EUROPEAN FEDERATION OF CATHOLIC UNIVERSITIES
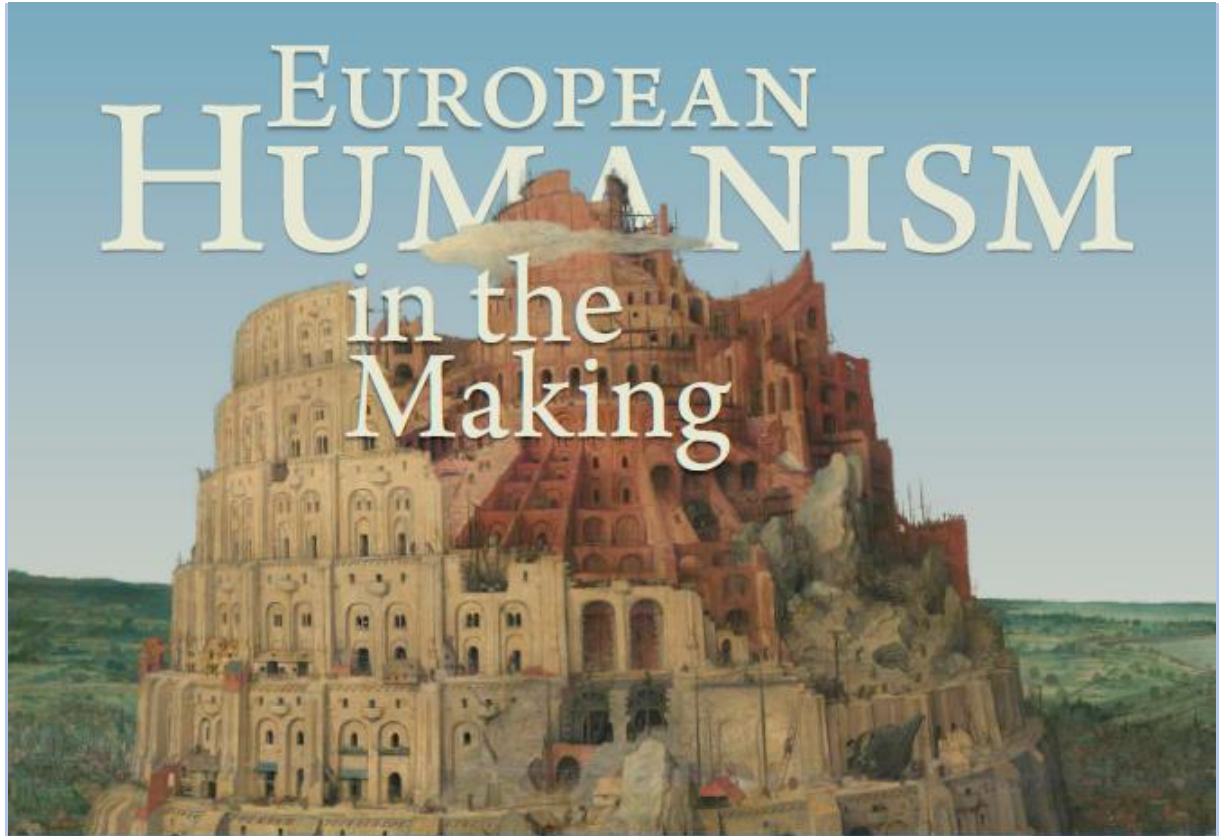
5TH SUMMER SCHOOL

AI REMAKING HUMANISM?

CATHOLIC UNIVERSITY LILLE, FRANCE
1-5 JULY 2024

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.

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 perspective[1].

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. Exploring the Complexities of Modernity: The Intersection of European Enlightenment and Islamic Humanist Legacies

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

  IV.   European Social Humanism
  V.   Creative Leadership & Civic Engagement in Action

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?

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

SPECIAL FOCUS
ARTIFICIAL INTELLIGENCE REMAKING EUROPEAN HUMANISM?

The specific topic for this summer school, to be addressed in the opening public lecture on Monday, and throughout the five courses, relates to the way we need to rethink humanism in the light of rapid technological development and how it impacts European society.
Are our cultures and mindsets ready for the challenge? What resources do we have at our disposition to cope with the effects? Are we in need of devising a new concept of humanism?

Starting from the warning of the pope in Laudato Deum, we will investigate the underlying values.
… our immense technological development has not been accompanied by a development in human responsibility, values and conscience... We stand naked and exposed in the face of our ever-increasing power, lacking the wherewithal to control it. We have certain superficial mechanisms, but we cannot claim to have a sound ethics, a culture and spirituality genuinely capable of setting limits and teaching clear-minded self-restraint" …

In doing so, we aim to respond to the concerns of the President of the FUCE, as expressed in his introduction to the latest FUCE newsletter of October '23:
This calls for an education that faces up to the impact of new scientific and technological developments on individuals and human society. Catholic universities have the benefit of being able to draw on their ethical, spiritual and religious reservoir to evaluate the achievements of science and technology in the perspective of the totality of the human person.

The keynote speaker of the opening lecture on Monday evening will orient us in the subject matter.

THIERRY MAGNIN will address the fast development of numerical and AI systems that induce a deep change in the mentalities and job practice today. Relations to reality, to others and to ourselves are strongly impacted in the era of algorithmic society. The goal of this talk is to precise these changes, to find how to be free when working and living with intelligent machines and to serve the common good in society. Differences between human intelligence and AI will be addressed.

The ongoing public debates will be explored in the guest lecture of course III.

PAOLO MONTI will guide us into the ethical and political implications of AI.
First, it is to be questioned to what extent these generative AI systems provide something akin to intelligence and agency or if we are just dealing with the outcomes of sophisticated but ultimately unintelligent and unintentional simulations of human performances.
Second, interactions with creative AIs can have potentially dehumanizing implications, but could also provide unexpected avenues of "humanization" and empowerment.
Third, new generations of students engage with intellectual tasks that previously were a prerogative of human actors, thus affecting the kind of education that needs to be offered to consciously engage in shared practices with these 'other forms of intelligence'.
The lecture will present an overview of these ongoing debates, will suggest how they can affect our understanding of humanism, and, in turn, how the humanities can offer essential contributions to navigate this shifting landscape.

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	PROGRAMME				
	FUCE SUMMER SCHOOL EUROPEAN HUMANISM IN THE MAKING **AI REMAKING EUROPEAN HUMANISM?** 1-5/07/2024				
	Monday July 1	Tuesday July 2	Wednesday July 3	Thursday July 4	Friday July 5
	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 Creative Leadership & Civic Engagement in Action
9h00	STUDENT FEEDBACK SESSIONS				
	INTRODUCTION SESSION course coordinators	FEED BACK SESSION coordinator Sarah Durelle-Marc, Catholic University of Lille	STORY WRITING SESSION Intro Fernando Ariza University CEU San Pablo, Madrid	CASE STUDY SESSION Presentation Michael Shortall St.-Patrick's Pontifical University Maynooth College	Presentation *Erik De Bom* UCSIA *Utopia as Progress?* *On the Ideal but Sterile State of Thomas More*
10h30	Coffee Break				
10h45	COURSE PART I				
	Intro coordinator Sarah Durelle-Marc, Catholic University of Lille Presentation *Sarah Durelle-Marc* Catholic University of Lille *The Institutionalization of the European Idea ChatGPT's Definition of the European Idea*	Intro coordinator Peter Hanenberg, Catholic University of Portugal, Lisbon Presentation *Peter Hanenberg* UCP *Literary Heritage, European Identity and Why AI Does not Suspend the Human*	Intro coordinator Ali Mostfa, Catholic University of Lyon Presentation *Ali Mostfa* Catholic University of Lyon *AI and the Continuation of the Humanistic Legacy*	(bus at 10h30 with arrival at 13h00) TRIP Brussels	PRESENTATION OF COMMUNITY SERVICE PROJECT Mobile juridical advice for people in vulnerable situations (Bus de l'accès au droit, UCL)
11h45	Coffee Break				
12h00	COURSE PART II				
	Presentation *Delphine Dogot* Catholic University of Lille *AI: Law, Ethics and Technology*	Presentation *Fernando Ariza* University CEU San Pablo, Madrid *Narratives of the Present/ Future: AI and Creativity*	Presentation *Paolo Monti* University of Milan-Bicocca & Catholic University of the Sacred Heart *The Rise of New Forms of Intelligence? Ethical questions*	TRIP Brussels (upon arrival picnic lunch & story wheel)	FINALIZE CONCRETE OUTPUT COLLABORATIVE WORK
13h00	Lunch				
14h00	INDIVIDUAL WORK				
	COURSE I GROUP REFLECTION ASSIGNMENT	COURSE II GROUP REFLECTION ASSIGNMENT	COURSE III & IV GROUP REFLECTION ASSIGNMENT	VISIT House of European History Museum (14h30-16h00)	FINALIZE PERSONAL TRAVELOGUE
15h30 - 17h00	CITY WALK	VISIT TO VIRTUAL LAB	COURSE IV GROUP REFLECTION ASSIGNMENT	VISIT Parlamentarium (16h30-17h30)	PERFORMING EUROPE Presentation by students
	PUBLIC LECTURES				
19h00 - 20h30	PUBLIC LECTURE *THE HUMANIST CHALLENGE OF ALGORITHMIC SOCIETY* Thierry Magnin (UCL)		PUBLIC PANEL *MYEUROPE* moderated by Peter Hanenberg (UCP)	CONFERENCE European Leadership Programme (18h00-20h00) + reception	Farewell Dinner

Course I
Contribution of History to European Consciousness

Coordinator: Sarah Durelle-Marc, Catholic University of Lille

A contribution to the reinforcement of 'humanism in the making' must investigate, as a wake-up call to younger generations, a historical approach, 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'.

Various civilizational problems that Europe struggles with stem primarily from a lack of memory. The "safe haven" that the European founding fathers built to oppose and avoid the darkest period (1914-1945) ever lived by our continent has withered away and is replaced by a much more disunited Europe. Europeans have to reconsider anew those structural ingredients and conquests that have been the driving pillars of European life, one such pillar being humanism. 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.

The first presentation of this course looks into the translation of the old European idea into new institutions with attention for leading contemporary European figures, such as Winston Churchill, Denis de Rougemont, Robert Schuman and Jean Monnet. The founding fathers of Europe were resolutely turned towards the assertion of common values in favour of peace, in a political concerted project where European programmes were developed to translate European identity into European citizenship, as embodied by the Erasmus programme for mobility of European students. We should not forget that Europe was built through (political, financial, health) crises, which in the end contributed to the strengthening of Europe and to the reinforcement of European humanism.

The advent of the 21st century, nevertheless, with the international financial crisis, the impasses of continental federalism and the dangers of populism, terrorism, xenophobic nationalism and crowds unrepresented by regular democratic and party politics, is paving the way for a new era – fuelled by various shades of illiberal threats and strained by Euroscepticism.

The future of Europe is now being challenged by AI. New technologies, new wars, blockchains… How will AI transform this European humanism? To this end, the second lecture of this course will focus on AI: Law, Ethics and Technology.

These lessons will be extended in a public lecture dedicated to the 'Humanist Challenge of Algorithmic Society' by Thierry Magnin, co-president of the Catholic University of Lille, responsible for Humanities

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. This seems to be even more necessary in times in which technology and mainly artificial intelligence threaten human identity in a new way: When translation is just a matter of clicking and switching – what is left then of cultural diversity? How would it be if machines wrote the novels and the poems we read? Would we still read them with pleasure? Is there anything about literature, storytelling and translation that cannot be done by a machine?

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, even in times when translation seems to be an easy task to be taken over by machines.
2. Discovering the European Narrative: Personal and Collective Stories
   Europe is built by stories. From the first Greek tales to the last published novel, they form a conjunction of collective narrations that constitute our identity, our values and our mission. We, as citizens of a larger entity, contribute with our stories to the generation of the great European narrative. Knowing our personal story and learning to transform it helps us to give meaning to our personal and common life. This session invites students to explore their personal narrative in the context of European identity. It aims to lay the foundations for the creation of a story that reflects some of the European values with the intention of feeding the collective story and of giving continuity and solidity to the idea of Europe.

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.

These lessons will be extended in a public panel debate 'My Europe' voicing the expectations of students for Europe.

Course III
Exploring the Complexities of Modernity:
The Intersection of European Enlightenment and Islamic Humanist Legacies

Coordinator: Ali MOSTFA, Lyon Catholic University

The core course aims to train students in historiographical consciousness by exploring the conflicting narratives between European Enlightenment and Islamic humanist legacies and outlooks. While the two concepts of Western and Islamic humanism are based on different philosophical precepts, their fields of action are the same, which has led to the historical process of modernity and paved the way to the global perspectives that shape our modern world.

Course III has a two-fold objective.
- First, to explain the Enlightenment paradigm and the contemporary issues in ethics, religion, philosophy and science as global perspectives for interpreting the world.
- Second, to integrate Islamic humanism and its contribution to the European consciousness into the students' vision of European humanism.

The 2024 edition of Summer School in Lille will methodically scrutinize how various conceptions of "human" have become intricately intertwined with the nuanced notion of "intelligence." This examination unveils a series of exclusions and shifts in the understanding of intelligence, giving rise to disparate ontological scales that cast their influence over both the field of education and the realm of AI.

As we journey through the evolution of the concept of "intelligence," transitioning from morality-based reasoning to artificial intelligence, we observe the contemporary applications of AI in Education (AIEd), including classroom chatbots and social agents. These applications represent an intermediary phase on the path toward a new advanced computational Intelligence. This phenomenon sheds light on the opportunities, risks, and ethical dimensions inherent in pedagogical applications rooted in emotional understanding.

This course aims to challenge students' preconceptions and broaden their perspectives on the multifaceted interactions between European and Islamic cultures, as well as science and religion, which have played a significant role in shaping modernity. By critically analyzing historical and contemporary issues, students will be encouraged to engage in cross-cultural dialogue and develop a deeper understanding of the diverse perspectives that shape our modern world, particularly in the fields of science, philosophy, and religion.

The course is structured into two interconnected lessons, both delving into the central theme of artificial intelligence and its multifaceted impacts on contemporary society.

In the first lesson, we embark on a journey that scrutinizes the evolving landscape of AI, challenging traditional concepts of human-exclusive attributes and raising profound ethical and political questions. We address issues of dehumanization and newfound empowerment in AI interactions, all while considering how generative AI systems are reshaping public discourse and education.

The second lesson ventures into Islamic ethics and their unique approach to evaluating the development of artificial intelligence. Grounded in the principles of "harm" and "benefits" (Al-Mafsadah and Al-Maṣlaḥah), this ethical perspective offers a framework for examining the consequences of AI technologies on individuals and communities. It ensures that AI aligns with broader ethical principles rooted in Islamic traditions, ultimately connecting these principles with the ever-evolving landscape of AI technology and its societal impact.

The expected outcome of these lessons is a deeper understanding of the intricate interplay between artificial intelligence, ethics, and societal impact from both secular and Islamic perspectives.

Coordinator, Michael SHORTALL, St. Patrick's Pontifical University, Maynooth

The expression 'European Social Humanism' refers to the field of the values which have and continue to foster European society. In this perspective, European humanism can be understood as a coherent set of values and ideals that inform social interaction, not only as a vision but also a society 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, freedom, solidarity, democracy, human rights and law. The course is designed to be an intellectual endeavour to arouse students' curiosity and interests in such values.

The course will investigate:
1. 'European Social Humanism' by outlining, in an introductory manner, the operative ideas at work. It will do so by making links to current affairs and critical questions that are still ongoing in Europe.
2. The challenges of 'The ongoing process of socialisation of the European project', from the original economic objectives of the common market to the new commonly defined social goals.
3. 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.

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 topic of Artificial Intelligence will be approached by guest lecturer Erik De Bom in the following way:

Utopia as Progress? On the Ideal but Sterile State of Thomas More
Artificial Intelligence might contribute to our welfare in an unprecedented manner. Inevitably it will have an enormous impact on the organization of our society. Will it bring us closer to the ideal society? For so many centuries peoples are dreaming of such a perfect state. Finally, it would come within reach and it is no longer situated in a distant past or presented on an imagined location. But do we really want to live in an ideal state?

In order to answer that question we return to one of the milestones in the rich tradition of thinking about the ideal state and society – a milestone that even gave its name to this tradition. We will have a closer look at Utopia of the English humanist Thomas More (1478-1535). More depicts an imagined community and presents it as a real state located on an island. Its citizens live in great harmony, do not suffer from poverty and enjoy a great deal of leisure. This is the result of a remarkable combination of the nobility of their character and the ingenuity of their institutions.

However, their ideal society comes with a great price. Is life on Utopia worth living? At what cost does it come to be a member of such an ideal society? The question is no less pressing today than it was in More's time. Even more, in the tradition of utopianism many authors have developed a science fiction society that turns out to be a dystopia. This background will give a lot of thought to consider the contribution of AI to the development of our society.

Course V
Creative Leadership and Civic Engagement in Action

Coordinator FERNANDO ARIZA, CEU San Pablo

The fifth course unfolds a reflection on leadership and citizenship as valuable starting points for renewing the 'old continent.' It aims to encourage a deeper consideration of European identity, values, and future vision in order to build society and raise young leaders for Europe's future considering the challenges represented by Artificial Intelligence.

The content brings to students' consideration practical forms of social responsibility out of their citizen status. The rise of artificial intelligence and big data represents a challenge due to the innovations it can bring to both individuals and society, with legal, political, and philosophical considerations. In this context, it's important for younger generations to embrace technological advances as valuable tools while also being willing to face the potential risks.

This fifth course completes the overall purpose of the programme: on the 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, in respect of diversity.

This course on 'Creative Leadership and Civic Engagement in Action' relates to 'European Humanism in the Making' in two ways: in its content and 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. Special attention will be paid to the values that conform Europe and the way they are developed individually in the different cultures.

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

- one interactive-teaching seminar related to the core concepts of this course: civil society, participation and the new challenge of artificial intelligence.

- Academic dynamics focused on team leadership formation: storytelling, communication, team building and social impact.

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

These lessons will be extended by a presentation in practice of a community service learning project at UCL on mobile juridical advice for people in vulnerable situations (see Bus de l'accès au droit)

Contributors

Fernando Ariza is a professor of Spanish Literature at the CEU San Pablo University in Madrid, a novelist, and a literary critic. He holds a Ph.D. in Philology from the Complutense University and a master's degree in Publishing from the University of Salamanca. He has conducted research stays at Columbia University, New York University, and the Free University of Brussels. In addition to numerous articles and book chapters, he has published more than ten books, including novels, monographs, reading guides and critical editions. His most recent publications are *El pensamiento narrativo: claves de Storytelling* (2023) and *Construyendo puentes: la travesía de la narrativa española en los Estados Unidos (1870-1975)* (2024).

Erik De Bom studied classical languages, international relations and philosophy. He holds a PhD in Neo-Latin Studies and has worked as an intellectual historian and political theorist. He has published widely on the history of political thought in the sixteenth and seventeenth century, early-modern intellectual history, Renaissance humanism and European social justice. His most recent publications are (with Randall Lesaffer and Werner Thomas) *Early Modern Sovereignties. Theory and Practice of a Burgeoning Concept in the Netherlands* (2021), (with Harald E. Braun and Paolo Astorri) *A Companion to the Spanish Scholastics* (2022) and 'Politics and Economies' in Jill Kraye (ed.), *A Cultural History of Ideas in the Renaissance* (2023). Currently, he is Deputy Director of UCSIA, the University Centre Sint-Ignatius Antwerp.

Delphine Dogot is Associate professor of Law at the Faculty of Law of Université catholique de Lille, based at the Paris-Issy Campus. She researches and teaches in the areas of law and technology, international law and legal philosophy, in particular in relation to global governance, risk and security. Her research investigates the tech-driven transformation of law and governance. At the Faculty of law, Delphine Dogot coordinates the research on Digital and Emerging Technologies for the Research Center on Law & Risk C3RD. She is the Director of LeStudio, a collaborative and creative digital/law lab and the Academic Director of the Master's in Law, Governance & Digital and the Summer School on Law & Digital Society.

Sarah Durelle-Marc is Associate professor at the Law Faculty (FLD) of the Catholic University of Lille (UCL). She holds a PhD. in European Law with honours (2011) and an LL.M in European Law (1999) from the University of Rennes. She teaches about Constitutional Law, European Institutions and European Policies at the FLD. 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 an associate judge at the National Court of Asylum in Paris. Her research focuses on the European construction and its institutional translation. In her publications, she analyses political risk, the impact of Brexit and minority rights.

Peter Hanenberg is Professor for German and Culture Studies at Universidade Católica Portuguesa in Lisbon and 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.

Thierry Magnin is co-president of the Catholic University of Lille, responsible for the Humanities. He is a Catholic priest and doctor in physics and in theology. He focuses on physics, science and faith, theology of creation, philosophy of sciences, bioethics, ethics of sciences and technologies. He is involved in research programmes on anthropology, particularly for the relation between the psychological and the spiritual dimension of humans.
He was member of the French National Scientific Research Center (CNRS) and received the Grand Prix of the Academy of Sciences (1991). He is a member of the Academy of Technologies and of the Catholic Academy in France. He was Rector of the Catholic University of Lyon, France. He wrote more than 200 papers and 13 books. He received the Price for Christian Humanities for his book entitled *Penser l'humain au temps de l'homme augmenté* (Albin Michel, 2017), which was followed recently by Pierre Giorgine & Thierry Magnin, *Vers une civilisation de l'algorithme? Un regard Chrétien sur un défi éthique*, Bayard, 2021.

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