University of Lyon. A former pupil of the Ecole Normale Supérieure in Paris, having taught philosophy in secondary school, at various French universities and in Budapest, she was Marie Curie Research Fellow and Honorary Research Fellow at the University of Bristol (Center for Ethics in Medicine). Her research is focused on two complementary axes: the relationship between philosophy and fiction and the philosophical issues raised by techno-scientific progress: transhumanism, geo- and bio-engineering, robotics and artificial intelligence ...

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.

Monica Dias is Head of the PhD Programme at the Instituto de Estudos Políticos of the Universidade Católica Portuguesa (UCP) where she teaches since 1992. She holds a PhD in Political Science and International Relations from the IEP-UCP and works currently in the field of International Politics focusing on democracy studies, peace studies and international conflict as Professor and Senior Researcher. She graduated and holds a MA in Cultural Studies and besides her academic experience, which includes lecturing at the University of Cologne, Germany, and participating in a Summer Institute in the USA on Federalism (Fulbright), she translated several books and was a lecturer at international youth seminars on multi-cultural Education, Leadership and Conflict Management organised by the European Commission. From 1996 to 2000, she worked at the Portuguese Parliament as consultant for the Committee on Education, Science and Culture. One of her present projects is the annual organization of the International Summit of Democracies, a simulation of a meeting of Democratic States, where schools from all over the country gather at the university to discuss democracy and its challenges in order to enhance awareness regarding democracy – and the importance of its defense today.

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).

Leszek Gesiak is lecturer at the Jesuit University Ignatianum in Cracow, Poland and at the College of the Holy Cross in Worcester MA, USA. He is the Rector's Delegate for International Affairs at the Jesuit University Ignatianum in Cracow. He is holder of a canonical licence of theology from the Institute Centre Sèvres in Paris, France and of a doctorate in philosophy from the Jagiellonian University, Cracow (with a dissertation on Multiculturalism – the role of religion within it), where he also pursued postgraduate doctoral studies in the Institute for the Study of Religions.

Peter Hanenberg studied at the Universities of Tübingen and Bamberg, Germany, where he obtained his doctoral degree in German literature. He was assistant at the Institute of Modern German Literature at the University of Bamberg between 1988 and 1995 and coordinator of German Studies at the Faculty of Letters, Universidade Católica Portuguesa (UCP), between 1995 and 2006. He is Associate Professor at the Faculty of Human Sciences at UCP, Director of the Research Center for Communication and Culture, CECC, and vice-dean of the faculty since 2016. He has published widely on the relations between history and German literature and on the literary representation of Europe from the 16th to the 21st century. Currently he is working on the intersection of Culture Studies and Cognitive Sciences.

Grzegorz Holub is a Catholic priest and an associate professor of philosophy at the Pontifical University of John Paul II in Krakow, Poland. He is involved in ethics, bioethics and the philosophy of the human person. Among his publications are three books *The Problem of the Person in the Contemporary Bioethics Debates*, *The Person in*

the Labyrinth of Moral Decisions. Bioethics in the Personalistic Perspective, Human Enhancement. Fiction or Reality? Arguments, Critique, and the Search for the Space of Dialogue.

Stanislav Kosc is professor of theology at the Department of Social Work at the Faculty of Education of the Catholic University of Ružomberok, Slovenia

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.