International Federation of Catholic Universities

CROSSVIEWS ON CATHOLIC UNIVERSITY SOCIAL RESPONSABILITIES

TABLE OF CONTENTS

1. PRESENTATION OF THE PROJECT ON THE UNIVERSITY SOCIAL RESPONSIBILITY (USR)

The past few years have seen various worldwide ranking systems for universities created, within a competitive context. These rankings have been based mainly on the performance of universities in terms of graduates and research publications. Public policy tends to take into account assessment standards made up of the same type of criteria and dismiss essential values Catholic universities struggle to put forward in today's societies.

IFCU is undertaking a process of reflection with the goal of implementing a reference framework based on the level of social responsibility of universities, as well as on their positioning coherent with their Catholic character. This project is timely as many of our member universities are currently reflecting on their own Catholic identity and the concrete way in which the same should be implemented both within and outside their premises. International rankings based solely on the evaluation of scientific impact don't highlight nor showcase the vital support universities provide at a human, professional and spiritual level to their student base.

This project thus aims firstly to provide Catholic universities with a new reference framework for their self-assessment, in order to help them to better detect their specificities and various criteria that could help them, among others, in the promotion of their Catholic identity. For the future of our universities, such a project is crucial and will provide a new type of positioning on the university market, which highlights extremely valuable actions that have been disregarded so far by the higher education community.

IFCU wishes to create a university ranking system in order to:

- Contribute to the positioning of Catholic universities as communal and social actors;
- Provide increased visibility for all the existing socially respectful practices within Catholic universities;
- Identify templates for the best practices which might constitute a source of inspiration for universities within the IFCU network;
- Encourage member universities to improve their communal and social policies and practices;
- Propose a credible alternative to pre-existing university ranking systems on a national, regional and international scale.

2. BENCHMARK OF INTERNATIONAL RANKING SYSTEMS FOR SUSTAINABLE DEVELOPMENT AND UNIVERSITY SOCIAL RESPONSIBILITY (SD & USR)

Author - Leslie Tourneville, IFCU Project Manager
Integral Campus Programme Campus & Amazonia Project
Member of the Steering Committee of the Global Catholic Climate Movement (GCCM)

Aims of this fact sheet

❖ to give you a synthetic overview of the main existing ranking systems for University Social and environmental Responsibility (RSU), with their advantages and limits
❖ to show you the notable international players who support USR

Challenges posed by existing international university ranking systems

---

To date, there are no standardised international assessment guidelines for University Social Responsibility (USR) akin to the Global Reporting System, nor is there a widely used international ranking system which is specialised in and adapted to universities, and this is especially true for catholic universities which have a specific mission and educational model.

How can we measure the social, environmental and educational responsibility of our universities?

Our Catholic universities have to devise their own means, or navigate between several systems, to evaluate and report on their social and societal impact, on their support for students' callings and vocational discernment, and on the degree of innovation, interdisciplinarity etc. present in the methods and educational content taught.
Initiatives do exist to evaluate USR in quantitative and qualitative terms. However, they are often either lacking or still at experimental stage and have not been fully developed or widely publicised. There is no ranking system which has established itself as the benchmark: the societal impact of the educational activity of universities and the way they are run both remain undervalued.

How can we evaluate the embodiment of our Catholic identity and faith inside our universities?

The core aspect that is our universities' Catholic identity does not have quantitative or qualitative metrics or Key Performance Indicators (KPI) which are specific and unified at international level, and nor does the specific way this identity takes concrete form in terms of social, environmental and societal commitment .
Many Catholic universities are faced with the arduous task of (re)defining their Catholic identity and the means of measuring its effectiveness and the concrete impact of its actions on the ground. They often have to work and fulfil their mandate without having a full review of actions that have been taken to this end, and without easily being able to compare their approaches through efficient and constructive inter-university dialogue, since they lack shared metrics.

Existing ranking systems for universities' environmental performance

Advantages and limits

There are several ranking systems to measure university performance from an environmental standpoint. They make it possible to quantify not only the strategic, financial and operational efforts made to reduce their ecological footprint, but also to evaluate the curricula in terms of classes taught, events organized, etc.

They are mainly limited by the fact that they focus on the environmental aspect of sustainability, without being able to evaluate in an "integral" way the value of the ecological actions they undertake for the well-being and health of students and staff, or the improvements of working and learning conditions, university finance, improvements to buildings, etc.

Main international environmental ranking systems

University of Indonesia Green Metric: http://greenmetric.ui.ac.id/criterian-indicator/

Sustainibility Tracking, Assessment and Rating System STARS: https://stars.aashe.org/

Main American benchmark environmental ranking systems

Princetown Review Annual Green Rating: https://www.princetonreview.com/college-rankings/green-guide

Sierra Club ranking of eco-enlightened colleges: http://www.sierraclub.org/sierra/2015-5-september-october/cool-schools-2015/full-ranking

Main networks of players and scientific reviews

International Sustainable Campus Network: https://www.international-sustainable-campus-network.org

Association for the Advancement of Sustainability in Higher Education: http://www.aashe.org

International Journal of Sustainability in Higher Education: http://www.emeraldgrouppublishing.com/products/journals/journals.htm?id=ijshe

Existing ranking systems for university societal commitment

Advantages and limits

Evaluation systems for University Social Responsibility (RSU) which include the university's social dimension (gender equality, well-being of students and staff at work, etc.) and concentrate on its societal impact (by evaluating how its strategy takes into account local, national and global social and solidarity-related issues as well as feelings of personal, effective, ethical responsibility that the university gives students, notably by promoting civic engagement) are still little valued and poorly developed.

Main notable initiatives identified

EU – USR University Social Responsibility in Europe:
http://www.eu-usr.eu

Observatoire de la responsabilité sociale des universités (Observatory for University Social Responsibility): http://orsu.fr

Personal and Social Responsibility Index http://www.psri.hs.iastate.edu

Campus Score: Measuring university campus qualities
http://www.sciencedirect.com/science/article/pii/S0169204616302304

UE – U-Multirank Universities compared. Your way: Benchmark of EU Universities targeted at both students and universities and based on multiple criteria concerning education, quality of life, regional commitment, etc. other than research output alone.

Talloires Network http://talloiresnetwork.tufts.edu/
Talloires scientific papers http://talloiresnetwork.tufts.edu/resources/

3. DRAFT OF THE PROJECT FRAMEWOK ON UNIVERSITY SOCIAL RESPONSIBILITY

An interim RSU baseline has been prepared for this project in conjunction with a partner agency specializing in this area. It will then be tested by a dozen participating universities around the world. A simplified version presenting only its main domains and subdomains is shown below:

Codes	Criteria
FRAMEWORK ON UNIVERSITY SOCIAL RESPONSIBILITY **(TEMPTATIVE SIMPLIFIED VERSION)**	
Transversal - 1	University identity
Transversal - 2	University profile
Environment - 1	Defining an environmental strategy with respect to university issues, associated with specific targets
Environment - 2	Managing and reducing energy, water, waste and reducing polluting or greenhouse gas emissions
Government – 1	Promoting the balance of power and effectiveness of the governance body
Government – 2	Promoting the effectiveness of control and audit systems
Government – 3	Preventing frauds
Social - 1	Promoting freedom of association, the exercise of trade union rights and collective bargaining rights
Social - 2	Preventing discrimination and promoting equal opportunities
Social - 3	Respecting human rights standards
Social - 4	Protecting the health and safety of employees
Social - 5	Respecting and managing working hours
Social – 6	Promoting the objectivity and transparency of remuneration systems
Social – 7	Developing skills and employability and promoting career development of employees
Social – 8	Promoting the quality of employment terms
Social – 9	Ensure students' health and safety
Social – 10	Respecting the interests of the students
Social – 11	Promoting economic and social development of local communities
Social – 12	Promoting Social Responsibility in student's education
Social – 13	Promoting Social Responsibility in research activities
Social – 14	Guaranteeing the access to courses of study

4. REVIEW OF THE LITERATURE ON USR: AN OVERVIEW

A review of existing literature on the subject clarifies that studies into University Social Responsibility in different regions around the world are as numerous as they are varied.

a. Research into university social responsibility in Europe

More and more higher education institutions appear, to varying extents, to be aware of their social responsibility and many of them are developing action to make the social dimension of their work a priority, not only in terms of plans or strategy but also in terms of concrete practice.

Before examining the different studies carried out in different institutions of higher education in Europe it would be useful to mention the EU-USR Project financed by the European Commission and launched as of 2012.

This project was designed to serve as a European reference framework and support the efforts of different universities in their adaptation of USR.

❖ **University Social Responsibility (EU-USR). A European Reference Framework (Report of February 2015)**

Project title: Comparative research on the social Responsibility of Universities in Europe and development of a community reference framework

Comparative research into University Social Responsibility in Europe and the development of a European reference framework (EU-USR) has been conceived as a response to the political priority of the European Commission concerning the need for a shared social responsibility strategy for all European universities. In this context, the EU-USR project creates a European model to strengthen university social responsibility from a long-term perspective. To reach its goal, the project uses a bottom-up approach whose starting point is the experiences of certain EU universities which are excellent in university social responsibility and from which lessons can be drawn to the benefit of other universities.

To this end, two approaches have been used. Firstly, university social responsibility has been studied as the focus of the research. In this respect, the project's partners compiled interesting social responsibility practices in fifteen European countries; they held interviews and discussion groups with European experts on social responsibility and conducted visits to thoroughly analyse the practices of five European universities. This work made it possible to create an **operational definition** of university social responsibility, (*Work Package* [WP] 2), a **repertoire** of examples of interesting current practices (WP2) and a **set of reference standards** (WP3). Once compiled, these products offer a reference point not only for research and in-depth analysis, but also to develop USR policies and practices more thoroughly.

❖ **Social responsibility in Spain (Global Compact document)**

In Spain, Mercedes Ruiz Lozano and Amber Wigmore Álvarez carried out a study entitled *"La Responsabilidad Social Universitaria (RSU) a través de los Informes de Progreso del Pacto Mundial. Un estudio de centros españoles* [*University Social Responsibility (USR) through the progress reports of the Global Compact. A study of Spanish centres*], in which they detail the results of a performance analysis on several educational institutions in Spain, and insist on the dual role of universities in developing social responsibility and moulding

future members of society, as well as contributing to a sustainable economy by conducting research and studying its impact. These two experts conclude that it is the role of university to set an example of good practice in integrating USR into its management. Furthermore, a university's social responsibility, write Ruiz Lozano and Wigmore Álvarez, should be analysed considering four main areas: internal management (like any organisational unit), teaching, research and social impact. Furthermore, the analysis of these four areas should be completed by analysing the level of compliance with the Global Compact. Finally, the study contends that universities must be transparent and communicate both their commitments and their concrete acts if they are to obtain social legitimacy.

❖ **USR in France, Lille Catholic University**

In France, university social responsibility is arousing more and more interest among institutions of higher education. We can cite the work of Erik Olszak, researcher at the Catholic Institute of Lille, whose 2012 article *"Composite indicators for a sustainable campus—Design rationale and methodology: The case of the Catholic Institute of Lille"* outlines the main principles which led to the creation of indicator grids first in American universities, then in other parts of the world. Secondly, he attempts to provide the development methodology behind the composite indicator of a sustainable campus in an institution of higher education in France, in this case the Catholic Institute of Lille. The question of sustainable development was recognised within the institutions of the Catholic University of Lille through a resolution adopted by the university's governing board on 21 June 2017. Following this resolution, it was decided that the university should create the Institute for Sustainable and Responsible Development (IDDR), whose three fundamental tasks are to encourage the teaching of sustainable development practises in institutions, to carry out interdisciplinary research into sustainable development, and finally to conduct assessments, mainly through local groups. Lastly, the article highlights certain potential actions which could be implemented on campus to improve scores on several defined indicators.

❖ **RSU in Spain, another example: The URV's Third Mission Strategic Plan: Knowledge at the Service of Society Rovira i Virgili University**

Teaching and research have long been well recognized as the two main missions of a university. Rovira I Virgili University's third mission aims to contribute to the growth of knowledge transfer to society and precisely to the most immediate communities in the southern region of Catalonia. The URV's goal is to apply this third mission with a clear social component which would be strongly tied to the principle of public service in order to guarantee a better process of learning and research and improve people's life quality. The project toils to connect the regional and international interests by means of its inclusion in the Strategic Internationalization Plan. Accordingly, the regional dimension endeavors to reinforce Rovira I Virgili University's role in the public knowledge structure in Southern Catalonia and make its education, research, and originality recognized at the international level.

URV's third mission is based on a set of principles which insist on the prominence of the university's interaction with the surrounding region and the maintenance of strong links with international stakeholders. In other words, the plan emphasizes on the university's commitment to people, to science, to the local and global setting, and finally to values. Besides, the plan also sheds light on the prominence of the relationship between the basic principles of the strategic model of URV's third mission like the public-private cooperation. In short, the principles of the regional strategy model of the URV favor interaction between different local and international regions; encourage the development of strategic regional capabilities for the benefit of the people, foster the a strong relationship with stakeholders, develop positive interactions and exchanges between the URV and the stakeholders, support the process of investigation by encouraging the transversal projects, and establish a clearer vision of the third mission.

❖ **The adoption of Integrated Reporting (IR) in Higher Education by four British Universities - BUFDG and Integrated Reporting – Phase 2**

In order to develop their teaching strategies four British Universities incorporated the concept of "Integrated Reporting" to their schedule. Knowledge according to these universities is strongly tied to people and the relation they maintain with the Higher Education sphere. Integrated thinking is, thus, an intrinsic <u>part</u> of the <u>curriculum</u> of universities and finance directors are the first to give evidence for the integrated reporting's efficiency. The British stakeholders who assume that integrated thinking is essential for Higher Education do not hesitate to invite stakeholders from all over the world to apply it. In 2017, BUFDG started working on the second phase of the incorporation of IR in the system of Higher Education and four universities agreed to join. The International Integrated Reporting Council (IIRC) on its side, supported communication and hope to see capital allocation and corporate behavior aligned with wider goals of financial stability and sustainable development and this is the reason why communication among Higher Education Institutions and stakeholders is favored. Besides, the integrated reporting members believe that the idea of capital goes well beyond finance to include intellectual, human, social and relationships, as well as natural capital. Many auditors and commercial directors were initially skeptical of the researchers' claims but this did not stop the progress of IR. In 2016, for instance, KPMG published a report, *Room for Improvement* in which they assume that, indeed, a complete picture of business performance cannot be wholly presented in a financial report and worked hard to improve it. The integrated reporting generated several attitudes and the university finance directors' attitudes towards its implementation were very ambivalent for many of them planned to adopt a number of its principles while some of them were working towards a full adoption.

The IR International Framework has attracted investors from all over the world since the early testing of its concept and involved 140 organizations and investors from 26 countries. This framework aimed to establish Guiding Principles and Content Elements that govern the overall content of an integrated report, and to explain the fundamental concepts that underpin them.

b. Research into University Social Responsibility in Latin America

❖ **The contribution of ODUCAL**

New reflections into university social responsibility are also at the core of various work being undertaken by different research centres in Latin America. It is worth mentioning, for example, the work carried out by ODUCAL (Association of Catholic Universities in Latin America and the Caribbean). This organisation has created a network to promote and strengthen the experience of university social responsibility as a central tenet of Catholic university education.

The true launch of the network took place in Valparaiso, in Chile, on 2 October 2015, at a seminar entitled *Responsabilidad Social Universitaria: la vinculación solidaria y su aporte al desarrollo social de los países [University social responsibility: the ties of solidarity and its contribution to countries' social development]*, organised by the Pontifical Catholic University of Valparaiso and ODUCAL. Several institutions joined the network right from the early stages and particularly through taking part in this seminar. The institutions were: 5 Chilean universities (the Pontifical Catholic University of Chile, the Catholic University of the Maule, Silva Henríquez University, Alberto Hurtado University, and the Pontifical Catholic University of Valparaiso), two Colombian universities (Catholic University of Colombia, Catholic University of Manizales), several Mexican universities (La Salle University of Chihuahua, Anáhuac, and La Salle Noroeste University), one Peruvian university (Santo Toribio de Mogrovejo University), and one Uruguayan university (Catholic University of Uruguay).

Aims of this network:

- To recognise university social responsibility as a valuable component a Catholic university's identity regarding its duty to serve the Church and society.
- To collaborate with ODUCAL as the coordinating body for a sphere of Catholic higher education for Latin America, aimed at encouraging cooperation between the members of the university social responsibility.
- To promote of acts of solidarity in connection with the associated Catholic universities and their contribution to countries' social development, with due respect for the characteristics and inherent needs of each institution.
- To promote spaces for study and research into university social responsibility, organised and coordinated by the Pontifical Catholic University of Valparaiso.

❖ **AUSJAL (Association of Universities Entrusted to the Society of Jesus in Latin America) Project**

The AUSJAL is a Jesuit network of 29 Latin American universities affiliated to the Society of Jesus in Latin America. Its main goal is to develop shared projects and to persuade higher education institutions to contribute more to their societies. The network receives the support of 13 working groups made up of academics, professionals and researchers from the member universities, all of whom voluntarily undertake shared projects which aim to improve students' education and the region's development.

With a view to contributing more to its member universities and the societies within which it operates, the AUSJAL created a network named "the network of USR peers" dedicated to implementing USR principles in their universities. This working group adopted a strategic 2011-2017 plan whose main priorities include affirming the social leadership of universities and strengthening research, teaching and social impact, in keeping with the vision of social responsibility.

c. USR in Northern America

❖ **Self-assessment rubric for the institutionalization of service-learning in higher education (revised 2002)**

Campus Compact Engaged Scholar, Service-Learning Research & Development Center, University of California, Berkeley

The Self-Assessment Rubric enables the members of higher education community to evaluate the improvement of their campus's service-learning institutionalization efforts. The rubric's skeleton is based on the benchmark worksheet developed by Kevin Kecskes and Julie Muyllaert whereas the other dimensions of the rubric stem from different literature sources that converse the critical elements for institutionalizing service-learning in higher education. Several revisions to the rubric were made after its first publication in 1998.

This rubric is constructed by 5 dimensions considered by most service-learning experts to be key factors for higher education service-learning institutionalization. These are: 1) Philosophy and Mission of Service-Learning, 2) Faculty Support for and Involvement in Service-Learning, 3) Student Support for and Involvement in Service-Learning, 4) Community Participation and Partnerships, 5) Institutional Support for Service-Learning.

Each of the five dimensions contained in the self-assessment rubric includes a set of components that characterize the dimension. For instance, the Philosophy and Mission of Service Learning dimension includes the following components: the definition of Service-Learning, the strategic planning, the alignment with institutional mission, and the alignment with educational reform efforts. The second dimension known as Faculty Support for an Involvement in Service-Learning, is composed of faculty awareness, faculty

involvement and support, faculty leadership, and faculty of incentives and rewards. The third dimension is called the student support for the involvement in Service-Learning and it has several components that are student awareness, student opportunities, student leadership, and student incentives and rewards. The fourth dimension which is the community participation and partnerships is made of different components that are community partner awareness, mutual understanding, and community agency leadership and voice. The fifth and last dimension is known under the name of institutional support for Service Learning and just as the four other ones, it is composed of various components which are namely: coordinating entity, policy-making entity, staffing, funding, administrative support, departmental support, and evaluation and assessment.

The rubric which measures the development of service-learning institutionalization sets up a number of criteria upon which the progress of service-learning institutionalization can be gauged. Therefore, the rubric measures the status of a campus' level of institutionalization in order to help identify which institutionalization components or dimensions are progressing well and which ones need additional attention. Besides, using the tool at another point in time would provide the institution with the exact information regarding the growth of each component and dimension over the identified time. Moreover, the rubric also helps colleagues in communicating more effectively when discussing the state of service-learning institutionalization on a campus and thus allows them to agree over the dimensions and components that should be adapted to meet the needs of the campus.

❖ **First-Time Classification Documentation Framework by the Carnegie Foundation for the Advancement of Teaching**

This Documentation Framework has been prepared by the Carnegie Foundation for the Advancement of Teaching to help institutions gather information about their commitments and activities regarding community engagement. Community engagement describes the collaboration between institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity. The purpose of community engagement is the partnership of college and university knowledge and resources with those of the public and private sectors to enrich scholarship, research, and creative activity; enhance curriculum, teaching and learning; prepare educated, engaged citizens; strengthen democratic values and civic responsibility; address critical societal issues; and contribute to the public good.

5. CONTRIBUTIONS OF MEMBERS OF THE INTERNATIONAL COMMITTEE ON THE USR PROJECT

Several members of the International Committee specially created to ensure the good conduct of the CIRAD RSU project wished to share their expertise with the participants of the IFCUC General Assembly while contributing their own contribution to the debates and reflections made during the Assembly. The texts they have specially written for this occasion are given below.

a. EUROPE

➢ 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 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"?

<u>USR on a European Scale</u>

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, Annoot, 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 is 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), TREMPLIN (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 UCs 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.

➢ **Training socially responsible professionals at University**

(Juan Perez-Miranda. Pilar Giménez. Universidad Francisco de Vitoria. Madrid)

This document attempts to adapt the concept of Social Responsibility to the university sector by examining the following issues: *Comprehensive training for university students*, the foundation upon which lies our *personal definition of University Social Responsibility*. It concludes by examining the urgent need to train university students in Social Responsibility, whatever field they are going to be working in tomorrow.

Comprehensive University Training

The purpose of all university education is for men to become men, in the true meaning of the word, i.e. turning them into individuals that achieve, perfect and fulfil their full potential and abilities. University should be geared towards this objective, showing students the path and providing them with the means to achieve this goal.

This comprehensive training that University should provide takes several concrete forms: *in technical terms,* by training highly qualified professionals; *in research*, with the search for new knowledge; *in human terms*, by defending human values such as personal dignity, the sanctity of life, the freedom of thought and speech and to profess one's own beliefs, the central role of family, joint cooperation for the common good, the value of human work, the authority of the State as governed by law and reason; and *by creating awareness and a sense of ethics*, alongside technical and intellectual training.

Providing comprehensive training means bringing out the person that each individual carries inside, "becoming what we are", guiding each man to become a person in the true and profound meaning of the term. Faced with the increase in knowledge and the growing specialisation of each academic discipline, comprehensive training promotes a synthesis of knowledge so that students do not lose sight of the profound meaning of their knowledge and personal vocation. The integration of knowledge is facilitated by reflection and interdisciplinary communication.

Defining University Social Responsibility

As our starting point, we will consider the possibility of "translating" the principles respected by a socially responsible company to the personal field, i.e. how we define a ***socially responsible professional:***

Firstly, the transparency that a firm's stakeholders require of it can be translated to individual terms thus: "you shall not lie (in the negative), but be yourself, be who you are (in the positive)". In other terms, *put your profession at the service of others*, create wealth and well-being as you carry out your work (a key social function), not only for yourself but for others, your employees, your managers, your clients, your suppliers… do not create material wealth only, but intellectual and moral wealth as well. Work with concern for the well-being of those around you, putting them at ease and making them feel in confidence. Deepen the meaning of your profession, to produce "more and better", deepen into the ways that you contribute to improving the circumstances of those around you. When you hold a position of responsibility, if you have understood and embraced the true meaning of social responsibility, fight to contribute effectively to increasing production, to produce "more and better", for if there is no real increase in wealth, nothing but poverty can be distributed.

A committed professional understands that the final goal of his effort is to increase production, since this is no other goal than that of increasing "distribution". A committed professional understands that the universal meaning of goods means that his property, capital and work have a deeply social orientation.

Secondly, a socially responsible professional does not discriminate against anyone on the basis of gender, race or religion – expressed in the positive, this would read "create shared values to combat individualism and competitiveness". In an open, diverse and globalised world, he works for equality, respecting the human dignity of each person, irrespective of their physical, psychological, economic or social position. He does not use his colleagues as a means to his own ends, nor as mere objects of utility or performance, and knows how to recognise the infinite value of human life in each and every one of them.

Whoever works from this approach will create personal relationships at his or her workplace that are very different to those that predominate these days. We are living in troubled times in the field of employment, with workplace *mobbing*, exploitation in terms of the number of hours people spend at work, without the possibility of reconciling work and family life, unfair competition in relationships between colleagues, feeling

disposable, without one's own identity, where a person's only value depends on their performance… such realities, unfortunately, are the order of the day. They are rooted in an all-pervasive process of dehumanization which affects even employment structures.

Given this situation, the committed professional works for something other than financial compensation or social recognition – he works with a service vocation which allows him to invest himself more deeply into what he does, because he has "why" and a "what for" which are with him in his everyday life.

The **third** maxim which is characteristic of a socially responsible company that can be translated to the personal field is "don't ruin the planet", which said in the positive translates as "we will create sustainable development". The socially responsible professional is concerned with and takes part in building a better world. He is aware of his personal responsibility in the shared task of ending social injustice. Once again, this principle goes beyond defending and respecting the environment. It is based on an attitude of responding to the abuses that are committed against fundamental human rights and, by extension, against the ecosystem.

Little by little, civil society has begun to rebel, with increasing strength, when companies violate one of the three aforementioned principles: transparency, non-discrimination and sustainable growth. Society sanctions or rewards companies that do or do not comply with them. This can be transposed to the individual sphere: the world urgently needs people who are willing to incarnate these values, who lead firms, who work from the standpoint of respecting individuals, both in material and spiritual terms. It is within this context that universities need to present themselves as a cornerstone of the work training committed and principled professionals: good professionals who are willing to give back to society what society has given them.

The document drafted in 1998 at the World Conference on Higher Education, by UNESCO itself, declares that one of the functions of university education is to contribute to sustainable development and the betterment of society as a whole: "*Higher education institutions should give the opportunity to students to fully develop their own abilities with a sense of social responsibility, educating them to become full participants in democratic society and promoters of changes that will foster equity and justice.*"

In spite of all this, practically all universities currently place greater emphasis on passing on knowledge and discussing theories than effectively integrating social responsibility training into their educative projects. It is not a matter of carrying out one-off altruistic or humanitarian actions. It is not even a question which can be compared to the phenomenon of volunteer work.

University Social Responsibility means giving students the ability to compromise, to listen and to take part in dialogue, to look at problems from a distance, to know how to look at something through the eyes of another, to learn to put themselves in someone else's shoes, to think critically, to identify all the parts of a whole and their interdependence, to have empathy, to understand the true meaning of service, solidarity and compassion, to "suffer with others".

This means learning how to influence those around us, learning to work in a team to participate and cooperate with others for social change, learning to fully develop one's own abilities with a sense of responsibility to be able to actively participate in society. Individuals need to be trained with their companions and peers, and they need to recognise that their professional action does not only have an impact on their circle of acquaintances but goes much further in space and time. All of this happens through personal self-discovery: knowing one's own talents, interests, values, aspirations and weaknesses, i.e. discovering one's personal identity.

The dimensions of our concept of University Social Responsibility

From this proposed definition, we must now take a more concrete and detailed look at the dimensions of University Social Responsibility

*1. **Personal involvement through compromise with others, in particular those most excluded from society***

University cannot be a "happy island" or an "ivory tower" from which is contemplated, at a distance, the complex reality which exists beyond the campus and the classrooms and for which urgent solutions need to be found. By definition, university students must open up to the universal, and within this universality are hidden other realities which are difficult, distant, but increasingly close in a globalised world, which they cannot close their eyes to if they have a genuinely universal mind.

A person is a reality made of dialogue and sharing, since he perfects himself and others through his encounters with other people. Through training in Social Responsibility, a student has the opportunity to interact with individuals he would not interact with under normal circumstances. It is obvious that not all encounters are equal. When a student has the opportunity to meet a convict, a terminally ill patient or a disabled individual in person, and from this initial contact a personal relationship is created which brings him to implement all the ability to serve that is within him, this encounter causes a personal transformation, since through helping another he helps himself.

He rapidly discovers that in giving he receives more than he gives. He inwardly understands, at its genesis within him, the profound reason that he needs to open up to others, especially those living through injustice, pain or constraints. He experiences the greatness of giving to others, and the "fruits of the encounter" bring him to recognise that he can do something to better those around him, spurning the scepticism that pervades everything around him and confines him to mediocrity and conformism.

What happens next is a change in the way a student sees both himself and others, and this gaze transforms both the person looking and what is being looked at. It is the gaze born from the discovery of human dignity, which is open and lays aside prejudice. The gaze is clear and neither judges nor recriminates – it is a gaze that is open to beings.

And the fruit of this encounter (understood as an encounter in the quintasian sense:
encountering another does not mean simply to come close to them, but to enter into a sort of creative game where each person enriches the other) is that he experiences pleasure, joy, internal satisfaction, "the capacity to vibrate before something valuable", because encounters enrich our personal lives, make us grow, put us on the path of fulfilment.

*2. **The personal discovery of values:***

Through university social responsibility, the student acquires training in values: generosity, loyalty (which implies the willingness to create, at any given moment, what you promised you would create), i.e. it creates a desire for habit, consistency and perseverance. For when a student learns to adjust to natural rhythms, has to learn to wait and tolerate unfamiliar difficulties and accept them with serenity, learns to control his impetus and his desires to race to adapt to others, then he discovers that he has far greater patience than he believed, since he has had to use this patience to help others.

His desire to understand others and put himself in their shoes also increases. He wants to exchange ideas, feelings, aspirations and projects, because in essence he discovers that what links one person to another is far greater than the differences between them. Thus he discovers that all human beings have the same worries, illusions and desires... although our personal circumstances can be diametrically opposed, we all strive to love and be loved.

After empathy, he then becomes aware that he can learn a great deal from others, even if in theory he is the one that is going to help another. Solidarity must be a path leading forwards and back, in both directions, it cannot go from the top downwards, but goes from you to you. It means being open to listen to another person's proposals and resonating with them.

It is the productive collaboration of two realities that creates a level playing field, which in turn implies that we each glimpse into the other's sphere of life (you influence me and I influence you, your problems are my problems and vice-versa, my joys are your joys). This has a direct consequence: insofar as I feel important, useful and necessary to someone I feel that I am indeed important to him, and his gaze makes me feel unique and inimitable, meaning I can learn to look at myself, in turn, with love.

3.   Creating social awareness

The student that moves out of familiar surroundings and gets to know the other realities that exist beyond his classroom, not through the media or third parties but through lived and direct experience, devoting both his time and his entire self, becomes aware of the privileged situation he lives in, by the very fact of having access to a university education.

He then discovers that he can remain indifferent to no-one, and to nothing that happens around him, because he knows how to recognise his peers as equals, as individuals with dignity that have the same rights as he does.

For this reason, he accepts his own responsibility in finding solutions to problems that affect those closest to him, and why not, those less close to him. He realises that what he does or does not do is not irrelevant, that his actions have direct consequences on others, because he is a social being and lives in a community.

4.   Increased understanding of the suffering of others

When the student is faced with the limiting, painful and difficult situations that others are living through, he values his own situation differently and is capable of recognising that sometimes he makes a mountain out of a molehill, and he becomes aware of all the good things that he has.

When faced with another's pain, if one personally knows the person suffering, it is impossible to remain indifferent. Death, illness, exclusion, misery... these are all smacks in the face of a young student, which force him to think seriously about the great questions that all human beings ask themselves sooner or later: What is the meaning of pain? What is there after death? Why are there people who starve to death when others live in opulence? It is impossible to not then ask: What would I do in their place? If that happened to me, how would I react?

The youth of today are accused of lacking tolerance when faced with frustration. It is said that as children they were denied nothing by their parents, that they have had it too easy, that with little effort and a great deal of protectionist help they have been spared from seeing the hard side of life, that they have been overprotected in a hedonistic society which anaesthetises pain, whatever the cost... that they have never been told "no". But in the end, it is in difficult situations, whether one's own or another's, that a human bring brings out the best or the worst in himself. Accompanying someone in their pain or limitations is an extraordinary way of getting to know oneself better and more deeply and it puts things into perspective when one witnesses problems more serious than one's own.

5.   Creating social awareness Professional approach based on social compromise

The student that has the opportunity to follow through with this process of personal discovery through Social Action is very likely in the future to project this desire to work, already a professional, to change those around him, if he has enough training, preparation and ability to influence.

As we said above, he will no longer be satisfied with making a good living and securing recognition or social standing. The question will be how to practise his profession using ethical principles as a concrete means to contribute to the common good and social justice, for above and beyond one's own, often selfish and individualistic, interests, he will recognise the value in respecting others.

This being the case, being a socially responsible professional means being happy in personal terms, as well as being very good at one's specialist field. The secret of happiness lies in giving to others, and only thus does a man achieve the fulfilment that is meant for him.

It is difficult for a young person that learns this lesson at university to forget it when he enters the world of work, if he has truly made it his own and integrated it into his daily life as an attitude towards life that is all-pervasive, he will also apply this to his profession.

Conclusions

We are convinced that the concept of Corporate Social Responsibility will only become a reality in the business world insofar as its values and principles are incarnated by each and every one of the people that form the Human Resources team, from management down to the latest hire. This is a process that takes time, since it implies a change in mentality, and thus a change that can neither be improvised nor imposed from outside, however many laws require it. It has to happen on the inside and with conviction, which in turn necessarily occurs through a process of training and learning. That is where University has a key role to play, and it has to take on its responsibility to train professionals who are committed to their time and to those around them.

The time has come for the university world to ensure that new means and instruments are implemented, to respond to the urgent need of society today to rely on socially responsible workers. At the University Francisco de Vitoria we are taking wager on comprehensive education for students which takes the social dimension of individuals into account. This is the fundamental purpose of this subject matter, as we have presented it in this article. We have incorporated it into our programmes of study, alongside other subjects and with the same level of requirements.

In summary, we can conclude with a maxim that defines University Social Responsibility, as we understand it: "*it is the social compromise that I take on today as a student, in order to know how to practise my profession tomorrow, from the perspective of serving others as a contribution to the common good*". The change we are advocating necessarily occurs through personal change, which in turn leads to a change in structure and institutions: it is individuals, depending on the position they take when they practice their profession, who make their businesses an agent of social change, be it for bad or for good.

> **University Social Responsibility in the framework of inclusive higher education**

(Gabriel Martínez Rico; José Tena Medialdea, Campus Capacitas Universidad Católica de Valencia, Spain; Members of the Scientific Committee on Inclusion and Disability, CIRAD-IFCU project)

Access of disabled persons to university education is one of the most important political, economic, social and cultural milestones of recent decades. It is a hugely significant phenomenon because it reflects the major cultural transformations that have gradually occurred over these years, and shows the relevance of the right to education in all areas of social reality (European Commission, 2010). In fact, it could be argued that it is not possible to reach full inclusion, or at least advance towards it, without increasingly inclusive education. For this reason, at the beginning of the 21st century, universities need to tackle the social challenge posed by configuring an academic space that prioritises the integration of inclusive higher education (Martínez-Rico, Tena, Cañadas, Pérez-Campos & García-Grau, 2018).

This social challenge, a consubstantial element of University Social Responsibility (USR), requires universities to promote social policies of equal rights, strengthening equal opportunities, non-discrimination and

universal access, guaranteeing the fundamental right to education and creating an inclusive training system in at all educational levels.

The Convention on the Rights of Persons with Disabilities (UN, 2006) undoubtedly represented a big step forward at an international level by achieving a firm commitment from Member States towards inclusion. However, the political measures that have been agreed and the advances reached in the university system with regard to inclusion of people with functional diversity still do not go far not enough. Social, cultural and physical barriers still exist and the problems surrounding admission and academic progress in higher education, as well as in the transition to and insertion in the labour market of students, are still very complex in different countries.

In response to this important academic challenge, universities can become social reference spaces in inclusive education in two ways: a) From a more specific, student-led point of view, and b) from a much broader perspective, focused on society as a whole. In the first, USR policies focus on the promotion of access of disabled persons to higher education, staying on the course and curricular progress and, necessarily, their later insertion in the labour market. Furthermore, these policies should concentrate on improving the participation and representation of persons with disabilities in different fields of the university and on creating inclusive learning environments and supported spaces for professional immersion.

The second approach, in contrast, encompasses a deeper and more extensive vision projected towards the whole of society, which reflects the core of the university mission and integrates disability and inclusion as a corporate, identitary and deontological value. From a transverse and multidisciplinary approach, universities can lay the foundations of an institutional, epistemological and social discourse that guarantees equal opportunities, non-discrimination and the exercise of basic rights and freedoms in educational, social, cultural and employment areas. This approach means identifying the social needs of disabled persons and their families, removing the social and cultural barriers that hinder full inclusion as far as possible. It also means promoting lines of research, innovation and social transfer aimed at creating a more inclusive culture and a more caring and equal society, generating structures of change and social transformation based on full human development (Martínez-Rico *et al*., 2018).

Both visions, the first focused on students and the second focused on society, are complementary and form the foundation of an appropriate institutional policy regarding inclusion.

Finally, it is worth highlighting that since 2015 and through the Research and Decision Support Centre, the IFCU has been promoting the International Support Programme for universities "*Toward an Inclusive Culture and Pedagogy in Higher Education* ". This programme aims to promote the development of inclusive institutional policies and the design and implementation of disability and inclusion support programmes in the strategic plans of universities. It seeks, therefore, to place the inclusion of disabled students at the core of universities' concerns, thus shaping an identity reference and, as a consequence, a central objective of its USR. In this respect, the IFCU, in collaboration with the Universidad Católica de Valencia, has recently promoted an interesting initiative: the creation of the *Capacitas UCV-IFCU International Observatory*. The main goal of this observatory, in which more than 20 universities are currently taking part in Latin America and Europe, is to help strengthen a network of universities from across all continents that promote USR policies regarding inclusive higher education.

_____

European Commission (2010). *European European Disability Strategy 2010-2020: A Renewed Commitment to a Barrier-Free Europe*

Martínez-Rico, G.; Tena, J.; Cañadas, M.; Pérez-Campos, C.; & García-Grau, P. (2018). *Inclusive higher education: Guide to designing a support plan on disability and inclusion.* Paris: L´Harmattan.

United Nations (2006). Convention on the Rights of Persons with Disabilities. General Assembly. 76th Plenary session. New York: United Nations Organization.

> ## A proposal for a wider view

(Max Bonilla, SSL, STD University Francisco de Vitoria, Madrid, Spain)

Our approach at University Francisco de Vitoria (UFV) solves a problem I have seen in my travels across the Catholic intellectual world that becomes manifest when the community that is a university becomes ideologically divided and at odds, instead one that appreciates and nurtures the academic community within the richness of diverse views. Over the years many universities have strengthened their commitment to social responsibility but certain fields have been ignored because they did not easily fit the mold we would encourage of social engagement (e.g., those of a more theoretical orientation, or those not traditionally within the scope of programs that include activities oriented towards social responsibility. Think, for example, of a basic program in human biology, or an introduction to the philosophy of law). The result I discovered was that if some academic departments nurtured a view of the world or of humanity without God on the claim to be neutral, even if sometimes strongly committed to a form of social justice, this could easily become a strong disinterest in the Church and the Christian claim. More frequently in my experience, perhaps, was a movement towards pushing our commitment to Social Justice away from departments that felt farther removed from such social interests. The result, as I have seen across Catholic higher education, is that an unexamined ideology that undergirds any academic field, often leads universities to become divided from within, competing for the hearts and minds of our students towards sometimes contradictory goals, because the philosophies that inform each field of knowledge may well be contradictory. We would propose that there is a distinctive way, as Catholics, that we ought to look at the world— the value of the human person, society, the quest for answers, etc.—that affects not only any field that can engage fruitfully with the Social Doctrine of the Church, but all fields of knowledge, including those more theoretical yet important ones for the life of the mind. And our approach is one that deeply respects all faith traditions—or no faith at all—but emerges directly from the university's Catholic ethos. This, I should like to emphasize strongly, is not an imposition of an ideology, but rather the incentivizing of a way of asking questions; one that encourages everyone at the university to ask deeper questions about the reality of the human person in each science and program of studies, including programs on social responsibility.

The University Francisco de Vitoria has challenged all departments and fields of knowledge within it to think about their mission based on a renewed sense of Christian anthropology, truth, and ethics, so that the meaning of the human quest for knowledge can be framed within a shared common mindset, which can then find expression in dialogue with practical fields where social responsibility finds a home, just as it would among those, perhaps more theoretical fields, whose involvement is less "relevant" to social involvement. This approach respects the conscience of individual professors and their academic freedom by focusing on the search for answers that should take place at a university, if it takes seriously its intellectual mission. There are two immediate advantages that one can discern from such effort at UFV. The first is that the Catholic ethos, because it is respectful of all faith traditions, has become more widely accepted within the institution. The second is that the commitment to social responsibility is no longer understood as simply the purview of more practical fields, but is more widely respected across the university, even by those who do not participate directly in it. This happens because professors in the more theoretical fields now have an intellectual framework from which to appreciate the university's commitment to social responsibility and see it as solidly grounded in the life of the mind. The dichotomy between the purely intellectual and the practical has been reduced, creating a more holistic approach that manifests itself in a more integrated university community.

The four questions that distinguish UFV in its approach to university mission and social responsibility

Years ago, the University Francisco de Vitoria became convinced that the growing secularization of institutions of higher learning has led to a dehumanization of the person within universities, both as students or practitioners in many fields of knowledge as well as objects of study or practice in those fields. UFV decided to evaluate its mission based on the role of the human person in the community of intellectuals that is a university. This is critically important because it is within that community of intellectuals that future

professionals and active citizens are formed, which in turn, affects directly the future of the societies in which they live.

For a university to fulfill its Catholic mission as an institution of higher learning, indeed, to fulfill its central mission to engage the mind concerning the deepest questions about human reality, it means, inter alia, to evaluate its understanding about the nature of the human person as an active member of the Catholic university, that is, as a student or professor engaged in a specific field of knowledge, and about the nature of the human person as an object of study of a science. This became also a recipe to help improve the university's academic self-understanding, not simply on the surface, but at the core of any university's mission: in the teaching, learning, and research that define it, and in the approach to social engagement that should later mark the path of its students.

A key point to recognize is that a Catholic university is not Catholic because it has crucifixes in its classrooms, because it has an active office of pastoral ministry, and because the sacraments are frequented by students and professors. It is, furthermore, not Catholic because it can claim a percentage, however important, of subjects in its curriculum that deal with philosophy, theology, or the Church's social doctrine. Rather, what makes a university Catholic is primarily the specific way in which it uses reason in all facets of university life and, therefore, in the way it seeks truth and love. In other words, a vision of the human person is required where reason is used in a particular way that is coherent with the Catholic nature of the university. This is a countercultural approach, counter to a secular culture that has for the last several centuries existed in university life. It is an approach that can only be successful if it is based on a solid and mature understanding of what it means to be human. This is the task that appears to be essential because, if not, Catholic universities will continue to run into insurmountable obstacles related to an increased secular vision of life. Thus, it is important, first, to verify whether a new vision of the human person, that is, a new anthropology, can in fact be reasonably proposed. By this, of course, one does not mean a cultural anthropology, but rather a philosophical anthropology in relation to the multiplicity of fields of knowledge.

This anthropology will not fill a space that is currently empty. That is, anthropological neutrality does not exist; it does not exist in institutions or in any of the sciences. It is not possible to think, then, that a university that presents itself as secular can, at the same time, offer an anthropology that is neutral, if by that is meant an impartial anthropology, because there is always an underlying vision of the human person.

If neutrality is not possible, a university must question how it accords to reason that, even if it reached an ambitious and unlikely twenty percent goal in the reform in its curriculum, so as to offer philosophy and theology, and it were further successful at having these courses brilliantly taught from an impeccable orthodoxy, the fact remains that the other eighty percent would be technical subjects, specific to each particular science, designed and taught from different anthropological presuppositions, and in many cases likely contrary to a Christian anthropology and a Christian worldview. Does this make sense at a university where the search for truth is its overarching project, where the rigor of the unity of truth marks its commitment to its catholicity, its universality?

The positive exclusion of religion is not a neutral act, but in itself defines the person in some way, and it implies the pursuit of an ideal of humanity without God. This assumes, then, an educational project that avoids the religious question within reason. Such a project can be said of a university as a whole, of a full program of studies, or of individual courses. None of them is anthropologically neutral. The act of expressing or not expressing a specific vision of the human person implies in itself a worldview, an anthropological background undergirding what each professor teaches, what each university offers.

The aforementioned difficulty applies to any field of knowledge. It is perhaps more difficult to see in technical fields, but one needs only to think about history, psychology, law, economics, biotechnology, medicine, nursing, etc., to realize the challenge this presents, as each of those fields by necessity embrace a specific understanding of humanity. Therefore, if universities seek to be faithful to their mission in the quest for truth, they need to rethink science and every subject, and not only the foundational theory of that science, but every practical subject individually to be sure their understanding of humanity fully accords to the demands

of reason. For example, in law school curricula, it is not enough to dwell primarily—and sometimes almost exclusively—on questions of what is legal or illegal, court precedent, and the like, but it is essential to consider the question of justice, and our understanding of the human person as the recipient of justice. This, incidentally, helps overcome the problem of political bias that often affect those who determine what is legal or illegal, and enables law school graduates to have a deeper understanding of their mission in society, their commitment to social responsibility.

Four questions emerge as we approach the problem of how a professor tries to disentangle a complex subject matter, which has been conceived and designed by other professors long before, from anthropologies that may not be consistent with a Christian anthropology or that may lack coherence vis-à-vis the person's search for truth.

These questions are, in fact, the basis of all scientific endeavors, but they also connect with the existential questions of the human person and thus relate directly to all people in society and their responsibility towards others. First, as alluded above, there is the anthropological question: what is the idea of the person behind what one teaches? Are we, for example, complex collections of molecules and nothing else, or do we have dignity, and if so how? Next there is the epistemological question, which is valid for every science according to its object, and which determines its content since it presupposes a position relative to the truth: Is what one studies true? What is the limit of science and of method? Further, this epistemological question connects to an ethical question: How should one act, both in the context of scientific work and its technical application, as well as in the behavior of daily life? Finally, the ethical question brings up the question about meaning: Is what one learns or teaches meaningful? How does it relate to human existence and why does one pursue it? These are questions that while not replacing the practicality of what one teaches (i.e., preparation for future employment), they frame what one teaches within a deeper, more meaningful context that enriches both professors and students, not only as members of an academic community but as members of society, and thus they ground and justify social responsibility.

These are questions that resonate within every field of knowledge and do so because they resonate within each person who uses reason, within each professor and researcher. Thus, to deal with them and to try to open any science or field of knowledge towards a new look with fresh eyes or from a new anthropology offers a methodological pathway that can indeed be helpful within the human community that seeks the truth, which is what ultimately defines a university.

Once these questions are understood, we come to realize the depth and the importance of our programs on social responsibility, we are more aware of the relationship of all quests for knowledge as they relate to society and help frame the university's community contribution towards the good of the person and society.

➢ **Service-learning as the University response to the challenges the world faces**

(Pilar Aramburuzabala, President of the Spanish University Network of Service-Learning, Lecturer at the Universidad Autónoma de Madrid)

The UN Sustainable Development Goals (United Nations, 2015) remind us that the challenges that our world faces are related to poverty, hunger, health and wellbeing, education, gender equality, water, climate, ecosystems, peace and justice. These goals, which will set the agenda of global development over the next 12 years, cannot be reached by governments alone. Help from all quarters and collaboration among governments, institutions and individuals is required in order to tackle these issues effectively. Universities must play a leading role in this respect given their privileged position as creators and transmitters of knowledge. These UN goals are echoed by other supranational and national institutions. The UNESCO Higher Education Institute for Latin America and the Caribbean states that *"The world today is characterized by injustice, inequality and exclusion, and especially our continent, claiming to higher education decisive participation since its very reason for being - vocational training and / or technological research and*

contribute to compensate the social fabric through actions that dignify the human sense." In Europe, the Bologna Declaration, which served as the basis for the creation of the European Higher Education Area, highlights that *"A Europe of Knowledge is now widely recognised as an irreplaceable factor for social and human growth and as an indispensable component to consolidate and enrich European citizenship … The importance of education and educational co-operation in the development and strengthening of stable, peaceful and democratic societies is universally acknowledged as paramount."*

Now is the time to tackle these issues head on, through direct action, as well as from the basis of theoretical knowledge and research. The challenges that the world faces cannot be circumscribed to academic content studied in course subjects, they need to be approached through social commitment and action.

In broad terms, a change in university culture is needed in order to achieve this aim and, more specifically, we need changes in the culture of higher education institutions. Fortunately, the awareness shown by educational centres in this regard dovetails with the current focus on the importance of experiential education in order to build meaningful knowledge and develop professional competences in university teaching. Observation, analysis, experimentation are the foundations of this active learning approach that promotes collaboration.

Many higher education institutions mention social responsibility and commitment to the community in their mission statements. Despite the brevity of such statements, it is striking that most universities include references to these concepts, conveying the idea that they are essential goals that are intrinsically linked to the concept of the University itself. However, it is worth asking what these institutions do to make this aspect of their mission a reality. Universities often develop voluntary work and international cooperation programmes and activities but they are not usually directly and explicitly linked to the curriculum, which means there is the danger that they could be interpreted as a complementary to professional training rather than as a core component that realizes the University's mission.

A host of teaching methodologies and techniques can be used to facilitate learning among students but only some of these embrace a broader understanding of the world, development, justice, citizenship, education and learning. And only a few reflect the experiential-learning model that includes the transfer and application of knowledge acquired and of the competences developed (Kolb, 1984). Service-learning is one such tool but it is more than that. The nature of this methodology means it not only helps build knowledge and develop professional skills through experiential learning but also serves to develop attitudes and civic values by addressing the needs of the environment and of people, particularly the most disadvantaged groups in society, from the point of view of social justice.

Service-learning (also known as Community-based learning or Community-committed Learning) is an innovative pedagogical approach that integrates the meaningful service or community commitment within the curriculum, and offers students academic credits for learning deriving from active commitment to the community and the opportunity to work on real-life problems. Thought and experiential learning strategies support the learning process, and the service is linked to the academic discipline (McIlrath et al., 2016, p. 5).

The service-learning methodology has only been applied in European universities for a short time but it is more consolidated in other regions of the world. The project "Europe Engage"[1] made this situation manifest while helping to disseminate, gather and share experiences and create national networks of professionals who adopt this approach. At present, Europe Engage has been channelled into the creation of a European network of service-learning in higher education that emerged in September 2017 as an international network of European professionals interested in promoting service-learning as an innovative pedagogical focus that has an impact on the development of a committed European citizenship. Not only is the number of public

---

[1] "Europe Engage. Developing a Culture of Civic Engagement through Service-Learning within Higher Education in Europe". Erasmus+ Project Ref. 2014-1-ES01-KA203-004798; www.europeengage.org

and private universities that work on service-learning growing but the first steps towards the institutionalisation of this methodology are also being taken. Service-learning is gradually moving away from being a set of individual initiatives towards becoming institutionalised practices supported on more stable structures (Furco, 2009).

The key elements of service-learning practices encompass service objectives, learning objectives linked to the curriculum, active participation of students, work in collaboration with community bodies and analysis of the learnings and effects of the service. These educational and caring projects can be implemented in the subjects in any degree, in specific service-learning courses, in final-year and master's dissertations, extra-curricular work experience, etc...

The following university service-learning experiences serve as prime examples of this approach:

In the project "Derecho al Derecho" (Right to Law), Law students, backed by academic staff, offer a legal consultancy service to disadvantaged people and groups, collaborating with public, social and professional bodies while developing competences related to materials such as penal correction law, international law and legislation on social, minors, gender and aliens affairs.

Students of Medicine and Nursing from the Adams Project dress up and act as clowns in oncology units to soften the impact of hospital stays for children with cancer. This experience enables them to maintain direct contact with patients, families and healthcare professionals, understand life at hospitals, develop empathy and communication skills, and learn to use ludic resources.

Luces y … ¡Acción! (Lights and action!) is a project in which students from the Mining and Energy School, in conjunction with young people from a Professional Training Qualification Programme, carry out checks on electrical systems and consultancy tasks in old buildings where people on low incomes live in order to improve energy efficiency and prevent electrical risks. Through this service participants are given the opportunity to apply knowledge and skills relating to electrical installations, and develop skills such as customer communication, organisation and teamwork.

Over three decades of research on the effects of service-learning we have learned many things but there is much more ground still to cover. We know, for example, that this methodology has a positive impact on the community and on students, teachers and university institutions. With regard to students, international research provides evidence of positive effects in six areas: academic and cognitive, civic, vocational and professional, ethical and moral, personal and social. Now, what causes these effects? Or, in other words, why does service-learning work? What elements characterise this educational strategy and make it a powerful tool for learning and developing civic competences and social change?

For Wade (2001), learning-service is defined by its analytical, intellectual, experiential, activist, collaborative, student-centred, multicultural and value-based approach. But there are also other pedagogical elements that enrich this methodology: it helps develop most generic competences outlined in the European Higher Education Area (instrumental, systemic and personal). By virtue of being an experiential methodology it facilitates learning through practice, which, in turn, generates student commitment. As it is linked to social need, it improves memory by learning through doing; it facilitates knowledge transfer; enables students to discover complex realities through an interdisciplinary approach; respects different learning styles; facilitates critical thought and decision taking; promotes the development of multiple forms of intelligence; helps develop a purpose in life, adding a dimension that goes beyond oneself; develops entrepreneurial skills (Celio, Durlak and Dymnicki, 2011; Furco, 2010); and educates in skills for sustainable development and social justice (Aramburuzabala, 2012; Aramburuzabala, Cerrillo and Tello, 2015).

The plethora of pedagogical and social benefits has helped service-learning to set a growth course in Europe from which there is no going back. But it still faces issues relating to the dissemination, training, quality and sustainability of projects, research and institutionalisation processes. Moreover, these practices need to gain recognition: for students through credits, for academic staff through their professional career and for

institutions through university rankings, which should take into account the criterion of civic commitment.

This methodology not only helps enhance higher education but also represents a way in to the much-needed university reform. And, more importantly, it helps students to develop critical and caring skills and to improve society. For all these reasons, supporting and promoting service-learning is important in order to improve university education and build fairer societies.

Bibliography

Aramburuzabala, P. (2012). Aprendizaje-Servicio: Una herramienta para educar desde y para la justicia social. *Revista Internacional de Educación para la Justicia Social, 2*(2), 2013, pp. 5-11.

Aramburuzabala, P., Cerrillo, R. and Tello, I. (2015). Aprendizaje-servicio: una propuesta metodológica para la introducción de la sostenibilidad curricular en la Universidad. *Profesorado. Revista de Currículum y Formación de Profesorado, 19*(1); pp. 78-95.

Celio, C. I., Durlak, J. and Dymnicki, A. (2011). A Meta-analysis of the Impact of Service-Learning on Students. *Journal of Experiential Education, 34* (2); pp. 164–181.

Furco, A. (2009). *Institutionalizing Service-Learning in Higher Education*. National Service-Learning Conference, Nashville, Tenn.

Furco, A. and Root, S. (2010). Research Demonstrates the Value of Service Learning. *Phi Delta Kappan, 91* (5); pp. 16-20

Kolb, D. (1984). *Experiential learning experiences as the source of learning development*. Nueva York: Prentice Hall.

McIlrath, L. (Coord.)., Aramburuzabala, P., Opazo, H., Tuytschaever, G., Stark, W., Mikelic, N., Meijs, L. C. P. M., Mažeikiene, N., Zani, B., Vargas-Moniz, M., Millican, J., Northmore, S., Altenburger, R., De Bruyn, K., Hopia, A., Pessi., A. B., Grönlund., H. & Maas, S. (2016). *Europe Engage Survey of Civic Engagement & Service-Learning Activities within the Partner Universities*. Retrieved from https://europeengagedotorg. files.wordpress.com/2016/04/report-euen-mcilrath-et-al3.pdf

United Nations (2015). *Sustainable development goals*. Retrieved from http://www.un.org/sustainabledevelopment/es/objetivos-de-desarrollo-sostenible/

Wade, R. (2001). "…And Justice for All" Community Service-Learning for Social Justice. Retrieved from http://www.augustana.net/Documents/facultynewsletter/Service%20Learning%20for%20Social%20Justice.pdf

> **Draft on behalf of Universidade Católica Portuguesa**

(Teresa Lloyd Braga, Universidade Católica Portuguesa)

The concerns about sustainable development brought a new urgency and gave a boost to a clearer definition of social responsibility. The international Norm 26000 in its adaptation to the Portuguese rules (2011) defines social responsibility of an institution as: "Responsibility of an organization for the impact of its decisions and activities on society and the environment, through an ethical and transparent conduct that:

- contributes to sustainable development, including health and well-being of society;
- takes into account the expectations of stakeholders;
- complies with applicable law and is consistent with international standards of conduct; and
- is integrated throughout the organization and is practiced in their relations "

Note 1: Activities include products, services and processes of education;

Note 2: Relationships refer to the activities of an organization within its sphere of influence.

Caring about the impact of education and research on environment and society, besides focusing on the role of individual professional success and personal development, should constitute intrinsic aims of Higher Education Institutions (HEIs). Their contribution to improve, in a global way, life conditions for everybody should always be taken into account as part of their mission and practice.

In Portugal there is a forum, the Observatory of Social Responsibility and Institutions of Higher Education (ORSIES, http://orsies.forum.pt/), created in February 2017 and integrating, as founding members, 28 Institutions of Higher Education in various regions of the country, one of them being Universidade Católica Portuguesa.

Among other, the objectives of ORSIES are to reinforce the awareness and civic action of the HEI community, to implement diagnostics and national/international benchmarking to create and develop new Social Responsibility strategies, to share methodologies, tools, experiences and good practices; and to develop indicators of monitoring and impact around responsibility, valuing both the quantitative and the qualitative dimension.

The first big initiative was the writing of a green paper to which the members could contribute. The green paper was launched recently, March 2018, and includes participation from a small group of Professors/staff from Universidade Católica Portuguesa. As referred there, the Green Paper «seeks to take on the task of promoting debate and consultation with various stakeholders ….so that ….a shared commitment of action can result».

Many Universities have been playing actions that are driven by social responsibility aims or that fill this component, but they have not promoted an explicit evaluation and a comprehensive debate on the issue, and therefore they do not maximize their potential role with respect to that factor.

Universidade Católica Portuguesa has been promoting, in a consistent way, several activities and projects related to social responsibility, as for instance: debates on euthanasia; a series of conferences on the environmental and ecological crisis; activities for freshman oriented to help others (painting a school owned by non-governmental institution, participating in a second crop of potatoes that have not previously been harvested to donate them to the food bank, etc.); clubs and movements of students to bridge top university talent to non-profit organizations or people in need. Other examples are the development of a platform to divulgate devices used and conceived by patients with particular diseases (patient innovation), the Cathedra in Social Entrepreneurship, another on Bioethics, and the participation (through its Faculty of Biotechnology) in the European project TRUE - Transition Paths for Sustainable Production Systems based on Legumes in Europe. In 2017, in the context of its fiftieth anniversary celebrations, Universidade Católica Portuguesa created a Social Support Fund, named fund Pope Francisco, to contribute to the inclusion in higher education systems of students (Portuguese, migrants and refugees) that are financially deprived.

Existence of Rankings on Social Responsibility of HEIs implies that there is measurement (through suitable key performance indicators) and evaluation. This is very important, since it will allow to identify factors where results have been obtained and those in need to be further developed and it will be a source of self-knowledge for institutions. Besides creating awareness of this important issue, it will also give suitable information for the possible users of HEIs services, which is very important so that they can choose to participate in those they know will help them following closely their potential interests and aims.

The Catholic universities, following the Christian humanistic principles, have an increased and distinct role in the social domain and on social responsibility. They should not only be concerned with education for a global world, promoting an interdisciplinary approach to study and research, peace and altruistic values, but also be concerned with the common good in all aspects of their services and activities, promoting behavior and activities oriented to dignify life and human beings.

Our University is now starting a Social Responsibility diagnosis, based on several presentation sessions to create awareness and by the use of a grid with questions to be filled by several departments and agents within our University. The questions cover issues related to the impacts on academic training, professional training and responsible citizenship, the impacts on academic/scientific/cultural knowledge development and its social management and internal Impacts on the campus for members and their environment. The next step will be to create groups that may accompany the development of related activities, measurement and evaluation.

b. ASIA / OCEANIA

> **Reflection on world universities ranking**

(Sandra Jones, Australian Catholic University)

The QS World University Rankings (by subject area) are heavily focused on research quality. They are based on four sources of information, in two categories: 'research impact' based on (a) citations per paper, and (b) h-index; and 'international reputation' based on (c) a global survey of academics (asking them to name the universities they consider to be excellent for research in that discipline), and (d) a global survey of employers (asking them to name the universities they consider to be excellent for the recruitment of graduates).
The Times Higher Education World University Rankings focuses on a broader range of indicators of university quality: teaching (the learning environment); research (volume, income and reputation); citations (research influence); international outlook (staff, students and research); and industry income (knowledge transfer). The reputation survey, which constitutes 50% of the score for teaching and slightly more than 50% of the score for research, asks 'experienced, published scholars' to name universities they believe are the best in each research and teaching, based on their own experience.

The Academic Ranking of World Universities (ARWU), published from 2003 to 2008 by Shanghai Jiao Tong University and since 2009 the by ShanghaiRanking Consultancy, ranks universities in a specific set of disciplines. The ranking process uses six 'objective indicators'. These indicators are: the number of alumni and staff winning Nobel Prizes and Fields Medals, number of highly cited researchers selected by Clarivate Analytics, number of articles published in Nature and Science, number of articles indexed in Science Citation Index, and per capita performance. The expansion into additional disciplines is dependent on determining the 'top journals' and 'top awards' This selection/ranking is guided by a survey of academic leaders from the Top 100 universities in the ARWU rankings.

Thus, the current ranking systems are unlikely to reflect, or be influenced by, measures of the social responsibility of universities. Specifically:

- All three ranking systems are heavily loaded towards research
- The evaluation of research is focused on the impact on academia (citations, h-index, journal ranking) rather than the impact on society
- The utlisation of reputation measures that are determined by surveying solely or predominantly individuals and institutions that score highly on these traditional measures of research further limits the rankings to the impact on academia (e.g., the THE only surveys 'experienced, published scholars' and the ARWU only surveys academic leaders from the 'Top 100 universities'.

c. AFRICA

> **Social Responsibility for Catholic Universities**

(Prof. Jean-Bosco Matand Bulembat, Université Catholique du Congo)

The Teachings of the Magisterium of the Church

1. It is well-established fact that any university has a triple vocation: to be a hub for quality higher education, to be the home of high-quality scientific research and to form the foundation for service initiatives that are relevant to our society. In the apostolic Constitution *Ex corde Ecclesiae*, John Paul II highlights this very

fact with regards to Catholic universities.[2] It is because they are first and foremost universities! Their specificity stems primarily from the fact that they are involved in this three-pronged mission of universities with the contribution of faith, enlightened by reason, while looking to the extraordinary Master by the name of Jesus Christ, who is the Way, the Truth and the Life. Science is in dialogue with the Word of God.

2. With regards to the issue dealt with here, the very same Constitution declares the following: "Every Catholic University feels responsible to contribute concretely to the progress of the society within which it works: for example it will be capable of searching for ways to make university education accessible to all those who are able to benefit from it, especially the poor or members of minority groups who customarily have been deprived of it. A Catholic University also has the responsibility, to the degree that it is able, to help to promote the development of the emerging nations"[3]

Social Responsibility and Territoriality

3. According to these teachings, we can see that the social responsibility of Catholic universities – and indeed of all universities – maintains a direct link with the notion of the region and human context in which the activities of any given university are deployed. A Catholic university should be undergoing contextualisation. It also participates "most directly in the life of the local Church in which it is situated; at the same time, because it is an academic institution and therefore a part of the international community of scholarship and inquiry, each institution participates in and contributes to the life and the mission of the universal Church, assuming consequently a special bond with the Holy See by reason of the service to unity which it is called to render to the whole Church."[4] Also laid down are the principles of contextualisation and the universal openness that are equally relevant for any Catholic university. This contextualisation must never cause the obliteration of what makes up the *universitas* of all universities. It must rather help to promote inter-university cooperation between Catholic universities with the end goal being *universitas*, to show, in particular, how the same research topic requires – so as to provide a holistic perspective – the intelligibility of the diversity of its parts, a diversity that also depends on the multiplicity of regional analysis perspectives.

Catholic Universities in African Territories

4. What does this mean for Africa? Three texts from the Apostolic Exhortations particularly encourage the Churches in Africa to create Catholic universities, all the while nurturing them and monitoring their viability. Indeed, through the reading of one number from post-synodal Apostolic Exhortation *Ecclesia in Africa* by Pope John Paul II (no. 103) and two numbers of the post-synodal Apostolic Exhortation *Africae munus* by Pope Benedict XVI (nn. 135 and 137), I note that the Sovereign Pontiffs have long held a clear vision of the vital social role played by Catholic universities on the African continent. I also note that they highlight the importance of inculturated & contextualized – yet patient, thorough and humble – research, enlightened by the Gospel. For them, this contextualization does not constitute a motive to practice low-cost science, which would – at the end of the day – mean handing out doctorates *coloris causa*, the consequences of which are a feeling of rejection and negative assessment by the greater higher education community as anything coming out of this special "region" of confined Africa. We should, in any case, avoid succumbing to the temptation of the balkanization of higher education by colouring certain products with the brand of their regional origins. To my mind, although Catholic universities in Africa are – according to the assessment criteria in today's context of globalization – situated in the periphery of today's world, the results of their activities should not be laid by the wayside! Lastly, I note that the Sovereign Pontiffs make the bishops accountable for the fate of the Universities they create and which rely on these bishops. They must support the pastoral care of intelligence and reason, through which they will grow accustomed to maintaining rational dialogue with society and carry out critical analysis of social situations with a critical eye on the societal impact of research results.

---

[2] Cf. *Ex Corde Ecclesiae*, n. 30.
[3] *Ex corde Ecclesiae*, n. 34.
[4] *Ex Corde Ecclesiae*, n. 27.

5. With this in mind, I do notice that all universities and higher education institutions that have been created by various Churches or religious congregations in Africa, and which rely on their founders, have always been a concrete answer to the expectations of local inhabitants. Through their very creation, all these institutions are already contextual – even contextualised – insofar as their founders established them in response to clearly-identified needs in their living environment, in the quest of growth in terms of humanity and human dignity, something which their countrymen and -women are calling for. As for the founders, they expect that these Universities and Higher Education Institutions that they establish not only serve as a way of stopping up the gaps left by Governments who can be negligent when it comes to education; but they help rather "the Church in Africa serenely to prepare a pastoral plan which speaks to the heart of Africans and enables them to be reconciled to themselves by following Christ" (*Africae Munus*, n. 137). Catholic universities in Africa are here to help whomever becomes a partner – be it internal (professors, researchers, students and administrative staff) or external – to participate in the raising up of Africans and African society. It is thanks to the universities that the Church has acquired the capacity to adequately respond to both the needs of society and its own needs. They are there to empower the Church – the Family of God – which in Africa is to adequately respond to several challenges that it encounters in the mission it has been assigned; to announce the Good News – joyfully and hopefully – to God's children on this continent. They help the Church to become craftsmen in the truly human development of Africa, in development *within* Africa, *with* Africa and *for* Africa, where the best proponents of such thought are Africans who have received adequate training that is designed to make them capable – in synergy with those whose expertise has been proven elsewhere – to negotiate with an African mindset. As such, it must be reiterated, the social responsibility of Catholic universities in Africa will not be the result of pure and simple Africanisation of curricula, but of the contextualisation – within an African perspective – of curricula that are universally acceptable in order for this training to lead to concrete operational propositions within an African context.[5]

The Case of the Université Catholique du Congo

6. I would like to highlight how the Université Catholique du Congo (UCC), located in the heart of Africa, is not only assuming its social responsibilities by helping third parties (the Government, political decision-makers & leaders, companies, development aid organisations and civil society activists) to reach their goals. Through this type of collaboration, the university has become highly involved in the resolution of concrete problems in its context; it truly offers a contribution to the cultural development and the integral human promotion of the nation in which the university has been established. Within the context of the poor management of shared resources and the devastation on multiple fronts caused by wars that have lasted over 20 years and claimed the lives of approximately 6 million people, the UCC has achieved this mission, through the intermediary of the Faculties of Political Science and Law, and through the observance of ways and means that are their own, often by organizing – at regular intervals – training seminars for the political classes on hot-button topics, on the demands of genuine democracy, as well as on leadership. In this same vein, with the Faculty of Economy & Development, the university organizes training workshops for companies on how to manage small to medium-sized enterprises and training sessions for officials in municipalities and decentralized regions on the development of participative budgeting in democratic communities. With the Faculty of Social Communications, the UCC takes on the

---

[5]Acknowledging the ardent desire of most African peoples for reconciliation, justice and peace, the *Instrumentum labris from the* Synod of Bishops; II Special Assembly for Africa, the Church in Africa in Service to Reconciliation, Justice and Peace (Vatican City, 2009), declared this in n. 136: "*Africa's universities and academic institutions can make an effective, workable response to the challenges of reconciliation, justice and peace by proposing what is taught on the fundamental rights of the human person, introducing the general public to a sense of the laws of their country, holding conferences to discuss the questions of corruption, poverty and injustice and undertaking serious studies on the culture of justice and peace in urban and rural settings, so as, in turn, to transform them.*"

task of bringing media operators up to speed with regards to truth and ethics in the use of various means of social communications around election time, and the initiation of activists to optimize their IT skills within their given profession. Even the ecclesiastic faculties are called upon and make it their mission to promote and teach theology, philosophy and Canon Law in the perspective of outreach to other human beings. Theological discipline, in particular, is by no means conceived as purely speculative, theoretical or abstract rhetoric, without any link to social reality or with people's daily lives. It has become increasingly mindful of the effective conditions of its relevance, credibility and reception in society. Theologians make concerted efforts to ensure that theology in Africa is placed "at the heart of the historical and cultural battles of African peoples"" and no longer purely "token theology". They constitute a real presence for the concrete human being who walks the gauntlet of today's enormous challenges; a presence of a history that simply must be assumed in order to devise a credible future in the name of the Gospel"[6]. A class in philosophy, at least the Philosophy of Science was made a mandatory element in all faculties, in order to provide students with the capacity for critical and careful thought on their own science, on the relativity of its methods and, above all, on the impact its findings and results can have on society.

7. By placing its expertise at the disposal of society, the UCC has become an authentic partner, a true agent in the promotion of the development and cultural growth of fellow citizens, not only as it is the cradle of ingenuity for the best development theories, the place for thorough research and critical & balanced criticism on all human activity, particularly political activity, and the impact on the lives of citizens, not to mention getting its hands dirty and getting out into the field to verify its own theories and strengthen the capacities of those involved in the success or failure of the integral development of its fellow citizens. In short, through the acquisition of useful knowledge, the UCC contributes to changing the mindsets of various different social categories. During the IFCU's 24th General Assembly, held in São Paolo, Brazil, in July 2012, and whose theme was *Teaching and Learning in a Catholic University*, I learnt about the widening of the notion of community service, which is one of the outcomes of the quality professionals that we train in our Catholic universities. This notion should be revisited and added to. It is no longer enough to merely ensure that the curriculum of Catholic universities involves both theory and practice, foster employability and prepare students for successful integration into the world of work. This process should involve initiating students – while they are still at the university – in the performance of gestures of solidarity, compassion and generosity with regards to others, particularly those less fortunate, the poor, the disabled, those in need, all of whom can be found in close proximity. This involves fostering in them – via concrete acts planned throughout the curriculum – feelings of charity, "sacerdotal" feelings inspired by Christ in his Letter to the Hebrews, so that they might feel – once they've started working – closer to those they might serve, that is to say those similar to them with regards to the fundamental needs of all human beings. At the UCC, efforts are being made with this in mind.

On Co-operation between Catholic Universities for the Salvation of the World

8. With the aforementioned in mind, Catholic universities throughout the world are, to a certain extent, called to be "cooperatives", by which I mean "cooperation organisations', where certain skills and faculties come together in the pursuit of common goals, defined by their organisation powers. It is no longer necessary to remind anyone of the widely-known distinction to explain the concept of "university cooperation"; that is "intra-university cooperation" (which is seen between different faculties or research centres within the same university, particularly with regards to transversal topics), "inter-university" cooperation (which takes place between two or more distinct universities, thanks to framework agreements and specific agreements for bi- and multi-lateral cooperation, which provides the means for reflection on strategies and makes funds available for the transport of professors and researchers, as well as students, for shared research projects) and "extra-university" cooperation (which is often seen between a university and an organization or international cooperation agency which may not be a university but which requires university involvement to make its own goals operational).

---

[6] A. Kabasele Mukenge, "Préface", in *La théologie au service de la société,* p.8.

9. It is important to me to highlight the importance of inter-university cooperation between Catholic universities around common research projects on issues of "universal" scope. Let me take as an example most of the wars being waged in certain regions of the world. It would, in my humble opinion, be recommended that Catholic universities in the South, North, East and West cooperate in a common research project on the true causes and issues of these human realities, that are apparently very territorial, yet for which not only the repercussions, but also the fundamental origins and reasons, are located far from the battlefields. It would be desirable that Catholic universities, scattered throughout the world, find a way – through the use of one or another institution that exists in the network – to explain to people in their own spheres the true national and international ramifications of a war or worrying social situation that is devastating other parts of the world. Speaking of the social responsibility of Catholic universities in this way, it is a means to gaining a vision in line with these universities' objectives, to truly be genuine places for meeting and communion, because they are places of research, ingenuity, creativity and innovation, *for the salvation of humankind*. The territoriality of the services that make Catholic universities and their living environment ends up being spread out to the confines of our common home that is the entire universe. *Universitas* thus involves (through *fraternitas magistrorum atque studiorum*) *fraternitas universalis*, whereby feelings of solidarity and sharing feelings of *sollicitudo rei socialis*, prevail over any action. Wherever the researcher, the professor or the student may be, they should be aware that they are citizens of one and the same world: *nihil humanum mihi alienum est*.

d. LATIN AMERICA

> **Catholic and Technological University – Coherence or Contradiction?**

(Profa. Dra. Rivana Basso Fabbri Marino -Centro Universitário FEI ; Prof. Dr. Diego Genu Klautau – Centro Universitário FEI)

THE UNIVERSITY AND SOCIETY

Higher education institutions play an essential role in a country's social, economic, technological, artistic and cultural development. University graduates are those who will generally play this important social function with a heightened intensity, especially once they have found their feet in the job market. Responsibility for the technical and human development of these individuals is, therefore, the primary role of a higher education institution.

In that sense, it is essential for institutions not to confine their functions to mere producers of qualified manpower, although it is still in high demand by the global economy and new production processes, but, above all, to recognize the value of their role in prepping professionals to behave in a responsible manner within society, imbued with social, ethical, political and environmental values. Social responsibility, in all its aspects, represents a competency that should be part and parcel of all educational instruments, supplementing corporate management processes.

INSTITUTIONAL PRINCIPLES AND VALUES – FEI

Throughout its 77-year existence, FEI has kept alive the intuition and ambition of its founder, Father Saboia, by directing education towards producing professionals for Brazilian manufacturing industry**,** at the time of its foundation, to meet the industrial demand arising from the growth of the domestic economy and, nowadays, where high technology, innovation, specialized services and management tools and techniques predominate.

Although a professional institution that abides by the principles of the Society of Jesus, FEI manifests its *Catholic, Christian and Ignatian identity*, part of the DNA of the Catholic universities as centers of creativity and transmission of knowledge for the well-being of humanity, prioritizing human development, ethics and citizenship.

Starting from its origin, respecting its identity and looking to the future, the perspective of FEI is grounded in its innovation project to:

> *"Be an innovative higher education institution, primarily in the fields of Technology and Management, recognized nationally and internationally for producing highly-qualified professionals and for fostering the generation, dissemination and transfer of knowledge, thus contributing to a more human and fairer society."*[7]

THE CHALLENGE OF SOCIAL RESPONSIBILITY

The Father General of the Society of Jesus, Father Arturo Sosa Abascal, SJ, in a recent visit to FEI, advocates the purpose of a university, inspired in the educational tradition of the Catholic Church, to produce from among its graduates not only professionals that are competent in their fields of activity, responsible researchers committed to science, but people sensitive to the suffering of humanity, sympathetic to those living in poverty and inhuman conditions. He mentions what Pope Francis said in his meeting with the Jesuits for the 36th General Congregation: "compassion is not something abstract, but a style of concrete gestures, rather than mere words."[8]

Thus, we have been challenged to think about which of our concrete gestures make us compassionate as individuals, as professionals, researchers and students that graduated from an institution of Catholic inspiration. The fruit of the work of universities that produce students, scientific research and relations with our communities has been developed in our universities for sharing concrete actions of compassion and contributing to overcoming the causes of misery and exclusion.

Taking as the starting point the context in which FEI finds itself, of education and research in areas dedicated to technology and management, with an institutional development project whose target is to produce globally connected young people aware of the major issues of innovation and the megatrends of the future, the extremely relevant challenge which we face now is to search for solutions that, in addition to being technically innovative and in tune with future global trends, bring in the context of compassion and social inclusion.

Therefore, Social Responsibility of the University must be understood and evaluated bearing in mind the impact of its role, from internal process management to critical thinking about models of society. Within this aspect, it is important to address the controversies present in discussions about ethics and technology because they afford us a critical evaluation of our roles in the university:

1) Firstly, the dilemmas of the sharing of resources that the Fourth Industrial Revolution will bring to the globalized world. Given the advances in robotics and artificial intelligence, how will it be possible to include the excluded, poor and uneducated masses of this world? To that end, how can FEI, as a Catholic university, be coherent, rather than contradictory, in preparing leading-edge knowledge of excellence without shutting itself away in elitist exclusivism? How to dedicate energy and resources to remain competitive while at the same time becoming a path of hope for those searching for personal and social development? An extremely serious situation in a 21st-century world will be inequality, including genetic inequality in a sequence of biological castes between the privileged rich

---

[7]FEI University Center, 2016, 2016-2020 Development Plan (*Plano de Desenvolvimento Institucional 2016-2020*) – Dean's Office

[8] FEI Annals (*Cadernos da FEI*), #20, January 2018: https://issuu.com/centrouniversitariofei/docs/20.

and a mass of useless and inferior beings. How can one think about the relationship between social responsibility and technology against this backdrop?

2) Secondly, the challenge of creating a personal awareness adapted to the principles proposed by the full development of mankind within a context in which most of the decisions will be made by impersonal systems. For example, let us think about the ROSS platform connected to the IBM Watson, which already intends to substitute people in the world of law and justice, but is encountering a serious problem: how to program artificial intelligence to judge crimes and moral dilemmas? The adaptation of cases to a law system is not confined to logical-formal thinking, but part of the interpretation by the judge based on his/her ethical principles, which always vary between moral currents. How to prepare the FEI student with these criteria and principles of a humanist background for a highly systematized world, but with the security of the values present in our institution? How to maintain the humanity of a professional fully inserted into a highly utilitarian and mechanized corporate world?

3) Thirdly, keeping in mind the specificity of the Catholic university, recalling the dialog between science and technology, understood not as a merely catechistic education during class time in the curriculum, nor as an ideology supposedly triumphalist or sectarian, but a university culture where experience of the transcendent (events, celebrations, meetings, studies and interactions with the community) is a reality, whereas it is consistent with its tradition and its calling to the world of science without the apparent contradictions between faith and reason propagated by academic prejudices using the means of communication, and by the common sense of contemporary secularist culture. The issue of epistemology, anthropology and the structures of reality are themes and subjects of the sciences, technology and theology, with different points of contact whose outcome can be social responsibility adapted to a humanist education.

One cannot think of technology and economic or management models without perceiving the existence of paradoxes in the knowledge society: a time of major technological advances, the Internet, digital processes, increase in the average life expectancy of most of the peoples, but which points to the risk of deteriorating living conditions, especially of the neediest, and which may only intensify social inequality.

Will we know how to evaluate the impact of the role of our Catholic universities in this tug-of-war between social responsibility and technology? It is a long and daring route, but it is worth thinking about.

➢ **Concept of University Social Responsibility: A View from Catholic Universities**

(Gladys Jiménez Alvarado et Omayra Parra De Maroquin)

University Social Responsibilty Network

Each of us is responsible for our social nature and not simply because we must answer to our acts and their consequences; being socially responsible implies a commitment of a relational nature that is linked to caring justice. Facing injustices, inequalities and exclusions in today's world, His Holiness Pope Francis reminds us that

We must regain the conviction that we need one another, that we have a shared responsibility for others and the world, and that being good and decent are worth it. We have had enough of immorality and the mockery of ethics, goodness, faith and honesty. It is time to acknowledge that light-hearted superficiality has done us no good. When the foundations of social life are corroded, what ensues are battles over conflicting interests, new forms of violence and

brutality, and obstacles to the growth of a genuine culture of care for the environment. (LS, 229)

One of the keys to Social Responsibility is the impossibility of conceiving it by silencing, nullifying or making the presence of others invisible, because we are essentially beings in the world with others. This means recognizing oneself and recognizing the alterity of others, offering them the hospitality they need through the silence of listening, empathy and reciprocity personified, in the sense proposed by Byung-Chul Han (2017), which urges us to think jointly and cooperatively about humanity.

The individual and society are constituent of humankind and responsibility, a value that can be deduced from this anthropological constitution; an ontological reality that we build from the womb, through so-called tonic-emotional symbiosis, which happens after we are born, in the corporal dialogue expressed through a look, embrace, the closeness of support to and from our loved ones. A transformation of coexistence, according to Maturana (2003), realised in the sense of participation and coexistence, dialogic conditions of being active protagonists of our self-transformation to contribute to the co-transformation of other social realities.

The intersubjective nature and its global and planetary projection, as proposed by De La Cruz (2015) quoting Jonah, "… leave the world in our hands" focused on "… transforming the structures of communal living that embody unjust relations."[9]

Our decisions and acts require us to extend moral sensibility towards our brothers and sisters, not just those close to us or the helpless but also towards those furthest from us. In this respect, Pope Francis has stressed that, "The vocation of being a "protector", however, is not just something involving us Christians alone; it also has a prior dimension which is simply human, involving everyone".[10] In this statement, we can see Frankl's notion (1987) of the challenge of bringing together the "homo faber" and "homo amans", a harmony that comes to life, through loving existence itself, and through loving persons and relating to them; with the vocation of coming out of ourselves and transcending towards others.

Protection is a dimension of responsibility; caring for our brothers and sisters and our common home is a transcendental task for all individuals, as there is no way of being neutral or of negating our essence as social beings. Hence the importance of being aware, beyond our own thoughts, emotions and actions, of a permanent judgement in the light of fundamental values on how, through our decisions, we systematically affect social life and the conditions thereof; values that guide us to build a society based on coexistence, justice, tolerance, sustainability and peace.

In this regard, being socially responsible places us in an ethical, horizontal relationship, which instead of breaking into or invading our interiority provides spaces where we can look at others with love, equal dignity and full respect towards their rights. The dignity of each human being means "… the internal and irreplaceable value that corresponds to humankind by virtue of our being, not because of certain results or because of ends outside ourselves."[11]

As individuals we are not objects, to the contrary, we are beings capable of self-knowledge, of exercising self-control in order to give ourselves freely and enter into communion with fellow man; a communion to promote the common good, a third key element of Social Responsibility:

[9] De la Cruz, C. (2015). Conferencia Primer Seminario de la Red Responsabilidad Social Universitaria ODUCAL: La Vinculación Solidaria y su Aporte al Desarrollo Social del País.

[10] Homily of Pope Francis (2013). Mass, Imposition of the Pallium and Bestowal of the Fisherman's Ring for the Beginning of the Petrine Ministry of the Bishop of Rome.

[11] Lombardo, P (2014). Fundamentos, principios y contexto de la Responsabilidad Social. Pontificia Universidad Católica de Valparaíso

> … Underlying the principle of the common good is respect for the human person as such, endowed with basic and inalienable rights ordered to his or her integral development. It has also to do with the overall welfare of society and the development of a variety of intermediate groups, applying the principle of subsidiarity. Outstanding among those groups is the family, as the basic cell of society. Finally, the common good calls for social peace, the stability and security provided by a certain order which cannot be achieved without particular concern for distributive justice; whenever this is violated, violence always ensues. Society as a whole, and the state in particular, are obliged to defend and promote the common good. (LS.157)

Pope Francis also warns that "… we need to see that what is at stake is our own dignity. Leaving an inhabitable planet to future generations is, first and foremost, up to us. The issue is one which dramatically affects us, for it has to do with the ultimate meaning of our earthly sojourn" (LS.160).

In this respect, it needs to be clarified, in the words of De La Cruz, that this vocation corresponds to the prospective level of Social Responsibility, where "the person who directs this duty is not us but another being that becomes our eyes: these are the eyes of those "other needy" present in our society. A responsibility that surpasses the strictly normative dimension, which seeks to be more than just restitution for failure to fulfil our duty or for any damage caused, and highlights future intentions, in the long term. A responsibility from all professionals who manage a good and as such should be at the service of this process of building a just society."[12]

Furthermore, "…such actions can restore our sense of self-esteem; they can enable us to live more fully and to feel that life on earth is worthwhile" (LS. 212). It can be asserted that the common good responds to community networks rather than simply adding up individual goods, and there is no way of being neutral about or of negating our essence as social beings. For this reason, we can affirm the singular nature of the complexity of the environmental and social crisis, hence the solutions to the same require systematic actions "…making the aspirations of caring justice viable"[13], "… restoring dignity to the excluded" (LS. 139), cultivating intergenerational care, participating as responsible citizens in building international agreements in view of a common project, cultivating moral sensibility so that nothing in this world is indifferent to us; in the words of Pope John Paul II, "… safeguarding the moral conditions for an authentic "human ecology". [14]

Inhabiting the earth in a socially responsible way means breaking away from the culture of isolation, fragmentation and passivity. It requires breaking down walls, opening doors and windows, as the poet Neruda says, going out and letting others in, integrating and transforming ourselves. It means a true ecological conversion that lies in the concept of Social Responsibility as an ethical category through which, we act in a caring way in the real world, respect for the dignity of persons and their inalienable rights, seeking to promote the common good and build a more just and fraternal society; with the ability to manage the systematic effects and social good in the care of professional practice.[15]

As Pope Francis states, we need an ecological conversion that is also a community conversion, which means cultivating gratitude, pro-sociability or the search for the welfare of others without seeking a return, a sublime fraternity with all that has been created, the ties that link us to fellow man, the internal joy of living a temperate life and the meeting, humility and internal sense of peace and peace among peoples, dedicating sufficient time to resignify harmony with creation and the Creator.

It is imperative to live a life full of meaning, nurtured by the gratitude that recognition, internal joy and respect for existence enable; letting our hearts "…overflow with thankfulness" (Colossians 2:7). Based on this constant act of thankfulness, reciprocity is encapsulated in our willingness to serve as an eternal value.

---

[12] Cristina de la Cruz y Peru Sasia. (2008). "La responsabilidad de la universidad en el proyecto de construcción de una sociedad, en Revista Educación Superior y Sociedad, Año 13, N° 2, septiembre 2008

[13] De la Cruz, C. (2015). Conferencia Primer Seminario de la Red Responsabilidad Social Universitaria ODUCAL: La Vinculación Solidaria y su Aporte al Desarrollo Social del País.

[14] Encyclical. Centesimus annus (1 May 1991), 38: AAS 83 (1991), 841.

[15] Gamboa, A. Jiménez G.; Jiménez M.; Lombardo, P. (2014). Formación en Responsabilidad Pro-Social: Caminos Latinoamericanos de una innovación curricular. Valparaíso: Proyecto Europeo Alfa III SPRING.

➢ **University Social Responsibility**

(Fray Ernesto Londoño Orozco, ofm, Recteur de l'Universidad San Buenaventura, Colombia)

USR highlights the social service actions towards and with the community from an ethical perspective, based on the mission of the University and on fundamental Christian and ethical principles, in pursuit of the full development of the personal, social, transcendental dimensions of humankind, combined with environmental respect and protection. The driving force of USR lies in strengthening the conditions of ongoing human, social and environmental development, seeking to integrate the community in the humanist-Catholic project of the University in two ways: 1. Society with its good and bad points, constantly presenting challenges to the University as a producer of knowledge and key driver in social transformation. 2. The University *towards*, *in* and *from* society, as critical awareness that questions, proposes and highlights routes leading to change and transformation. We need to emphasize the importance of the ongoing relationship that the institution establishes with the community or external medium in order to articulate itself in the same, influencing the processes of social transformation and the realities of its own development, helping build a more just, fraternal and participatory society.

The concept of Social Responsibility that Catholic universities must embrace, facilitates the articulation of its substantive functions and produces internal and external impacts in an action that instructs us in responsibility and co-responsibility. Without this sense of co-responsibility in building a more just society, humanity and individuals, Catholic Universities would go no further than "producing" professionals bereft of a feeling of belonging and social commitment. For this reason, in its efforts to highlight the need for USR, the IFCU is right to propose a new ranking that assesses the specific actions of each of the programmes and lines of research, the commitment shown by students to social transformation practices, the actions of graduates who take the imprint of their Catholic-university identity to their professional, family and social life. Moreover, the University must strengthen its relationship with Business and the State in order to face the problems of society together.

Lines of action of USR

University Social Responsibility at our University must aim to be dialogic, relevant, contextualised, generate knowledge, transformative, humanist, fraternal, caring, respectful, agreeable and cordial. This requires efficiency indicators to measure predominantly co-responsibility, culture of peace, social justice, common interest, inclusion and political, social, economic and cultural equity.

Public policies: Participation in the design, implementation, monitoring and assessment of local, regional and national public policies.

Human development: Ongoing training of community and institutional educational agents on resilience, emotional ties and work in communities in a vulnerable situation; defence of life from all forms of deceit or exploitation.

Instruments of peace and caring for creation. Towards full ecology and universal fraternity.   In its training processes, the University cannot neglect the full defence of life and promotion of Human Rights in the context of Christian philosophy and theology, Christian anthropology, from the Tradition and Social Doctrine of the Church. However, while defending rights, it is necessary to place the right emphasis on *duty.* Solely focusing on rights rather than on duties can lead to tyranny in terms of the search for self-interest, individualism as opposed to commitment to difference, to others and to humanity. The University must commit to shaping consciences that become building blocks to construct a more just society, conscientious and purposeful environmental care, protection of human, animal and plant life, defence and promotion of true democracy and the reporting of all forms of exploitation, ideological tyranny, abuse or neglect of the poor. As the *Laudato si* proposes, we need to embrace reflection on the pursuit of the common good, the universal

destination of goods, social justice, subsidiarity and solidarity.

Social networks and fabric: Work with public and private non-profit organisations as social and academic work experience scenarios for professionals in training, and the production of new knowledge and demands that help repair the social fabric where it has worn thin.

Humanist responses to technoscience and false ideas of progress and happiness. One of the objectives of the University should be to restore the importance of "the human factor", "returning to the human factor", "restoring the human factor", locating technoscience in its rightful place and denouncing its excesses, fraud and destruction through throw-away culture and neglect of existential peripheries.

An example of transformation towards USR:

Over its forty-eight years of history the Universidad de San Buenaventura Cali (USB), has fostered a range of University Social Responsibility strategies, following the trajectory below:

- From 1970 to 1985, the Social Projection of the USB focused on "social assistantialism", stemming from professional practices, classroom projects and social actions concentrated on supporting vulnerable communities, but with the emphasis on immediate assistance-based actions.
- From 1986 to 1996, the emphasis fell on cooperation actions among the services the University offers such as: work experience, and community support programmes while promoting active participation of the actors committed to these processes.
- From 1997 onwards, through constant analysis in institutional arenas such as seminars ("Talleres Calima"), a University-Community project was set up focusing on co-responsibility.
- From 2009 to date, the Integrated Management Model has been created, including *University Social Responsibility* as one of its transverse aims. The following exemplify the wide range of initiatives this embraces:

  - Francis of Assisi Community Development Centre (41 years)
  - Legal Consultancy (42 years)
  - Family Welfare National System.
  - Office of the Ombudsman.
  - Collaboration in social activities in the Archdiocese of Cali.
  - Social Projection Seeding (Psychology, Law and Government students)
  - Projects with NGOs
  - Student internships (778 agreements with public and private organisations)

Projects by scenarios:

- Programa Rumbo Joven (Youth Direction Programme), focusing on the integration of vulnerable youth
- Proyecto "Realización de vida" ("Realisation of Life" Project), Social Projection Seeding
- Peace Instruments in collaboration with the Fundación Paz y Bien (Peace and Good Foundation)
- Seminars on Resilience and Emotional Ties, 1700 educational agents trained to date.
- Participation in the "Ecumenical Meeting for Peace" with the Archdiocese of Cali.
- Red Vincular: programmes on child protection and spreading the word.
- Participation in the departmental and municipal meetings on infancy and senior citizens.
- Pedagogical courses in collaboration with the Office of the Ombudsman.
- "Niños, niñas, y adolescentes con discapacidad auditiva" ("Children and adolescents with hearing impairments) project
- School and conflict-solving workshops (Social Projection Seeding)
- Social projects through academic programmes

6. BIOGRAPHIES OF MEMBERS OF THE INTERNATIONAL COMMITTEE OF THE USR PROJECT

Thierry MAGNIN

Dr. Thierry Magnin is Rector of the Catholic University of Lyon (France) from September 1st, 2011, succeeding Michel Quesnel. Thierry Magnin is an engineer from ECAM, doctor of theology, doctor of physics and professor of universities (HDR) in this field. He taught physics at the Ecole Supérieure des Mines in Saint-Etienne for 20 years and at the Catholic University of Lille 1 for 6 years.

Ordained priest in 1985, he became Vicar General of the Diocese of Saint-Etienne from 2002 to 2010. He held the position of Vice-Rector of the Catholic Institute of Toulouse (2010-2011) where he directed l'Ecole Supérieure d'éthique des sciences. Specialist in the dialogue between science and faith, he is the author of six books and two films on this subject. He belongs to several networks, including the UNESCO research group "Sciences and religions", and is also a member of the Academy of Technology.

Juan PEREZ-MIRANDA

Dr. Juan Perez-Miranda, MD PhD, is currently Vice-rector for Internationalisation at Francisco de Vitoria University, Madrid (Spain), and has also been Director for Institutional Relations at Francisco de Vitoria University School of Medicine. He holds a PhD Degree in Medicine and Surgery from the University of Extremadura, Spain and a Master in Business Administration (MBA) from IESE Business School, Barcelona, Spain.

Dr. Perez-Miranda has worked previously as Dean of the Biomedical Sciences School, at the Universidad Europea de Madrid, Spain and as Medical Director at the International Health Foundation (IHF) based in Madrid, Spain. IHF's main objectives are the promotion of excellence in the Spanish health care system and international relationships with healthcare institutions and companies. Dr. Perez-Miranda was responsible for Scientific programs and international projects.

Dr. Perez-Miranda has also worked for two Pharmaceutical Companies in Marketing and Medical positions (Schering-Plough and Biogen Idec) and has been Managing Director of a Public University Hospital in Southern Spain (Infanta Cristina University Hospital, Badajoz, Spain) as well as Board Member of the University Hospital of the University of Navarra, Spain.

He has collaborated regularly as a lecturer and speaker in numerous University health related Academic Programs like: "PhD Program in Health and Hospital Management" from the University of Extremadura, Spain; "Hospital Management Program" from the Nursing School 'Santa Emilia de Rodat' in Joao Pessoa, Brasil; "Health Companies PDS Management Program" from IEEM Business School, University of Montevideo, Uruguay and "Investment and Management in Health Services Advanced SAGIS Program" from AESE Business School in Lisbon, Portugal. He has also taken part as a speaker in international forums and meetings like the Brussels Marcus Evans "Forum on Price Policy in the Pharmaceutical Industry", the "Life Sciences Business Meeting" organised by WKO, the Austrian Foreing Trade Agency, in Vienna, Austria, the 5th Annual World Health Care Congress Europe in Brussels, Belgium and the 5th Geneva Conference on Person-centered Medicine in Geneva, Switzerland.

José TENA MEDIALDEA

He received his PhD in Marine Biology from the University of Valencia in 1996. His scholarly work focuses on the area of marine biology and ecology, as well as the didactics of science, as innovation and inclusive education are at the centre of his interests as a teacher. He currently directs the Institute of the Environment and Marine Science and the Capacitas UVC-IFCU International Observatory for inclusion and disability. Since 2015, he has been a member of the IFCU's International Committee on Inclusion and Disability in universities. He has taken part in ten competitive research, development and innovation projects, as senior researcher on some of them; and has had more than a hundred contracts and agreements with public administrations and companies. He has published over 40 scientific papers and presented more than 50 papers at conferences, as well as having directed 5 doctoral theses. For 13 years he was the Dean of the Faculty of Veterinary and Experimental Sciences at the UCV.

Gabriel MARTINEZ RICO

He received his PhD in Psychology from the University of Valencia in 1998. He is currently a Rector's Delegate for Campus Capacitas-UCV. He is the Director of the Institute for Attention and Investigation into Disability Capacitas-Amica, driving different initiatives and lines of investigation in this field. He has directed 10 doctoral theses and issued 40 scientific publications. In the international field, he is a vocal member of the Disability and Inclusion Committee of the International Federation of Catholic Universities – IFCU – and co-director of the UCV-IFCU Capacitas International Observatory. This observatory aims to promote the development of inclusive institutional policies in universities and care plans for disabled people in the context of Inclusive Higher Education. He was the Dead of the Faculty of Psychology and Health Sciences and the Faculty of Teaching and the Learning Sciences from 2004 to 2016.

Max BONILLA

Prof. Max Bonilla, SSL, STD, currently works at the **University Francisco de Vitoria**, a Catholic university in Spain, where, aside from teaching, his primarily responsibility is to help coordinate a program run jointly with the **Vatican Foundation Joseph Ratzinger/Benedict XVI**, the *Expanded Reason Awards*, which celebrate and incentivize the dialogue between faith and reason with 100.000 € each year (www.expandedreasonawards.org).

Previously, Dr. Bonilla served as Vice President for Academic Affairs (VPAA) at Franciscan University of Steubenville, Ohio (USA), where he had overall responsibility for all academic programs of the University, including its graduate and undergraduate programs, the library, distance education, academic assessment, etc. As VPAA Dr. Bonilla was already involved in international educational efforts, working to promote the renewal of Catholic higher education in the US and abroad, and leading several projects commissioned by the Holy See. He was a member of the Board of the International Theological Institute in Austria, is a member of the Board of the Fellowship of Catholic Scholars until September 2020, and is the current president of the Camartis Institute, a non-profit institute in the United States dedicated to educational and cultural projects that promote the dignity of the human person.

Dr. Bonilla received his Licentiate in Sacred Scripture (SSL) from the Pontifical Biblical Institute in Rome, and his Doctorate from the Pontifical Gregorian University (STD), also in Rome. He is an alumnus of the Institute for Educational Management at Harvard University Graduate School of Education. He served as a professor of Sacred Scripture at the University of St. Thomas School of Theology in Houston, Texas (USA), and has given conferences and seminars across the US, as well as in Europe, and Latin America. He currently lives in Madrid with his wife and children.

Pilar ARAMBURUZABALA

BS Pedagogy, BS Primary School Teacher, MS Speech and Language Therapy, and PhD in Education by the Complutense University of Madrid; MS Special Education at Hunter College of the City University of New York.

Her training in Education and her work experience have developed mainly in Spain and New York City, where she worked as a bilingual speech and language therapist, education evaluator and researcher. From 1997 to 2008 she worked as Assistant Professor of Education in IE University (former SEK University) of Segovia (Spain). She is currently working at the School of Teacher Training and Education of the Autonomous University of Madrid as an Associate Professor (Profesora Titular).

The integration of her academic and professional experience led Dr. Aramburuzabala to be convinced that "learning is much more than knowledge acquisition, it is a process of transformation and improvement as human beings, in which teachers and students are learners". In order to facilitate the change towards the new educational paradigm, Dr. Aramburuzabala is involved since 1999 in training teachers and tutors of different educational levels, including Higher Education. According to Dr. Aramburuzabala, "it is necessary to professionalize teaching and encourage innovation, not just methodologically but also leading to a conceptual change that implies personal and shared reflection regarding the own teaching practice".   Since 1989 Dr. Aramburuzabala has participated as principal researcher and coordinator of international projects related to teacher training, childhood and health education. Her work has been published in various books and scientific journals, national as well as international.

Since 2008 she has oriented her research interests towards the fields of service-learning and education for social justice, and is an active member of the research group "Educational Change for Social Justice" (GICE). Dr Aramburuzabala is a member of the Board of Directors of the International Journal of Education for Social Justice (RIEJS), and guest editor of a monographic issue on Service-Learning for Social Justice of this journal. Dr Pilar Aramburuzabala has been working in service-learning projects with university students since 2000. On the topic of civic engagement at Higher Education she has lectured, published, coordinated monographic issues and organized national and international conferences.

She is the President of the Spanish University Service-Learning Association. She coordinates the Madrid Network for the Promotion of Service-Learning. She is also a member of the Board of Directors of the Spanish Service-Learning Network. Dr. Aramburuzabala is an advisor to the Municipal Service-Learning Office of the Madrid City Council. From 2014 to 2017 she lead the European project "Europe Engage - Developing a Culture of Civic Engagement through Service-Learning within Higher Education in Europe".

Teresa LLOYD

Teresa Lloyd Braga holds a Ph.D. degree in Economics from Universidade Católica Portuguesa. She has been teaching several courses at Católica Lisbon School of Business and Economics. Her research, focusing on Expectations-driven Fluctuations (Endogenous Business Cycles), Non Linear Dynamics and the role of Market Imperfections on General Equilibrium Macro Models, has been published in academic journals as *Journal of Economic Theory, Journal of International Economics, Economic Theory*, etc. She was academic director of the MSc in Economics in 2011-2017 and currently, she is vice rector for academic issues and global education at Universidade Católica Portuguesa.

Sandra JONES

Professor Sandra Jones is the Pro Vice-Chancellor, Engagement at ACU. Her role provides leadership, advice and support for ACU's community engagement strategy – including strategic frameworks that implement the new measurement of research engagement and impact. The new strategic vision for ACU Engagement ensures that all ACU students and staff have the opportunity to make a contribution to their community that is feasible and meaningful to them, and that meets community needs in a way that is valuable and respectful.

Jean Bosco MATAND BULEMBAT

Born in 1957, he is the priest of the diocese of Luisa in the Democratic Republic of the Congo and holds a PhD in biblical sciences from the Pontifical Bible Institute in Rome. For 9 years, he was the Rector of the Catholic University of Congo (UCC: 2007-2016) in Kinshasa and for 3 years was one of the Vice-Presidents of the International Federation of Catholic Universities (IFCU: 2012-2015). He was also the President of the Association of Catholic Universities and Higher Institutes of Africa and Madagascar (ACUHIAM: 2010-2014) and the Association of Catholic Universities and Higher Education Institutions in the Congo (2013-2016). He taught bible studies at the Catholic University of East Africa (CUEA) in Nairobi and is professor of the New Testament and biblical hermeneutics at the Faculty of Theology of UCC. He is a member of the Pontifical Biblical Commission and, in addition, a member of the governing board of the IFCU. He is the author of many publications in the field of contextual biblical exegesis and in the field of higher and university education in Africa.

Rivana MARINO

Rivana Marino is vice rector for Extension and Community Affairs at FEI since January, 2002, after serving two years as dean of Chemical Engineering Course. She began her career at FEI as an assistant professor of Chemical and Physical Chemistry in 1992 and was then promoted to associate professor in 1997.

She holds a Bachelor's Degree in Chemical Engineering from FEI (1983), Masters and PhD in Chemistry, area of Physical Chemistry, from University of São Paulo (1989 and 1995, respectively). She has experience in Chemical Engineering, with emphasis on Biochemical Processes and Supercritical Fluids, working mainly in the following subjects: enzymes, lipase, microgravity and extraction.

As vice-rector, Rivana has been a member of the Extension and Community Action Forum of Community Universities since 2002. As a representative of FEI, she was a member of the Board of Directors of the Development Agency of Grande ABC, representing the segment of Universities, between 2006 and 2009, and a member of the Advisory Board of the "Espaço ECO" Foundation.

Gladys JIMENEZ ALVARADO

She holds a PhD in Physical Activity and Sports Sciences from the University of Granada, Spain and a diploma in Social Responsibility. She is currently an academic in Management, Innovation and Entrepreneurship at the Pontifical Catholic University of Valparaíso, Chile.

She is the co-coordinator of Zone 8, Chile, for ORSALC – UNESCO (Social Responsibility Regional Centre for Latin America and the Caribbean – UNESCO) and coordinator of the ODUCAL University Social Responsibility network.

Omayra PARRA DE MAROQUIN

She holds a Master in Education and a Master in Latin American Studies from the Pontifical Xavierian University. She has experience working in university education, with emphasis on social aspects and interinstitutional projects in Colombia and Latin America. She creates and manages networks and interdisciplinary groups at national and international level in the field of Social Responsibility. She founded the AUSJAL Social Responsibility Network. She co-manages and co-coordinates the ORSU National Observatory for Social Responsibility. She advises the rectory and coordinates Social Responsibility for the Catholic University of Colombia.

Fr. Ernesto LONDONO OROZCO, Ofm

Current position: Rector of the Universidad de San Buenaventura in Cali (Colombia)

Holder of a degree in Philosophy and Theology from the Universidad San Buenaventura, Bogotá; Master in Education from the Xavierian University, Bogotá. Master in Education from the Catholic Institute of Paris and the University of Paris XII-Créteil (France). Degree of in-depth studies from the University of Rennes-2 (France). PhD in Education from the Catholic Institute of Paris (France).

Over the course of his academic career he has taught in the faculties of Philosophy, Theology and Education, Dean of the Faculties of Education and Philosophy, Secretary, Vice-rector, Director of specialized and doctorate programs, lecturer, director of degree-level work and theses, columnist. His doctoral thesis focused on the Individual and Values ("The Transmission of Values. Ethnographic study. He considers University Social Responsibility as one of his priority tasks, strengthening its ideas, programs and centres of attention; expanding the relationships between universities, businesses, the state and NGOs and encouraging socially relevant research.
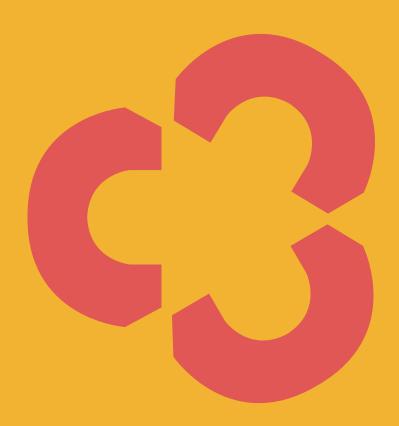
PROJECT TEAM:

Prof. François MABILLE, Secretary General of FIUC, Director of CIRAD
Prof. Dr. Yves POULLET, Rector of the University of Namur, Belgium
Mrs. Montserrat ALOM, Project Head of CIRAD -IFCU.
Mrs. Anne MENNESON, Project Manager of CIRAD-IFCU.

SCIAT
VT
SERVIAT