

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

FUCE



..... 2013 - 2019



Fundada en 1991, la « Federación de Universidades Católicas de Europea y del Libano » (FUCE) es la división europea de la “Federación Internacional de Universidades Católicas” (FIUC). Reúne 56 universidades en 17 países del continente europeo y 6 universidades en Liban; su secretaria está actualmente establecida en las oficinas de la Universidad Católica de Lyon en Francia.

“Inspirada en el evangelio, la Federación tiene como primer objetivo ayudar a sus miembros a cumplir al progreso del conocimiento y a su aplicación, así como al desarrollo de un mundo más justo y más humano, a la luz de la razón y de la fe cristiana” (Plan estratégico FIUC 2010-2013)

Founded in 1991, the « Federation of European and Lebanon Catholic Universities » (FUCE) is the European branch of the “International Federation of Catholic Universities” (IFCU). It includes among its members 56 universities present in 17 countries in the European continent and 6 universities in Lebanon; its secretariat is currently located in the headquarters of Lyon Catholic University in Lyon, France.

“Inspired by the Gospel, the federation focuses mainly on helping its members to carry out their mission in the contemporary world; it contributes to the evolution of knowledge and its implementation along with the development of a more equitable and human world under the light of reason and Christian faith” (Strategic Plan, IFCU 2010-2013)

Fondée en 1991, la « Fédération des Universités Catholiques d'Europe et du Liban » (FUCE) est la branche européenne de la « Fédération Internationale des Universités Catholiques » (FIUC). Elle regroupe 56 universités dans 17 pays du continent européen et 6 universités au Liban ; son secrétariat est actuellement établi dans les locaux de l'Université Catholique de Lyon en France.

« Inspiré de l'Évangile, la Fédération a pour premier objectif d'aider ses membres à remplir leur mission dans le monde contemporain ; elle contribue au progrès de la connaissance et à sa mise en œuvre, ainsi qu'au développement d'un monde plus juste et plus humain, à la lumière de la raison et de la foi chrétienne ». (Plan stratégique FIUC 2010-2013)



Sommaire

| | |
|---|-----------|
| Le mot du Président | 6 |
| Le Bureau de la FUCE | 8 |
| Le Secrétariat de la FUCE | 12 |
| Les membres de la FUCE | 13 |
| • Liste Anvers 2019 | 13 |
| • Nouveaux membres sur la période 2013/2019 | 15 |
| • Carte des universités d'Europe et du Liban membres de la FUCE | 15 |
| Les principales activités de la FUCE | 16 |
| • Les thématiques des assemblées générales | 16 |
| Un escrito significativo del espíritu y del trabajo de la FUCE | 18 |
| Les programmes portés par la FUCE | 30 |
| • PLURIEL | 32 |
| • European Humanism in the Making | 34 |
| • Les bourses de la FUCE | 36 |
| • Le site internet de la FUCE | 38 |

Le mot du Président



Depuis 6 ans, avec l'équipe du Conseil d'Administration de la FUCE, nous avons la chance de conduire la belle aventure éducative de la Fédération des Universités Catholiques d'Europe et du Liban, en lien avec la Fédération Internationale des Universités Catholiques. Notre Fédération regroupe désormais 56 universités réparties dans plus de 17 pays. Au moment où nous écrivons les pages de ce livret, qui voudrait donner quelques éléments clés du vécu de ces 6 années, notre continent européen peine à trouver son unité et des voix s'élèvent pour dire la nécessité de refonder une Europe des peuples.

Dans l'esprit qui préside au succès des programmes Erasmus dont on vient de fêter les trente ans, les universités catholiques de la FUCE travaillent sur un ambitieux projet de formation pour nos étudiants, intitulé « European Humanism in the Making ». Notre objectif est de revisiter les « racines multiples » de l'Europe pour mieux les incarner dans le monde d'aujourd'hui et de demain. Ce programme s'inspire du discours du pape François au parlement européen à Strasbourg le 25 novembre 2014, à partir de la question centrale : comment redonner espérance en l'avenir, de sorte que, à partir des jeunes générations, on retrouve la confiance, afin de poursuivre le grand idéal d'une Europe unie et en paix, créative et entreprenante, respectueuse des droits et consciente de ses devoirs :

Aujourd'hui, la promotion des droits humains joue un rôle central dans l'engagement de l'Union Européenne, en vue de favoriser la dignité de la personne, en son sein comme dans ses rapports avec les autres pays... Cette conscience culturelle trouve son fondement, non seulement dans les évènements de l'histoire, mais surtout dans la pensée européenne, caractérisée par une riche rencontre, dont les nombreuses sources lointaines proviennent « de la Grèce et de Rome, de fonds celtes, germaniques et slaves, et du christianisme qui l'a profondément pétrié », donnant lieu justement au concept de « personne ».

Au centre de cet ambitieux projet politique il y a la confiance en l'homme, non pas tant comme citoyen, ni comme sujet économique, mais en l'homme comme personne dotée d'une dignité transcendante. Je tiens avant tout à souligner le lien étroit qui existe entre ces deux mots : « dignité » et « transcendante ».

La responsabilité des universités catholiques dans la construction de l'Europe s'inscrit dans cet avenir d'espérance. C'est ce que nous avons voulu travailler ensemble, avec les recteurs et vice-recteurs, à travers les différentes Assemblées Générales annuelles,



P. Thierry MAGNIN

avec les thématiques suivantes : Evangile et Ethique, Ecologie intégrale et construction de la maison commune, Interculturalité et interreligieux, Responsabilité sociétale des universités catholiques, Humanités sociales et « European Humanism in the Making ». Ces rencontres se sont déroulées successivement à l'Université Catholique de Lyon, au St Patrick's College de Maynooth, à l'Université Pontificale de Salamanque, à l'Université Catholique du Portugal à Lisbonne, à l'Université Catholique Jean-Paul II de Lublin et enfin au Centre Universitaire St-Ignatus à

Anvers. Que chacun de ces établissements trouve ici l'expression de nos remerciements pour avoir accepté d'accueillir une Assemblée Générale de notre Fédération.

Pendant ces six années, nous avons tissé des liens forts entre nous, à travers des échanges d'étudiants et d'enseignants, notamment grâce aux bourses annuelles à destination des universités catholiques de la FUCE qui ne bénéficient pas des programmes Erasmus. Je voudrais à cette occasion souligner la joie qui est la nôtre d'avoir accueilli de nouvelles universités dans notre fédération, notamment celles de l'Albanie et de la Géorgie, symboles de l'ouverture !

Outre le programme sur les racines de l'Europe (qui a débuté en 2016), nous avons développé le programme PLURIEL sur « Islam et christianisme en Europe et au Liban ». Cette plateforme internationale comporte désormais un réseau de plus de 130 universitaires d'Europe, du Liban, du Bassin Méditerranéen et d'autres parties du monde. Elle fait aujourd'hui référence dans nos pays et apparaît comme une belle contribution universitaire à l'important dialogue interreligieux à l'époque de la mondialisation.

Nos Universités Catholiques peuvent ainsi devenir de plus en plus ces « tiers lieux » favorisant de nouvelles initiatives culturelles, sociales et spirituelles, si essentielles pour le « développement humain intégral ».

La conduite de la FUCE ne serait pas possible sans le fort engagement des secrétaires successifs de notre Fédération, Laurence Vieslet et Albert Evrard lorsque le siège était à Namur, Franck Violet avec le siège de la FUCE à Lyon. Qu'ils en soient ici chaleureusement remerciés !



Le bureau de la FUCE

Le bureau de la FUCE se réunit au moins deux fois par an. Il assure la gestion quotidienne de la Fédération et l'administre selon le mandat reçu de l'Assemblée Générale. Il établit les règlements d'ordre intérieur et crée des comités, des groupes de travail, des commissions, etc., si nécessaire. Il a également

en charge l'organisation des Assemblées Générales, propose l'admission de nouveaux membres et examine les comptes qu'il soumet pour approbation à l'Assemblée Générale.

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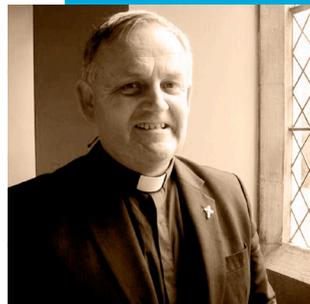
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Liste d'Anvers

2019

AVANT 2013

ALLEMAGNE

- KATHOLISCHE UNIVERSITÄT EICHSTÄTT

BELGIQUE

- INSTITUT SUPÉRIEUR GRAMME (HELMO)
- UNIVERSITÉ SAINT-LOUIS BRUXELLES
- KATHOLIEKE UNIVERSITEIT LEUVEN
- UNIVERSITÉ CATHOLIQUE DE LOUVAIN
- UNIVERSITÉ DE NAMUR
- UNIVERSITAIR CENTRUM SINT-IGNATIUS ANTWERPEN

ESPAGNE

- UNIVERSITAT RAMÓN LLULL
- UNIVERSIDAD DE DEUSTO
- UNIVERSIDAD PONTIFICIA COMILLAS
- UNIVERSIDAD SAN PABLO CEU
- UNIVERSIDAD CARDENAL HERRERA CEU
- UNIVERSIDAD PONTIFICIA DE SALAMANCA
- UNIVERSIDAD CATOLICA DE VALENCIA «SAN VICENTE MARTIR»

FRANCE

- UNIVERSITÉ CATHOLIQUE DE L'OUEST
- UNIVERSITÉ CATHOLIQUE DE LILLE
- UNIVERSITÉ CATHOLIQUE DE LYON
- INSTITUT CATHOLIQUE DE PARIS
- INSTITUT CATHOLIQUE DE TOULOUSE

HONGRIE

- PÁZMÁNY PÉTER CATHOLIC UNIVERSITY

IRLANDE

- ST PATRICK'S COLLEGE OF MAYNOOTH

ITALIE

- UNIVERSITÀ CATTOLICA DEL SACRO CUORE
- PONTIFICIA UNIVERSITÀ SAN TOMMASO D'AQUINO
- PONTIFICIA UNIVERSITÀ GREGORIANA
- PONTIFICIA UNIVERSITÀ LATERANENSE
- PONTIFICIA UNIVERSITÀ URBANIANA
- PONTIFICIA UNIVERSITAS "ANTONIANUM"
- UNIVERSITA PONTIFICIA SALESIANA
- PONTIFICIO ISTITUTO BIBLICO
- LIBERA UNIVERSITÀ "MARIA SS. ASSUNTA" (LUMSA)
- ATENEIO PONTIFICIO REGINA APOSTOLORUM
- PONTIFICIO ATENEIO SANT ANSELMO

LIBAN

- UNIVERSITÉ ANTONINE
- UNIVERSITÉ SAINT-JOSEPH DE BEYROUTH
- UNIVERSITÉ LA SAGESSE
- UNIVERSITÉ SAINT ESPRIT DE KASLIK
- NOTRE DAME de Louaize UNIVERSITY
- UNIVERSITÉ DE LA SAINTE FAMILLE

PAYS-BAS

- RADBOUD UNIVERSITEIT NIJMEGEN
- TILBURG UNIVERSITY

POLOGNE

- PONTIFICAL UNIVERSITY OF JOHN PAUL II IN CRACOW
- CATHOLIC UNIVERSITY OF LUBLIN "JOHN PAUL II"
- UNIWERSYTET KARDYNAŁA STEFANA WYSZYŃSKIEGO

PORTUGAL

- UNIVERSIDADE CATÓLICA PORTUGUESA

ROYAUME-UNI

- ST MARY'S UNIVERSITY COLLEGE

SLOVAQUIE

- KATHOLICKA UNIVERZITA V RUZOMBERKU

UKRAINE

- UKRAINIAN CATHOLIC UNIVERSITY

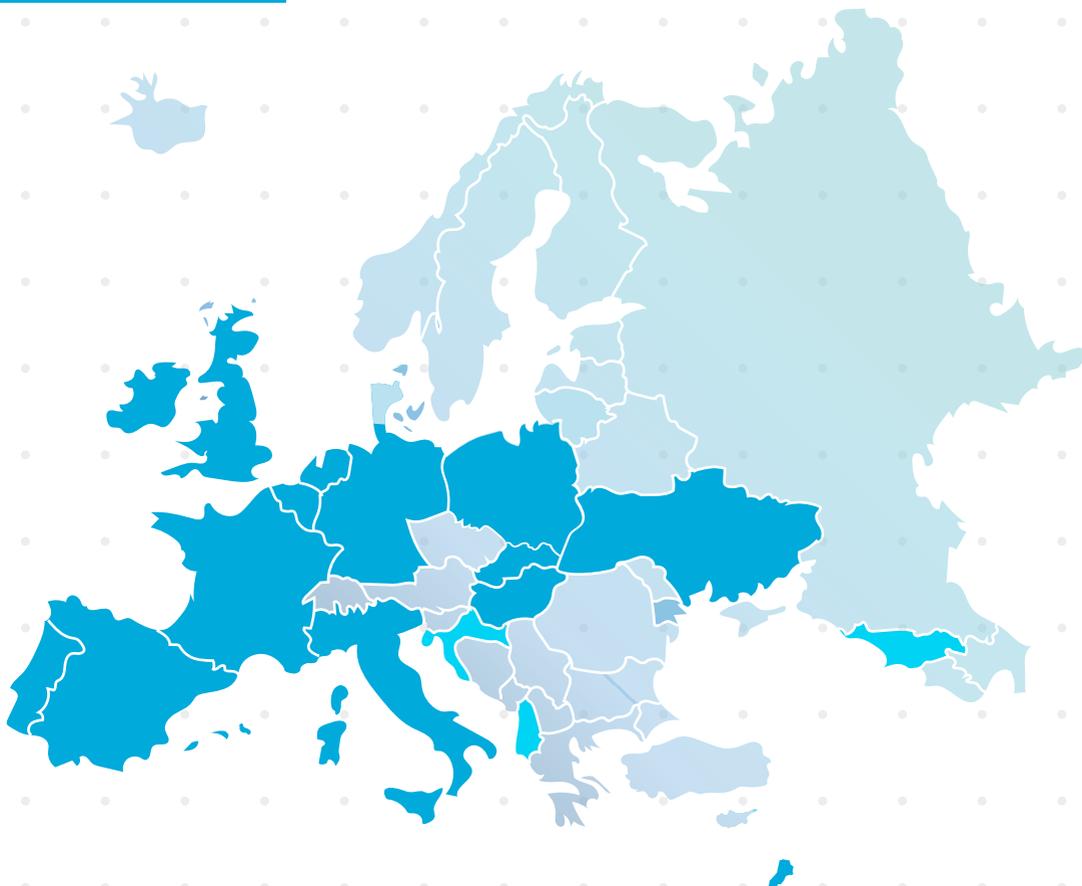
NOUVEAUX MEMBRES SUR LA PÉRIODE 2013/2019

ALBANIE

CROATIE
ESPAGNE

FRANCE
GÉORGIE
IRLANDE
POLOGNE

- UNIVERSITÀ CATTOLICA NOSTRA SIGNORA DEL BUON CONSIGLIO (UNIZKM)
- UNIVERSITAS STUDIORUM CATHOLICA CROATICA ZAGRABIA
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- FACULTÉS JÉSUITES DE PARIS- CENTRE SÈVRES
- SULKHAN-SABAORBELIANI TEACHING UNIVERSITY LLC
- MARY IMMACULATE COLLEGE
- AKADEMIA IGNATIANUM W KRAKOWIE



Les thématiques des assemblées générales



The themes of General Assemblies
Los temas de las Asambleas Generales

AG Lyon - Mai 2014

Comment les spécificités de l'université catholique se manifestent-elles à travers les grandes questions d'éthique dans l'enseignement et la recherche ?

How does its treatment of the great ethical questions in both teaching and research show the specific nature of the catholic university ?

Cómo se manifiestan las especificidades de la universidad católica a través de las grandes cuestiones de ética en la enseñanza y la investigación ?

AG Maynooth - Mai 2015

L'implication des universités catholiques dans les prises de décision concernant les questions éthiques dans la société

The Implications for Catholic Universities in Making Decisions concerning Ethical Matters in Society

La participación de las universidades católicas en la toma de decisiones sobre cuestiones éticas en la sociedad.

AG Salamanca - Mai 2016

Reconstruire notre maison commune – la contribution des universités catholiques pour la justice écologique

Rebuilding our common home – the contribution of catholic universities to ecological justice

Reconstruir nuestra casa común: la contribución de las universidades católicas a la justicia ecológica

AG Lisboa - Juin 2017

La Responsabilité sociétale: une manière d'honorer la troisième mission des universités catholiques

Social Responsibility : a way to honor the third mission of catholic universities

Responsabilidad social: una manera de honrar la tercera misión de las universidades católicas

AG Lublin - Mai 2018

L'éducation catholique dans les humanités sociales

Catholic Education in Social Humanities

La educación católica en las humanidades sociales

AG Antwerp - Mai 2019

L'humanisme européen en mouvement

European Humanism in the Making

El humanismo europeo en movimiento

Un escrito
significativo
del espíritu
y del trabajo
de la FUCE

SOCIAL RESPONSIBILITY:

A WAY TO HONOUR THE THIRD MISSION OF CATHOLIC UNIVERSITIES

Thierry Magnin, introductory conference, FUCE General Assembly, Lisbon 1st of June, 2017

General Introduction

The 3 missions of Catholic Universities (CU) are widely-known: training, research and service to the Church & society. It does seem, however, more difficult to specify the third mission, particularly the aspect of “serving society”. That is what I will endeavour to do now, replacing Mgr. Zani, whom we had invited to speak about the “the third mission of CUs”, but who was otherwise engaged today. I shall regularly cite the work of Professor Jean-François Balaudé (University Social Responsibility [La responsabilité sociale des universités], EducPros.fr, 6th of March, 2013) and Professor Emmanuelle Anoot (University Social Responsibility in France: An Emerging Concept? [La responsabilité sociale des universités en France : un concept en émergence ?], Education et Socialisation, edso.revues.org, 1st of April, 2014).

The progress of knowledge and its transmission make up fundamental missions for universities, with a selfless goal for the production and distribution of knowledge to the benefit of all. It is in this way that universities shape essential aspects of our scientific and cultural heritage – they do so in a progressive and inventive way, by endeavouring today, for example, to take part in the digital revolution. Universities are also in touch with new societal issues, such as the environmental, intercultural and ethical nature of science & technology and the ethics of business & economics. They are working on these issues with all the scientific quality made possible by their disciplinary and interdisciplinary wealth. They can still improve; particularly in taking a more active part in debates on society, in public debates that make participative democracy a reality, particularly by constituting additional places that foster reflection and subjectivity, as opposed to the immediacy upon which we too often depend in today’s societies. The spiritual openness that forms the foundation of our Catholic Universities (CU) might thus foster such depth in research as to honour human dignity.

The social/societal responsibility of Catholic universities is thus larger than that, if we wish to draft some kind of “social pact” with today’s society in a quest for meaning and, as is often the case, in search of reference points that can seem so very difficult to explain. At it is a time

when we must “learn to live and to work in a complex world” (meaning a world of interaction and relations where absolute control is impossible), the share of the university social responsibility (USR) has come to the fore, faced with our planet’s enormous challenges, with regards as much to the environment, sustainable development as solidarity and social commitment, not to mention through the involvement of our universities in the precise developmental areas to which they are called to contribute.

We might say that this “USR” is located at the level of “integral ecology”, if I may quote Pope Francis in his celebrated encyclical *Laudato Si’*, which was the subject of our General Assembly in Salamanca last year. It is also the case in the framework of what we might also envisage in the intercultural and inter-religious fields that form the core of the theme of the current GA in Lisbon, upon the occasion of the 50th anniversary of the Catholic University of Portugal. As such, the construction of the common good in recognition of the dignity of all humans and social justice obliges us, CUs, to strengthen our strong societal commitment based on our profession as academics. For example, what does mean to us to honour, *ad intra* and *ad extra*, “the preferential option for the most unfortunate”?

USR on a European Scale

The principle of making establishments accountable is particularly outlined in the Lisbon Declaration (European Council, March 2000) which invites European universities to take on challenges revolving around economic progress and social stability:

Europe would now like its universities to play an even more important role: enabling civil society to face 21st century challenges. Confronted with climate change, energy challenges, rising life expectancy, the rapidity of technological progress, interdependence due to globalization and the widening gap in economic opportunity – as much within Europe as between Europe and other continents – academic study, fundamental research and technological and social innovation are necessary to resolve emerging problems and to guarantee economic progress & social stability to different groups of people.

Social responsibility is often understood within the wider framework of sustainable development. As such, the goal of the UN Decade of Education for Sustainable Development (D.E.S.D., 2005-2014) was defined as providing the vital skills, values and knowledge to create viable conditions – today and tomorrow – taking into account economic, social and environmental aspects. For the OECD, the interaction between higher education and regional development is a recent phenomenon, which is starting to pique the interest of academics and researchers. By way of response to these new

issues on the relationship between universities and their local regions, the OECD/IHME (Program on the management of higher education institutions) carried out a wide-ranging study, the results of which were published in a report titled Higher Education and Regions: Globally Competitive, Locally Engaged (OECD, 2007). Among its conclusions, we were struck by the fact that strengthened cooperation between universities and regions contributed to showcasing the public service missions of these institutions:

At a higher level, regional engagement is an outward and visible sign of the third – or public service – role of higher education and through which the institution can demonstrate its contribution to civil society. Through such endeavours, higher education institutions are able to provide concrete evidence of the value that higher education and research add to public investment in it. (Goddard, Puukka, 2008, “The Engagement of Higher Educational Institutions in Regional Development” in Higher Education Management and Policy, a special edition of “Higher Education and Regional Development” 20/2, O.C.D.E., 2008, pp. 11-48.)

Several different university disciplines are interested in the concept, in conjunction with companies. Some of them have even come together in networks. As proof of this, we might mention here the International Network for Research on Organisations and Sustainable Development (R.I.O.D.D – Réseau international de recherche sur les organisations et le développement durable). Its goal is to promote pluri-disciplinarity in human and social sciences, to welcome contributions from different disciplinary fields, such as management, economy, sociology and law. The publications by researchers in this network revolve around themes such as the participation of organizations in sustainable development, corporate social responsibility, the ethics of economy & business, social regulations and the governance of organizations. Adding to the aforementioned work, the analysis of reports between universities and their regions, as mentioned previously, also provides a contribution to the definition of the concept of University Social Responsibility.

The document from February 2015: EU-USR University Social Responsibility in Europe (RSU: Reference Framework, from the EU Program – Life-Long Learning) has the goal of identifying and supporting the recognition and enhancement of USR in higher education institutions. Of note is the participation of the Catholic University of Portugal (Prof. Xavier De Carvalho, WP 6: Sustainability and the Maximisation of Impact). This document defines USR as “universities’ responsibility with regards to the impacts of their decisions and activities in society and the environment, through transparent and ethical strategies”. The goal is to establish a sustainable network of USR actors, with an EU-USR Manifesto to promote USR throughout Europe.

An Overall and Shared Vision in our FUCE CUs?

Above and beyond social responsibility, which consists in succeeding in our training and research missions, USR calls the university community to reflect upon: (1) internal actions that it might engage in, so as to enhance the living and studying conditions of its members, and (2) external actions that it might carry out within its (economic, social and ecological) environment. Today our universities train not only employees, managers and entrepreneurs, but also the citizens of tomorrow. Already there are initiatives that provide the means to train students in social skills through project development, by valuing associative/cooperative initiatives with true student engagement. We should not forget that universities have transformed to respond to new missions – the orientation and professional integration of students within the socio-economic world.

What do universities do as a society in and of itself, and what do universities do within the broader society? To what extent are they capable of helping in development, and how are they socially exemplary? This is their societal responsibility, in the sense of their capacity to act within their own realm and outside in the broader society, in order to facilitate access to knowledge, define new ways of sharing knowledge, promote tenable lifestyles, project on an intergenerational scale, with intercultural and inter-religious dimensions (c.f. the example of intercultural and inter-religious dialogue within our universities as a way of external promotion). We will have further examples over the course of the panel discussions and I thank the Catholic University of Portugal for having organized this with their students.

A preliminary definition of University Social Responsibility might now be organized around the four orientations (based on the aforementioned reference, Annot, 2014, seconded by Laudato Si’):

1. amplify the training of students in citizen values (learning about the “common good” with the help of the social teachings of the Church) and, particularly, by valuing the initiatives of students in the field, within the framework of Laudato Si’;
2. participate in raising the skill levels of young people and in the fight against social and academic inequalities by promoting the specific strengths of institutions;
3. share the results of university research on education, on the groundwork of revised Christian anthropology (interaction between neurosciences and body-soul-mind anthropology, learning to exercise proper judgment...);

4. offer expert advice from universities to respond to the needs of the economy, social life and culture.

University Social Responsibility thus calls universities to think along a continuum of actions: certifying training programs, research, professional integration for students, life-long learning, including for their own staff and, inclusively and by extension, various new creative means of transmission and sharing of culture and knowledge. The idea is to introduce, via concentric circles, the effects of social transformation (education, creation of links) within its region and beyond it, according to logic that combines local and global (creation and digital broadcast of knowledge, international cooperation and the emergence of a European Higher Education Area).

Examples of the Actions of our CUs

- **When a Catholic university offers new courses combining biology and Christian humanities**, in relation with industrial and governmental research structures, with ethical committees, organizing public debates with local citizens.

Example at the Université Catholique de Lyon (UCLy): a Bachelor program in “Humanities and Life Sciences” (including reflection in the ethics of life science technology within the Biology stream) was launched in 2014. So that the courses on scientific ethics were well received by science students and teacher-researchers for whom it isn’t their specialty, it is important to truly combine, and not just juxtapose, the elements of science and philosophy necessary for reflection on ethics. This “cross-over pedagogy” is both fragile and ambitious. It must be accompanied by concerted adaptation efforts on the part of the philosopher to bring their subject matter towards that of their biology students. This can be fostered by the *disputatio* approach, which allows students to discuss the scientific and philosophical arguments of specialists invited to debate on these topics. This also provides the means for dialogue between Christian philosophers specializing in particular issues and young Christian, Muslim, Jewish and non-religious students. This Bachelor program is also based on contractual research with the French Institute for Agronomic Research (INRA - *Institut national de Recherches Agronomiques*), the training of scientists from this national institution in the field of ethics, the constitution of ethical committees and the organisation of public debates outside the institution. Our Catholic universities might play host to these events, providing a certain distance with regards to our society’s lifestyles, promoting an atmosphere of dialogue in good faith, all supported by a Christian spirituality of hospitality!

We could highlight how much Catholic universities can contribute, in an original and effective way, to research and training in the ethics of sciences & technology today, as well as in business ethics, by cross-pollinating science and Christian anthropology. This could be done as much in biology as in economics, combined with the social teachings of the Church (as another course at the UCLy adapts it in a Master's program in Philosophy and Management). If this research and training are carried out in the spirit of dialogue with our society, accepting confrontation with scientists and through research that is co-constructed with them, then Catholic universities will effectively contribute to serving the common good for the entire society. Is this not one of our established goals?

- **A university diploma in “Local Development/Human Rights”**, based on the social teachings of the Church and Human Rights, at the service of regional development, near and far. Within UCLy, the CIEDEL (The International Study Centre for Local Development [Centre International d'Etudes pour le Développement Local]) and the IDHL (Lyon Human Rights Institute [Institut des Droits de l'Homme de Lyon]) have partnered up to create a new program revolving around local development and human rights.

The program is framed within a national and international dynamic where development reflections & actions have taken on an increasingly global dimension. Indeed, the two approaches go hand in hand.

- Local Development is transversal and affects sectors ranging from economics, environmental & social, rural & urban, public & private, all over the world.
- Human Rights provide the means firstly to direct local development action towards essential rights with regards to dignity and fulfilment of people in communities and then to lead them within a legal/ethical perspective of assessment & social promotion.

Human Rights are often seen as a field reserved for legal specialists, whereas they are at the very heart of issues in development, issues that deal with the social well-being of women and men who are the main component. As such, training, by offering the keys to understanding and means to associate Local Development and Human Rights, contribute to making each other the motors and platforms for enhancing collective and individual well-being.

- **At the service of regions: the example of the PROJECT Europe/Rhône-Alpes “PART’INNOV” offered by UCLy**

The overall goal of the project Part’innov is to analyse the extent to which partnerships between organisations promoting inclusion through economic activity (IEA) and organizations dealing with disability support, youth issues and community solidarity (Social Economy [SE]) and companies outside the SE, provide social innovation in terms of revised management of human resources and in terms of job creation. 5 working actions have been planned for the project to lead to the implementation of training modules on new management practices and job creation through alliances between SE-based and non-SE based companies.

UCLy and AEH (Humanistic Entrepreneurship Workshops [Ateliers de l’Entrepreneuriat Humaniste]) are thus working with the following companies and non-profit partners: UNIS VERS L’EMPLOI (Rhône), TREMLIN (Ain), LHASSO (Rhône), ENVIE Rhône-Alpes (Rhône et Loire), Sita Suez Environnement (Rhône), CEGELEC (Ain), MILLE et UN REPAS [A Thousand and One Meals] (Rhône), TARVEL (Rhône), Est-Métropole Habitat, ARAVIS, Le Rameau, la CRESS (The Rhône-Alpes Chamber of the Social Economy [Chambre régionale de l’économie sociale et solidaire de RA]).

- **Example of the “Living Together in Harmony” model of service in a region and in Europe: the project PLURIEL for the university degree in “Law, Religion and Secularism”**

The presence of Islam in Europe forces our society to reflect upon all its dimensions. The academic world is not alone in its comprehension of this major new order of things. To various degrees, every actor within our society is preoccupied by this reality. The construction of a living-together-in-harmony model today depends on the way in which the presence of Islam is treated.

The University Platform for Research on Islam in Europe and Lebanon (PLURIEL [Plateforme Universitaire de Recherche sur l’Islam en Europe et au Liban]) was initiated by the Federation of European and Lebanese Catholic Universities (FUCE). It aims to promote links between researchers working on Islam and on the dialogue between Islam and Christianity, with a particular focus on Christians in the Middle East, and also to kindle interaction between academics and civil actors, particularly in private companies. The goal

is to remove barriers between the fields of research on Islam and to develop methodological tools to avoid situations of deadlock. The electronic platform is the showcase for the research groups' various activities; it provides information on news, publications and events involving conferences, colloquiums, study workshops or international conferences, as well as resources in the form of videos, articles etc.

Concretely, it involves putting in place: 1) A coordination platform; 2) Research groups on Islamic Studies; 3) a Research-Action seminar bringing together academics and actors from private companies (in the widest sense of the term); 4) An academic training centre for future teacher-researchers and for community and company mediators; 5) A documentation centre; 6) A forum for Christians and Muslims to meet and discuss important issues.

PLURIEL's choice of geographical area (Europe and Lebanon) is linked to FUCE's own geographical area. It is by no means, however, exclusive; as well as Europe it might cover the different countries in the Mediterranean, in particular Tunisia, Turkey and Egypt. This openness brings to light the importance of the role played by Christians in the Middle East. Research on Islam in Europe is called to benefit their experience in this domain. Their mediation is crucial and their knowledge of Arabic will no doubt lead to greater understanding of Muslim sources in their original language.

The Platform is also used within the framework of a University Degree in "Law, Religion and Secularism" offered in Lyon for the training of Imams and Muslim leaders in the region – a great example of the participation of CUs in regional development through the aforementioned model of "Living Together in Harmony"!

- **Example of Humanicity in Lille:** when a Catholic university plans a new urban neighbourhood (by Thérèse Lebrun, Vice-Rector Université Catholique de Lille, France).

The Université Catholique de Lille is highly involved in the domain of Health, particularly with the Faculty of Medicine and two hospitals. On a vast area of 130 hectares (≈320 acres) which adjoin one of the hospitals, UCLille has contributed, with local municipal bodies, to the urban planning and installation of this area which brings together all types of human activity – dwellings of various types, businesses, shops & services, as well

as sanitary, medico-social, university & cultural activities. This urban project – oriented towards sustainable development and promoting the model of living together in harmony – is the fruit of bottom-up governance bringing together, in close consultation, local actors, academics, elected officials and urban planners. A wide range of populations is hosted here (young couples, families with children, students, elderly people, the disabled or those in need of help). There are also sanitary and medico-social establishments, training institutes, childcare centres, shops & services, with an emphasis on pooling facilities, services, logistics, with a large central space for activities, including a chapel, a bookshop and various meeting and exhibition spaces.

One of the essential aspects of Humanicity is the importance placed on the diversity of activities and populations. Because of its strong involvement in the field of Health, the UCLille wished to emphasise the installation of establishments and services that serve the needs of the disabled, including social disabilities, and those in need of help. As such, as well as a hospital, four other health establishments with a total of 230 beds have been set up, as well as home-based health service providers. Above and beyond the aforementioned installation, it is the activities related to the model of living together in diverse harmony which is the target, particularly with a “living lab” offering the various local inhabitants the possibility to co-develop their common future via shared initiatives. This is a fantastic example of social responsibility, the very embodiment of the social teachings of the Church and of the preferential option for the Poor!

How CUs Are Confronting Migration Challenges

Among the challenges to be tackled by our universities are:

- Training migrants in the French language with the prospect of going back to study or re-insertion in the professional world;
- Working for the social and academic insertion of migrants;
- Welcoming migrant researchers into our laboratories;

We are also thinking about how to welcome refugees, as we will see with the Jesuit network that will be presented later.

“Sustainable Campuses” at our Catholic Universities

The actions carried out by our universities demonstrate their perfect coherence and their deep legitimacy in the articulation between:

- on the one hand; the production of knowledge and its transmission aiming to train the largest possible amount of qualified students and help them find work; and
- on the other hand, the multiform distribution of knowledge and socially-responsible practices, within and without our institutions – enhancing ease of access to knowledge, in its fundamental form by adopting the principle of open archives, like in derived or adapted forms, using various available platforms, for their staff, local populations and further afield; shared cultural action, from support classes offered by student associations to professional insertion activities etc., with a view to not only opening the university to the city and the public, but also unlocking the door to the city. This brings us to the SUSTAINABLE AND LEARNING CAMPUS, where issues of holistic health (body-soul-mind in ecosystems) are particularly well-tackled and solutions found.

This issue might become the task of all university actors: students, staff – administrative and teaching alike – associations, if a shared overall vision can be established, hence the importance of clearly citing the third mission of CUs in our establishment charters.

As a summary, let us remember that Sustainable Development, often assimilated with USR, is obviously an essential point but – for us – must integrate the social Teachings of the Church and ethics, in the same vein as integral ecology. Lastly, the services in today’s multicultural society also come through all things inter-religious and intercultural, mentioned at length in our General Assembly. To conclude, let us note how the two projects piloted by FUCE (PLURIEL and European Humanism in the Making) are a part of that perspective, as we will see over the course of this 2017 General Assembly.

Conclusion: A USR Charter for Catholic Universities?

To conclude, let me present you with the preamble for a project for a Socially Responsibility Charter for Catholic Universities that Pierre Calame, Director of Foundation Charles Léopold Mayer for the Progress of Humankind (Fondation Charles Léopold Mayer pour le Progrès de l’Homme), has proposed to member-universities of the IFCU-FUCE to work on and revise on the occasion of the IFCU General Assembly in July, 2018, to be held in Maynooth.

Charter for Socially Responsible Universities

Preamble

We, the Representatives of Catholic universities throughout the world, consider:

1. that the indefinite pursuit of current lifestyles and development is incompatible with harmony between societies, the preservation of the planet's integrity and safeguarding the interests of future generations, as is highlighted in Pope Francis' encyclical *Laudato Si'*;
2. that the extent and irreversible nature of interdependences that have been created, between human beings, between societies, between humanity and the biosphere, constitute a radically new situation in the history of humanity, irrevocably forcing these elements to share a common destiny;
3. that the awareness and exercise of our shared responsibility with regards to the planet and to humanity are the very expression of our belonging to said common destiny;
4. that the extent of the changes that are necessary today is beyond the capacity of anyone and will necessarily involve all humanity and all institutions, be they public or private, on the front line of which should be higher education institutions;
5. that current legal, political and financial methods for steering and controlling public and private institutions, including higher education institutions, do not incite them to fully assume their long-term responsibilities and tend to lock them into competition rather than cooperation, conformism rather than radical innovation;
6. that our shared responsibility is to make use of our skills, knowledge and influence in the service of safeguarding our planet and our humanity;
7. that our freedom to teach and research – as justified and true as it may be – nevertheless hides the power struggle that directs our research and our teaching according to the needs of the economy or to competition on the international higher education market;
8. that this freedom, to which we are attached, should not prevent us – confronted with twenty-first century challenges – from drafting a new pact between ourselves and society at large.

As an answer to the urgent invitation from Pope Francis to get involved in the combat to save the biosphere and humanity from the perils into which the current state of irresponsibility has thrown them, we hereby agree to adopt - in the name of our respective institutions - this Charter for Socially Responsible Universities and commit ourselves to make it the cornerstone of our behaviour and relations with other universities and actors in our communities, particularly those in regions where we have a presence; to promote it within our teaching staff and students; to make its principles felt in our curricula and teaching methods.

Les programmes portés par la FUCE





PLURIEL

Since 2012

Coordinator : Michel YOUNES

PLURIEL is a University Research Platform on Islam in Europe and in Lebanon launched by the Federation of Catholic Universities in Europe and Lebanon. Thus it seeks to promote the relationships between researchers in the field of Islam and Islamo-Christian dialogue, in link with Eastern Christians, and to foster the interaction between academics and social actors. The aim is also to open up research fields on Islam and to develop methodological tools that may help to avoid blocking situations to avoid cultural misunderstandings.

PLURIEL is a scientific, academic and societal research area. It enables to connect research groups together and to link isolated researchers to research units. It promotes the cooperation between researchers from European and Middle Eastern universities in order for them to mutually benefit from an exchange of views on knowledge and current academic methodological approaches to Islam.

In the process of cross-cultural and interreligious dialogue, these encounters are essential, as they contribute to the removal of prejudices. The project is a vital challenge for Europe where millions of Muslims dwell and for the Middle East where millions of Christians live.

The electronic platform is the virtual showcase of all research groups. It informs about the latest news, publications, and events including lectures, workshops, symposiums and international conferences. It also offers electronic resources from the web.

A private area is dedicated to research group members to communicate safely. This area also allows the sharing of documents online, welcomes isolated researchers and helps with setting up discussion forums guided by a moderator.

The biennial Conference allows to gather researchers, bring together innovations and develop future cooperation. Its multilingual publications reinforce the contribution of the Catholic Universities in Europe and in Lebanon to issues related to Islam and Islamo-Christian dialogue in Europe and the Middle East.



FR | EN

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Plateforme Universitaire de Recherche sur L'Islam en Europe et au Liban

الإسلام
في أوروبا والليبان

> Bienvenue dans la Plateforme Universitaire de Recherche sur
L'Islam en Europe et au Liban !

🔍 Recherche

PLURIEL est la Plateforme universitaire de recherche sur l'Islam en Europe et au Liban, initiée par la Fédération des Universités catholiques. Elle vise à favoriser le lien entre chercheurs travaillant sur l'Islam et sur le dialogue

> NEWSLETTER

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European Humanism in the making

Since 2016

Coordinator : Barbara SEGAERT

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, 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 of 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.



Las Becas de la FUCE

Cada año la Federación de Universidades Católicas de Europa y de Líbano propone a los estudiantes que se encuentren en Líbano, Georgia, Ucrania, y en Albania, becas de movilidad para que puedan realizar un semestre de estudios en un establecimiento que sea miembro de esta red de universidades. Este programa está teniendo un gran éxito. En los últimos 6 años, las atribuciones han sido hechas de esta manera.

En 2013 :

Attribution de 3 bourses à 3 étudiants de l'Université Catholique d'Ukraine

En 2014 :

Attribution de 3 bourses à 3 étudiants de l'Université Catholique d'Ukraine

En 2015 :

Attribution de 4 bourses à 4 étudiants de l'Université Catholique d'Ukraine

Attribution de 3 bourses à 3 étudiants de l'Université St Joseph de Beyrouth

En 2016 :

Attribution de 3 bourses à 3 étudiants de l'Université Catholique d'Ukraine

Attribution de 3 bourses à 3 étudiants de l'Université St Joseph de Beyrouth

Attribution de 2 bourses à 2 étudiants de l'Université St Esprit de Kaslik

En 2017 :

Attribution de 2 bourses à 2 étudiants de l'Université Catholique d'Ukraine

Attribution de 3 bourses à 3 étudiants de l'Université St Joseph Beyrouth

En 2018 :

Attribution de 3 bourses à 3 étudiants de l'Université St Joseph de Beyrouth

Attribution de 3 bourses à 3 étudiants de l'Université Catholique d'Ukraine

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Fédération des Universités Catholiques Européennes
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UNIAPAC´s World Congress **"Business as a Noble Vocation"** aims to be a source of inspiration and support for leaders who underpin their entrepreneurial mission on key values: respect for human dignity, responsible freedom, representative democracy, equity, the rule of law and respect for human rights. Ultimately, **leaders who are willing to transform their business endeavors into a noble vocation.**

<https://uniapacisbon2018.com/>



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The logo for FUCE, consisting of the letters 'FUCE' in a stylized, orange, sans-serif font. The letters are bold and modern, with a slight shadow effect. The 'F' and 'U' are connected at the top, and the 'C' and 'E' are connected at the top. The 'U' has a horizontal bar across its middle, and the 'C' has a horizontal bar across its middle. The 'E' has a horizontal bar across its middle. The logo is centered horizontally and positioned in the lower half of the page.

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