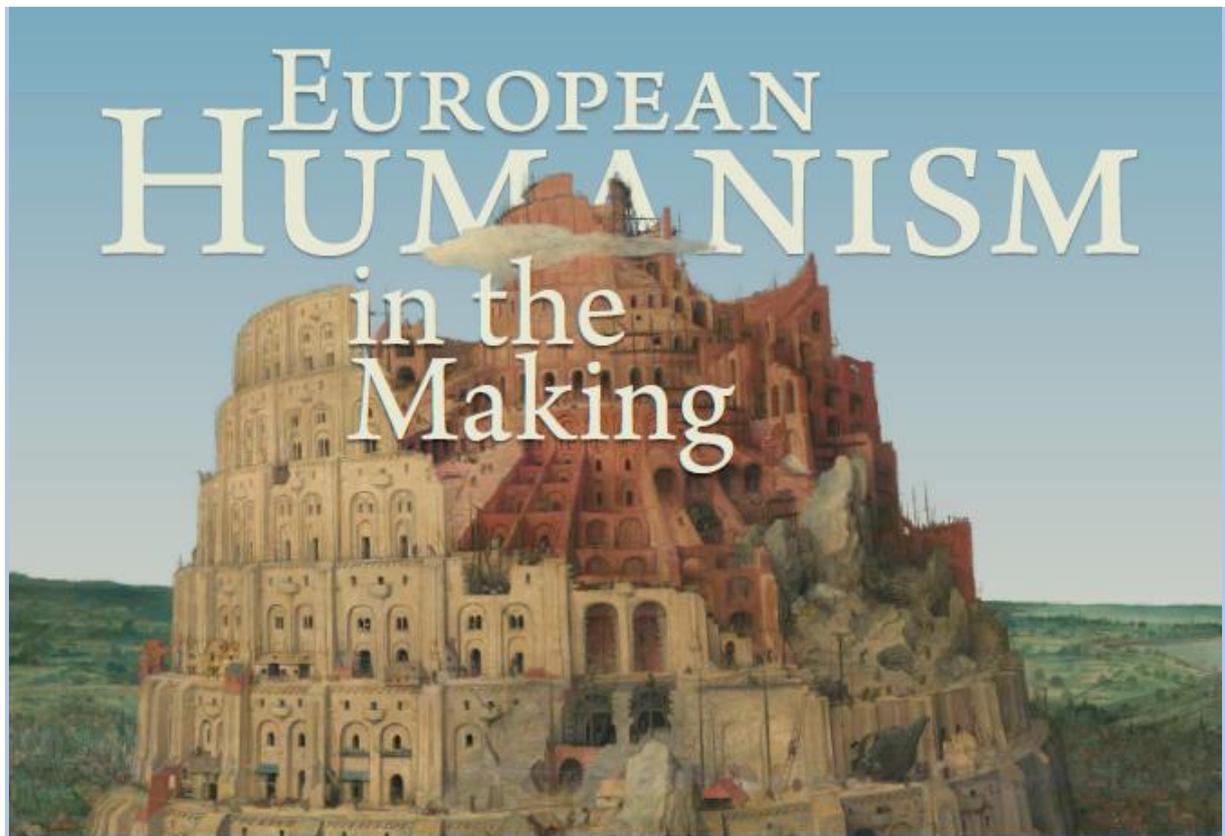


European Federation of Catholic Universities
Fédération des Universités Catholiques Européennes
Federación de Universidades Católicas de Europa

FUCE

SUMMER SCHOOL



**HOSTED BY LUMSA UNIVERSITY
COMPLESSO MONUMENTALE SAN DOMENICO
VIALE DEL TEATRO ROMANO
GUBBIO – ITALY
8-12 JULY 2019**

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 Influence of Europe in the History of Science

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

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

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, becoming active agents of change.

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

¹ The programme was developed by a team of five course coordinators under guidance of Luc Braeckmans, Academic Director and Barbara Segart, Scientific Coordinator, at the University Centre Saint-Ignatius Antwerp.

PROGRAMME

	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	<p>Introduction coordinator Sarah Durelle-Marc, Catholic University of Lille</p> <p>Presentation Odile Wattel Catholic Institute of Paris</p> <p><i>The European Mediterranean Roots</i></p>	<p>Introduction coordinator Peter Hanenberg, Catholic University of Portugal, Lisbon</p> <p>Presentation Peter Hanenberg, UCP</p> <p><i>Literary Heritage and European Identity</i></p>	<p>Introduction coordinator Ali Mostfa, Catholic University of Lyon</p> <p>Presentation Sylvie Allouche, UC Lyon</p> <p><i>Science & Technology and the Challenge of Humanism in Renaissance Europe</i></p>	<p>Introduction coordinator Michael Shortall, Maynooth College, Ireland</p> <p>Presentation Michael Shortall, Maynooth College</p> <p><i>European Social Humanism</i></p>	<p>Introduction coordinator Patricia Santos University CEU San Pablo, Madrid</p> <p>Presentation Monica Dias, Catholic University of Portugal, Lisbon</p> <p><i>Democracy and Civil Society</i></p>
10h30	Coffee break				
11h00	<p>Presentation Sarah Durelle-Marc, Catholic University of Lille</p> <p><i>The Institutionalization of the European Idea</i></p>	<p>Presentation Fernando Ariza, University CEU San Pablo, Madrid</p> <p><i>Literary Travels That Created Europe: from Homer to James Joyce</i></p>	<p>Presentation Paolo Monti, University of the Sacred Heart, Rome</p> <p><i>Contemporary Tensions between Ethics, Religion & Science</i></p>	<p>Presentation Stanislav Kosc, Catholic University Ružomberok</p> <p><i>Catholic Social Thought</i></p>	<p>Presentation Leszek Gesiak, Jesuit University Ignatianum, Krakow</p> <p><i>Solidarity and Diversity</i></p>
12h30	End				
13h00	Lunch				
16h00 - 18h00	<p>WORKSHOP I</p> <p>European Consciousness Passport</p> <p>mapping the itinerary (to be completed on the way)</p> <p>Sarah Durelle-Marc, Catholic University of Lille</p>	<p>EUROTRIP</p> <p>Assisi</p>	<p>WORKSHOP II</p> <p>European Consciousness Passport</p> <p>mapping scientific discoveries and seminal figures</p> <p>Sylvie Allouche, UC Lyon</p>	<p>Walking Tour of Gubbio (approx. 1 hour)</p> <p>FREE TIME</p>	<p>WORKSHOP III</p> <p>Leadership & Solidarity In Action</p> <p>Completion European consciousness passport & student roundtable</p> <p>Patricia Santos & Fernando Ariza, Universidad CEU San Pablo, Madrid</p>
19h00 - 20h00	<p>PUBLIC LECTURE ISLAMIC CULTURE & EUROPEAN HUMANISM (Ali Mostfa, UCLy)</p>			<p>PUBLIC LECTURE EUROPEAN CULTURAL HERITAGE (Peter Hanenberg & local guest speaker)</p>	<p>EVALUATION FAREWELL DINNER</p>

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Islamic Culture and European Humanism (public lecture)

Ali MOSTFA, Catholic University of Lyon

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Course I
Contribution of History to European Consciousness

Coordinator: Sarah DURELLE-MARC, Catholic University of Lille²

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'. It will offer the students the opportunity to document their experience of Europe through a 'Personal European Consciousness Passport', that may be completed throughout the summer school.

The course follows both a chronological and a thematical outline, in order to investigate the different time slices and influences relevant to the construction of a European consciousness through history.

The four main lessons (only lessons 1 and 4 will be presented at the summer school in 2019) follow a chronological line with focus on:

1. 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 *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).

2. four seminal periods that have formed the history of the European consciousness, marked by a philosophical, juridical and religious legacy it received from Antiquity. The reality of the European consciousness will be shown through ten symbolical events which highlight four main characteristics of that consciousness: thirst for unity in diversity; desire to live in a constitutional state and recurrent lapses into imperialism; attraction to the universal and a sense of creativity, a desire for discovery and conquest and love shared between Eros and Agape.
Through these symbolical events, the lesson takes the student on a journey through the European consciousness.
3. building peace in Europe, as a core element of a European conscience 'in the making'. The 1920s offered an opportunity for building a real and lasting peace and even creating a United Europe. Religious appeasement and European mysticism were also a state of mind of European policy during the 20s. Because religious diplomacy was at the service of European consciousness, historians could write that European consciousness and Christian consciousness contributed to European identity.
The lesson will draw the line between peace and European consciousness and help to complete the European passport with a core dimension, that of peace.
4. translating 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. 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.
The lesson contributes to the realization of a European Consciousness Passport, elaborated by each student, showing and explaining how and why they feel they are European.

Those four main lessons may be extended by four supplementary lessons. They are dedicated to the topics of:

- totalitarianism and populism and European Consciousness
- Islam and European history
- Patristic Tradition and European Consciousness
- Portrait of a Seminal European Figure

Course II
Literature, the Arts, Translation and European Identity

Coordinator: Peter HANENBERG, Catholic University of Portugal³

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 is divided in two parts. A first part presents and discusses the literary canon and translation as building blocks of such an endeavor as well as literary travel constituting Europe (only lessons 1 and 3 will be presented at the summer school 2019) . A second part offers four options to exemplify the work of arts in the constitution of European identity from which participants may choose.

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.

2. 'Seventy times seven': negotiating identity and alterity in Europe through translation.

Translation is more than a linguistic endeavor. It is at the basis of any cultural exchange, the negotiation of difference and similarity, questioning notions of the foreign and of home. The module will reflect on the basic concepts of translation, its uses, its challenges and its promises.

3. 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

³ **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.

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.

These three main lessons may be complemented by four optional lessons:

- **Cinematic Narratives of European Identity**
European cinema has developed its own narratives, its own ways of imagination and story-telling. The module will discuss some examples of great European film directors like Paolo Pasolini, Wim Wenders, Manoel de Oliveira, Pedro Almodóvar or Fatih Akin.
- **4 Cs: From Conflict to Conviviality through Creativity and Culture. Experiences in the art scene**
Artists, curators and scholars work together in a European (co-financed) project which tries to reach from Conflict to Conviviality through Creativity and Culture. The module will present the underlying concept of the project, some of its outcomes and a number of artistic productions facing Europe's contemporary demands.
- **'From Rome of Cesars to Rome of Artists'**
No great metropolis seems to be more at the center of European culture than the city of Rome; this module is built as a journey dating centuries back through Roman works, monuments and landscapes.
- **Modern European Tragedy. Exploring Crucial Plays**
The consciousness of the tragic has traversed Western culture for millennia. It is closely bound up with the intuition of inescapable limits, inseparable from the human condition. If the sense of the tragic is a permanent structure of human consciousness, tragedy is a form in which that structure has historically been translated. It was dramatic art and the stage that embodied and expressed it, enabling it to exist.

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 Influence of Europe in the History of Science

Coordinator: Ali MOSTFA, Lyon Catholic University⁴

The most prevailing view about the relation between science, technology and humanism is that they are antithetical. In accordance with the general framework of the project about European Humanism in the Making, this course argues for the complementarity among these three elements and analyses how each element is actually included in the other, when they are not even identical. Being both the stimulus and the archetypal contribution of science, humanism is defined in this module as a quest for self-knowledge reachable only through experiments, explorations and observations of reality. Hence, the course investigates the process by which the humanist self-image was created in Europe, by exploring the various contexts that led to the emergence of the cultural movement that developed in the 14th century in Italy before spreading throughout early modern Europe. The new advocated paradigm seeks to put forward a new vision of the place of man in the world, which progressively became a dominant intellectual position throughout the continent. The terms Renaissance, humanism and Europe are often closely associated; however we need to clarify to which Europe are we referring? We have certainly inherited a certain idea of Europe from the Renaissance, but we still need to put the question, which ideas did Europe cover at that time? The subject is vast and needs to be dealt with to help the students to understand that from a Christian Europe governed by the church to Europe of confederations, from a Europe of multi-identities to a new humanist Europe a wide spectrum of intellectual projects were put forward lurching between wish fulfilment and disappointment.

The core course aims at training students in historiographical consciousness by bringing under scrutiny the history of science and the history of technology in Europe and their relations with church discourse. In the light of new ideas introduced by some seminal figures of European humanism that brought about a deep change in European thought and understanding of the universe, students will have to reinterpret some episodes and historical events that have helped to shape the moment of modernity.

Today's modern science is the product of a long development towards an 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 of the relationship of man to the universe and to 'modernity'. The explanation of natural phenomena in mechanical terms or physicochemical, their representation using mathematics as well as the quantification of pace and time are some of the most notable innovations that we owe to modernity. These would give also new means of action to European societies and help them to enter the eighteenth century and the industrial age. From this point of view, science could be considered as inherently humanistic. This conclusion has been best expressed by Schrödinger in *Science and Humanism: Physics in Our Time*: «What, then, is the value of natural science? I answer: Its scope, aim and value is the same as that of any other branch of human knowledge. Nay, none of them alone, only the union of all of them, has any scope or value at all, and that is simply enough described: it is to obey the command of the Delphic deity, get to know yourself.»⁵

As a matter of fact, beyond the historical dimension and the mere idea of "what happens?" the course will problematize the historical episodes to encourage students to reconsider what it means to become modern today. The role for example of experiments, mathematical and mechanical ways of explanation will help to (re)interpret the Scientific Revolution. The introduction to the history of technology will help students to understand the process of modernisation in the 19th and 20th century.

⁴ **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).

⁵ E. SCHRÖDINGER, *Science and Humanism: Physics in Our Time* (London: Cambridge University Press, 1951), p. 4.

Furthermore, it is intended through the three parts that compose this course to allow young students to figure out for their present and their future by grasping the subtle movements between transformational and permanent aspects from the past. Typically, one of the historical shifts in scientific thought in modern times concerns the vision of man. The relationship between man and the divine does not bear the same significance over the centuries, knowing that nowadays man is now off the centre. This switchover accompanies a change in the way the world is represented, a vision ultimately different from the one imagined by Copernican theory. In today's world, the scientist sees the possibility of a description of the mechanisms of the world more than their interpretation. Students will have to understand how the representation of a finite and ordered cosmos has succeeded that of a homogeneous universe and infinite, subject to universal and uniform laws. It is this movement between past perceptions and present understanding that this course tries to exemplify through the study of various cases. Students are expected to articulate thoughtful and compelling arguments, formulate engaging ethical (re)interpretation of selected historical events, gain basic knowledge of humanist culture and its interaction with scientific and technological inputs and learn about the contributions of seminal figures.

This course consists of three parts:

1. The first one, Science and Technology and the Challenge of Humanism in the Renaissance Europe raises the circumstances that led to the 'return to the human being' and the role science and technology did play in our world. The relationship between humanism and the Catholic tradition are explored to show the profound interest of the Catholic tradition to humanistic culture. The argumentation in this course is built around the idea that Christianity in Europe was formed because of the encounter of Jesus' message and Greek concepts; connection of faith and reason took place at the very beginning. Students will have to assess how contemporary scientists can be humanist as was the case in the Renaissance period.
2. Part two examines the conditions that made Europe the cradle of the Copernican Revolution, according to which the Earth is not at the centre of the Universe (7th century BC-1543). It then looks into the way the debate over the Copernican system, which involved scientists from all over Europe (Brahe, Kepler, Galileo, Newton, etc.), was key to giving birth to modern science (1543-18th century). It finally explores the paradoxical influence of humanism on science: how it led modern scientists to develop an understanding of nature that paved the way to an unprecedented expansion of technology; how we now need a renewed form of humanism so as to face the impact of technology on humanity and our common home of Earth.
3. Part three deals with contemporary tensions between ethics, religion and science. In effect, less than five centuries ago, science was considered as a dangerous discipline. Audible voices raged a war against the Italian monk Giordano Bruno, accused of believing in freethinking in science and philosophy; he was sentenced to death, while Galileo very narrowly avoided the same sentence when he supported Copernicus' heliocentric view. The course explores the ambivalent position that the European intellectual milieu exhibited to assess the value of science and technology. The lesson also questions the image of the Church as a traditional enemy of scientific and technological progress to show how Catholic thinking has gradually articulated a balanced assessment of the risks and potentials of contemporary techno-science.

Course IV European Social Humanism

Coordinator, Michael SHORTALL, St. Patricks College, Maynooth⁶

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 the human person, treats also 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.

Such ideas are not abstract. Rather they have had and continue to bear upon the political and social decisions in Europe. As a result, this course proposes to begin with and return to a significant challenge facing Europe. While there are many, for the purposes of this course, students will be asked to consider the 'Mediterranean Displacement Crisis (2015 – present).'

Out of the discussion, three particular ideas or values will be identified and will provide consistent themes through the units/modules: dignity of the individual, freedom, and accountability of power (state authority). Indeed, European development can be traced according to how these ideas are celebrated, contested or concretised. The first lesson of this course therefore will consider three models or frameworks by which these ideas intersect and inform each other. They are drawn from significant authors influential at the development of the modern era.

In the second lesson the values suggested above (individual dignity, freedom, legitimation of authority) will be reoriented through a discussion on three key principles of Catholic Social Teaching, namely, solidarity, subsidiarity and the common good.

In the words of Pope Benedict, Christian humanism is a "greatest service to the development" (Benedict XVI, *Caritas in Veritate*, 78). It is a 'humanism in dialogue' oriented to the goal of a better understanding of the human being and his/her needs (not just interests) and proposing ways to his/her integral and solidary development. In particular, Catholic Social Teaching is both a source and an ongoing current of this humanistic social tradition. While it is the result of the encounter between the Gospel and political cultures, it is also a critical ethical perspective on the practical implementations (and possibly the hesitations) of this same tradition over time towards an integral ecology and the full development of humanity. (Francis, *Laudato Si'*, 137 ff).

The social teaching of the Catholic Church developed and continues to develop the themes, the ways (methods), the needs and the goals of this common search for the integral (including the social) development. As a method it proposes 'Caritas in Veritate' (Pope Benedict XVI) and as goals it proposes 'integral development' (Paul VI, *Populorum Progressio*, 14) and 'integral ecology', that is, the search for 'healthy' relations oriented to restore 'ecological equilibrium', establishing harmony within ourselves, with others, with nature and other living creatures, and with God. (Francis, *Laudato Si'* 210).

In this context, the final lesson will draw the student into a further engagement with a particular issue (such as the case the Mediterranean displacement crisis) in light of Catholic Social Teaching. Of particular interest will be the role of the responsibilities inherent with the vision of the sociability of the human person, as the most fundamental contribution of Catholic Social thought to the ongoing 'making of European humanism'.

⁶ **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.

The design of the lessons is to facilitate cross-referencing. This could occur through the identification of one case study and/or through unpacking common themes, with ever closer attention to the 'social'.

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 consists of three lessons (only lessons 1 and 2 will be presented at the summer school 2019):

1. European Social Humanism

This unit/module will outline, 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

This unit/module will provide an overview of the sources, methodology and central principles of Catholic Social Thought. Central 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.

3. Fraternity: Solidarity and Current Challenges

This unit/module will focus the students' attention ever more to the foundational concern of sociability to the Catholic Social tradition. Specific responsibilities necessarily come to bear when considering actual social challenges, because of a commitment to the social vision of what it means to be human.

Course V
Democracy and Civic Engagement: Beyond Differences

Coordinator Patricia SANTOS, CEU San Pablo⁷

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 solidarity (nothing that happens around us is indifferent to us) and citizenship (by means of social responsibility and social justice) from the perspective of 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 also has a certain component of persuasion, trying to motivate students to speak up for their convictions when needed, to defend others, to create 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 their reach).

This fifth course completes the overall purpose of the programme: on one hand, to recall the European identity (its roots, spirit, history, and effects on European civilization), and on the other, to foster this identity among young Europeans showing its potential for integration, for solidarity, and for respect of diversity. One reason to promote this project can be the fact that sociological multiculturalism, economic globalization, are leading to relativism and homogenization of civilizations, hence, leading to the end of Europe as it was formed. Another reason to support these courses is a sane/healthy European pride: all that we enjoy in our civilized world belongs to us as part of our common past, our common experience together. It shows the great potential of the European culture for us and for others.

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 a previous clarification. By 'European humanism' we understand cosmovisions formed by the merger of the Greek, Roman and Christian traditions, in cohabitation with Jewish and Islamic traditions in vast territories (comprehending but not limited to the current EU) for approximately 2000 years. It tries to put into practice this European humanism and translates it to today.

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 successfully proved to fill in the gap between 'theory' and 'practice'.

The module comprises six different academic activities:

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- 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 Law), 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).

- A) three interactive-teaching seminars related to the core concepts of this course: democracy, participation, and citizenship; a culture of solidarity and social
Each seminar will connect to relatable contents from the 2nd, 3rd and 4th courses on literature, science and social humanism

- B) three academic dynamics focused on team leadership formation: improving team focus, team building and social impact

This course will connect with the first one on history and consciousness, through the students' 'Personal European Consciousness Passport', which will be completed in the final course.

The course aims to help students to discover one's social potential as a leader of social change in one's own community (through leadership exercises and experiential learning) and provides them with the motivation take on their role as a citizen (community learning and service learning practice)

Contributors

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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.

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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:

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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.

