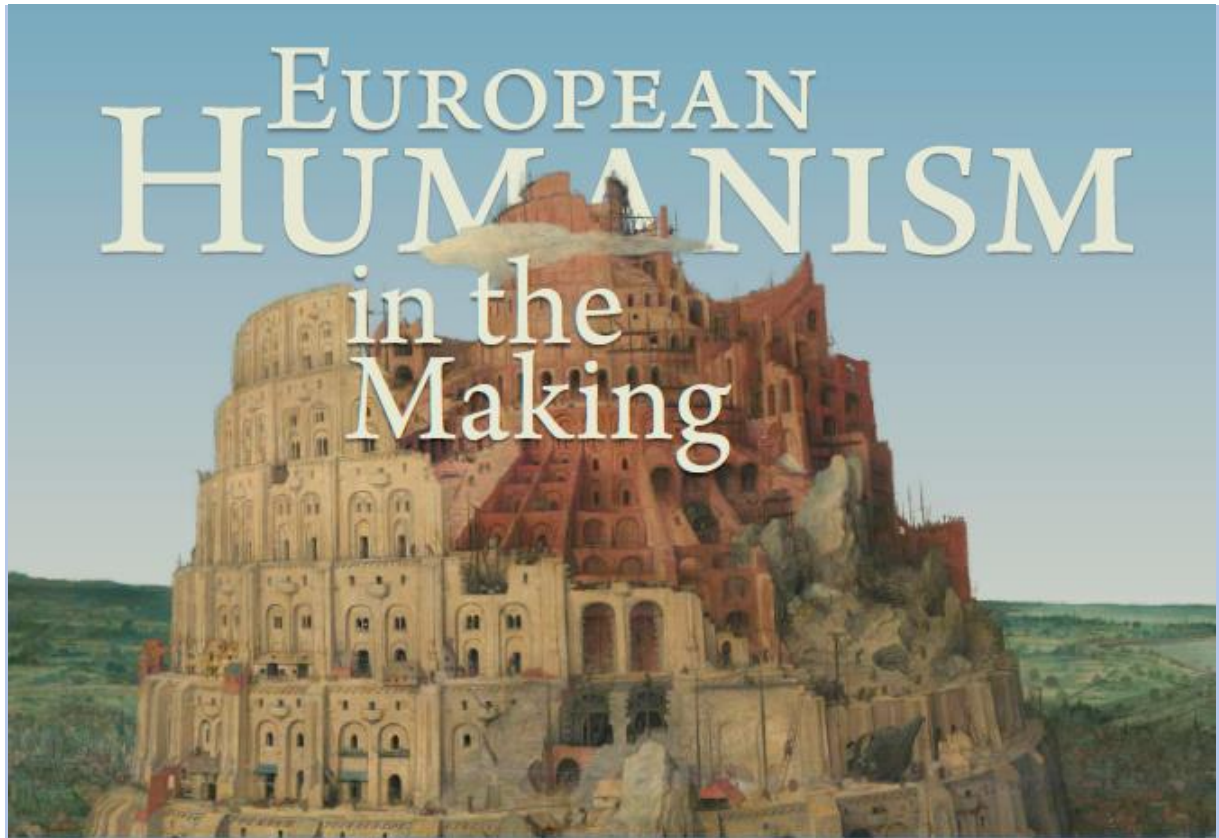


EUROPEAN FEDERATION OF CATHOLIC UNIVERSITIES

6TH SUMMER SCHOOL



POPULISM REMAKING HUMANISM?

CATHOLIC UNIVERSITY LILLE, FRANCE

30 JUNE-4 JULY 2024



**Université
Catholique
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BACKGROUND

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

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

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

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

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

How to reinterpret the values that underpin European humanism?

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

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

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

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



UCSIA
Universitair Centrum
Sint-Ignatius
Antwerpen

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. 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?

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

POPULISM 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 rising populism and how it affects European society.

The rise of populist movements is reshaping the political landscape and the public sphere. It is affecting all dimensions of social life, including education and culture. Populism attempts to transform constitutional democracy from its stabilized post-World War II form into a new, substantially mutated model of representative democracy. Populist movements do not entirely reject the logic of representation, but rather disfigure it by discrediting the role of cultural and political mediations, by undermining the checks on the power of majorities, and by reviling views and groups that do not fit into their understanding of who 'the people' are and what they want.

This kind of transformation has been in the making for quite some time, prepared by a general transition from the parliamentary and party based democratic models of the 20th century into new forms of 'audience democracy' where the relationship between representatives and represented is focused on the personal image and initiative of individual political leaders and their constant connection with the public through multiple means of communications and opinion polls. In the last couple of decades, however, populist movements have taken a specific shape that is built on those preconditions but also introduce new and distinct ideological and cultural elements.

The summer school will investigate the wicked problems populism engenders: how it reconceptualizes the notions of the people and the public space and how it transforms the model of liberal democracy (from parliamentary to audience democracy, from deliberation to identity politics, from civil conversation to collective identification and homogeneous belonging)

It will look into the pitfalls this engenders:

stigmatization of elite and minorities, loss of pluralism, danger of authoritarian solutions

through processes of digitalization (creating closed epistemologies instead of opening up the debate), refuting expert knowledge (leading to fictitious interpretations, open to manipulation), appropriating ideologies and value reference systems taken out of context and unmediated direct political legitimation.

The way forward is to be sought in respect for pluralism, embodiment of common humanity and grounded citizenship.

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Sarah DURELLE-MARC, Catholic University of Lille

Populism in the EU
Valentina VOLPE, Catholic University of Lille

Human Rights Challenged by Populism
Ioannis PANOUSSIS, Catholic University of Lille

Course II - Literature, the Arts, Translation and European Identity

Literary Heritage and European Identity
Peter HANENBERG, Catholic University of Portugal

Discovering the European Narrative: Personal and Collective Stories
Fernando ARIZA, University CEU San Pablo, Madrid

My Europe (public lecture)
Peter HANENBERG, Catholic University of Portugal

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

Islam and the Humanistic Legacy
Ali MOSTFA, Catholic University of Lyon

The Digital Transition Remaking the Public Sphere: on Disintermediation and Populism
Paolo MONTI, University of Milan-Bicocca and Catholic University of the Sacred Heart, Milan

PART II – SOCIAL AND POLITICAL CONSTRUCTION: IMPLICATIONS FOR THE FUTURE OF EUROPE

Course IV - European Social Humanism

European Social Humanism
Michael SHORTALL, Pontifical University, St Patrick's Pontifical University, Maynooth, Ireland

Course V - Creative Leadership & Civic Engagement in Action

Narratives of the Self and Others: Balancing Populism and Identity
Fernando ARIZA University CEU San Pablo, Madrid

PROGRAMME

FUCE SUMMER SCHOOL EUROPEAN HUMANISM IN THE MAKING POPULISM REMAKING EUROPEAN HUMANISM? 30/06-4/07/2025					
	Monday June 30	Tuesday July 1	Wednesday July 2	Thursday July 3	Friday July 4
	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	WORK SESSION FINALIZE CONCRETE OUTPUT COLLABORATIVE WORK
10h30	Coffee Break				
10h45	COURSE PART I				
	Intro coordinator Sarah Durelle-Marc, Catholic University of Lille Presentation <i>Sarah Durelle-Marc</i> Catholic University of Lille	Intro coordinator Peter Hanenberg, Catholic University of Portugal, Lisbon Presentation <i>Peter Hanenberg</i> UCP	Intro coordinator Ali Mostfa, Catholic University of Lyon Presentation <i>Ali Mostfa</i> Catholic University of Lyon	(bus at 10h30 with arrival at 13h00) TRIP Brussels	PERFORMING EUROPE Presentation of group work by students
11h45	Coffee Break				
12h00	COURSE PART II				
	Presentation <i>Valentina Volpe</i> Catholic University of Lille	Presentation <i>Fernando Ariza</i> University CEU San Pablo, Madrid	Presentation <i>Paolo Monti</i> University of Milan-Bicocca & Catholic University of the Sacred Heart	TRIP Brussels (upon arrival picnic lunch & story wheel)	PERFORMING EUROPE Presentation of stories
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)	AFTERNOON ACTIVITIES TO BE CONFIRMED
15h30 - 17h00	CITY WALK	SIMULATION GAME (FAKE) ELECTIONS	COURSE IV GROUP REFLECTION ASSIGNMENT	City of Brussels	
	PUBLIC LECTURES				
19h00 - 20h30	PUBLIC LECTURE <i>POPULISM AND HUMAN RIGHTS</i> Ioannis Panoussis (UCL)		PUBLIC PANEL <i>MYEUROPE</i> moderated by Peter Hanenberg (UCP)		Farewell Dinner

Course I
Contribution of History to European Consciousness

Coordinator: Sarah DURELLE-MARC, Catholic University of Lille

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 the study, discovery and 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 must 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.

This course investigates 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.

These lessons will be extended in a public lecture dedicated to the topic of 'Human Rights Challenged by Populism' by Ioannis Panoussis, Vice-Rector in charge of International Development, who will enter into conversation with colleagues of the Catholic University of Lille.

Course II Literature, the Arts, Translation and European Identity

Coordinator: Peter HANENBERG, Catholic University of Portugal

It seems to be a fact that the cultural dimension in the European project has long been neglected. An initiative instituted by the European Commission under the title 'A Soul for Europe' has hardly 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 populism threatens the European project in a new way. When only national identities matter – why should we then bother with the soul of Europe? Can we only be proud of our own national culture or is there an added value to cultural diversity? Is there anything about literature, storytelling and translation that goes beyond the creation of an imagined homogenous community – which would be worth defending?

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. Against all populists' claims, 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 populists try to fence communities in firmly closed homogenous identities.
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 European Enlightenment and Islamic Humanism

Coordinator, Ali Mostfa, Lyon Catholic University - France

This core course explores the connections and contrasts between European Enlightenment and Islamic humanist legacies, particularly in the context of rising populism. Although Western and Islamic humanisms stem from different philosophical traditions, they share common values and practices that have influenced modernity and global perspectives. In today's world, where populist movements challenge pluralism and inclusivity, revisiting these shared legacies is essential.

Course III has a two-fold objective:

- First, to analyze the Enlightenment paradigm and contemporary issues in ethics, religion, philosophy, and science, particularly as they relate to the challenges posed by populism to democratic values and the common good
- Second, to integrate Islamic humanism and its contributions to European consciousness into students' understanding, highlighting how shared humanist values can serve as a counter-narrative to exclusionary ideologies

In the 2025 Summer School in Lille, we will investigate how ideas of 'humanity' and 'society', shaped by both European and Islamic humanism, are being reinterpreted in today's populist discourse. We will uncover how populist movements manipulate identity and culture, creating divisions that overshadow the rich history of cross-cultural exchange and mutual influence.

This course encourages students to rethink their assumptions and deepen their understanding of the dynamic relationships between European and Islamic cultures, particularly in the face of modern political and cultural challenges.

As we examine the historical and philosophical evolution of humanism, we will explore its contemporary applications and misapplications in political rhetoric and policy-making. This includes analyzing the role of technology and social media in amplifying populist messages. Such an investigation highlights the ethical dimensions of public discourse and emphasizes the importance of addressing the issue of universal humanist principles.

This course aims to challenge students' preconceptions and broaden their perspectives on the multifaceted interactions between European and Islamic cultures, especially in the face of populism. 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 realms of politics, philosophy, and religion.

The course is structured into two interconnected lessons, both delving into the central theme of populism and its impact on humanist values.

The first lesson examines Islam's role in the European public sphere, particularly against the backdrop of rising populism. Debates surrounding Islam—especially in France—are analyzed as a lens through which Europe's broader societal evolution can be understood. We will investigate how Islam's efforts to integrate within host societies challenge conventional frameworks for managing religion, exposing critical tensions in secularism and pluralism. Rather than isolating Islam as a distinct issue, this lesson considers it as a barometer for how European societies address diversity, revealing both structural weaknesses and pathways for strengthening democratic resilience. The analysis aims to deepen understanding of the interplay between religion and public life, offering strategies to uphold pluralism and counter populist exploitation of societal shifts.

The second lesson explores the transformative impact of populist movements on Enlightenment ideals of humanism, pluralism, and inclusivity in Europe. It critically examines how populism reshapes the concept of 'the people,' marginalizing minorities and promoting homogeneity that threatens societal diversity. By addressing the manipulation of public opinion, erosion of democratic norms, and rise of identity politics, the lesson uncovers the mechanisms through which populists appropriate values to deepen divisions. This examination underscores the urgent need to revitalize humanist principles as a counter-narrative, preserving inclusive public spaces and safeguarding democratic frameworks in the face of these ideological challenges.

Course IV
European Social Humanism

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 a 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. 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-mentioned 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.

This year's module will align with the theme *Populism Remaking European Humanism*. It will critically examine how populism offers often contrasting models to the challenges and constructions of Europe since World War II. Particular attention will be paid to the underlying perennial questions arising from the moral project of living together.



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 to build society and raise young leaders for Europe's future considering the challenges represented by populism.

The content presents students with practical ways to exercise social responsibility as citizens. The new conservative and nationalist wave, which in its extreme form leads to populism and the defense of an illiberal democracy, challenges the foundational values of the European Union. In this context, civic engagement should balance valuing and defending one's own identity with appreciating and supporting others. At the same time, a new perspective of leadership is required, based on citizens capable of crossing collective boundaries to transform pre-established borders into shared thresholds.

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 is based on the idea that humans have a narrative understanding of reality, through which the experience of shared stories, both received through reading and expressed through writing, helps us realize specific aspects from a rich and original perspective. With this idea in mind, throughout the summer school each student will compose a story following specific parameters. At the end of the week, we will share these texts with each other. This way, we will express our narrative experience and receive that of others, creating a network of stories that will allow us to understand better any common topic.

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

Contributors

Fernando Ariza is Associate Professor of Spanish Literature at the CEU San Pablo University in Madrid, novelist and 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).

Sarah Durelle-Marc is Associate Professor at the Law Faculty (FLD) of the Catholic University of Lille (UCL), where she was recently appointed Dean. She holds a Ph.D. 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 (UCP) in Lisbon and Vice-Rector for Research and Doctoral Education. Currently he is co-leading at UCP the work for the European University Alliance *Transform4Europe*. 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.

Ali Mostfa is Maître de Conférences at the Catholic University of Lyon (UCLy), specializing in linguistics and cultural studies with a focus on religious discourse, Islamic hermeneutics, and the intersection of Islam and modernity. He is the scientific coordinator and head of the scientific board for the Mohammed Arkoun program on Islamic studies, a collaborative initiative with Sciences Po Lyon and Lyon 2 and 3 Universities. From 2011 to 2022, he served as Director of International Academic Partnerships at ESTRI, School of International Studies, and held prior roles as Director of Pedagogical Development and Deputy Dean of the Faculty of Humanities. Since 2020, Ali Mostfa has been a member of the Culture(s), Language, Imaginaires research group at UR Confluence Sciences and Humanities and serves as scientific delegate for the PLURIEL research platform on Islam. His recent publications include *Islam and Otherness* (2024) and *Discourses and Strategies of Otherness* (2021). Notable articles include "Redefining Qur'ānic Hermeneutics" (*Religions*, 2024) and "Religious Radicalization," published in Vatican-directed proceedings (*Religious Radicalism*, 2022). He is currently preparing the publication of a book titled *Islam in France: The Challenges of a Normative Construction*, exploring the challenges of normative frameworks in the French context. His work critically examines modernity, pluralism, and Islam's role in interaction with liberal societies.

Paolo Monti is Assistant Professor of Ethics at Università degli Studi di Milano-Bicocca and Adjunct Professor of Ethics at Università Cattolica del Sacro Cuore, Milan, Italy. His research focuses on the epistemology of social practices, the impact of technological transformations on 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 National Institutes of Health (2009), and Associate Researcher at l'Université du Luxembourg (2020). He published the book *Contemporary Political Philosophy and Religion* (London and New York: Routledge 2018, co-authored with Camil Ungureanu).

Ioannis Panoussis joined the Faculty of Law in 2006 as a Senior Lecturer at the Université Catholique de Lille, after obtaining his PhD in international and European law. A year later, he was appointed assistant to the Dean in charge of the Faculty's international development. In 2014 he was elected Dean of the Faculty of Law and has made the international aspect a main goal of his successive mandates. Recently he was entrusted with the task of coordinating the internationalisation of the faculties of the Université Catholique de Lille by becoming the

International Development Delegate. His expertise is in the fields of international and European human, humanitarian and refugee rights.

Michael Shortall is Lecturer in Moral Theology and Dean of Postgraduate Studies at St.-Patrick's Pontifical University, Maynooth, Ireland, where he was recently appointed Interim President. 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 Catholic Social Ethic of Leadership.

Valentina Volpe is Senior Lecturer in Public International Law and co-director of the LL.M. in Human Rights, Security and Development at the Faculty of Law of the Catholic University of Lille. She is also an affiliated senior researcher and former senior researcher at the Max Planck Institute for Comparative Public Law and International Law in Heidelberg, as well as an adjunct professor at SciencesPo Paris, the LUISS Guido Carli University in Rome, and the University of Los Andes in Bogota. Valentina studied law in Italy, France and the United States. She is a former visiting scholar at Yale Law School and holds a doctorate summa cum laude in Law and Legal Theory from the Italian Institute of Humanities (SUM) (currently Scuola Normale Superiore of Pisa).

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