



International Federation of Catholic Universities

***FINAL REPORT
OF THE EXPLORATORY PHASE
OF THE INTEGRAL CAMPUS PROGRAM***

***RESULTS OF THE INTERNATIONAL INQUIRY
ADDRESSED TO THE HEADS OF UNIVERSITIES
AND THEIR EXECUTIVE TEAMS CONDUCTED
BETWEEN MARCH AND MAY 2018***

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"INTEGRAL CAMPUS" STUDY

SURVEY OF THE PRACTICES AND CHALLENGES OF CATHOLIC UNIVERSITIES IN OFFERING INTEGRAL EDUCATION, ACCOMPANYING STUDENTS, AND ACHIEVING THEIR UNIVERSITY MISSION

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FOREWORD OF FRANÇOIS MABILLE

Catholic universities' questioning around their Catholic identity is at the heart of their creation, their history, and various Roman texts which, throughout the 20th century and still a few weeks ago, have been trying to circumscribe the specificity of these establishments.

The history of the IFCU is also rich in reflections on the subject: our archives remain an insufficiently exploited resource to this day. Even if the approaches vary, one can nevertheless detect a strong current of normative tendency. It is also easy to spot the weight of a theological approach in the multitude of works on the subject.

The approach taken by the IFCU for this research study is different. It takes into account important developments, which are both structural and circumstantial. Our current context is obvious: the current pontificate does not intend to favor repetition, but instead the freedom to think. Without doubt, in the light of history, this aspect will remain one of the essential aspects of the contribution of Bergoglio, which appears of course in the encyclical *Laudato Si*, and in the first part of *Gaudium Veritatis*. It would be wrong, moreover, to confine this regime of freedom to the domain of Roman writings: it can also be read in many addresses, such as the speech of Cardinal Parolin to Catholic NGOs gathered in Rome in December 2017, or at the international conference organized for the 3rd anniversary of *Laudato Si* in Rome in early July 2018.

In the dialectic between the substantive (university) and the qualitative (Catholic) which qualifies the history of the IFCU and its relations with the Roman authority, the insistence has always been placed on the substantive, as the discussions around *Ex corde Ecclesiae* show. Today it is up to us to honor both our own tradition and the pontifical aspiration as they converge so closely.

Beyond this aspect, as important as it may be, the very reality of our universities quickly imposes us a statement: the acknowledgement of the great diversity of ways of "being a Catholic university". The differences in status, spiritual traditions, relations to Catholic social thought, associated with the cultural and intellectual diversity of the countries in which our universities exist, encourage us to speak not of the Catholic identity but of the Catholic identities of our institutions. To this diversity needs to be added the weight devolved to theology as an institutionalized discipline.

The world of higher education has undergone profound changes in the recent decades: the student public has changed, and continues to do so. The expectations of universities have changed, which explains in particular the central theme of the IFCU General Assembly: "the social responsibility of universities".

The investigation led by Leslie Tourneville turns its back on a normative approach, which is assumed to be known and recognized in its value. Here, it was decided to listen to our universities and their experiments. The diversity of university practices can be explained, notably, by the variety of our students and their living conditions, the pluralism of their values, the difficulty for them to structure their intellectual and ethical approach in a coherent way. There is a strong need for support in their professional projects (identity of the student as a young "future" professional), but also as a young person with the right to vote and the duty to lead an active involvement in the life of the City (identity of the student as a young citizen questioning about the scope of this citizenship in a time of globalization) and finally also as young adults, certainly adults, but young ... still! ... The difficult path toward responsible freedom and full "humanity" requires an accompaniment, as all the teachers who wish to be also pedagogues know.

This three-face challenge calls into question a traditional approach that would only turn the university into a simple place of knowledge transmission aiming at the single acquisition of a job. More broadly, it integrates a concern for the right cultural transmission and training to be given to a young student

today and tomorrow, in order to allow him/her to secure his/her path through rapid and profound changes.

Educational research and the emergence of new technologies also transform the university as a learning space and therefore as a place of relationships.

All of these reasons lead us to modify the classical approach centered on “integral training” to consider more broadly the transformations that affect our universities as teaching space(s) questioned in their disciplinary divisions, their relationship to their ecosystems, and their accompaniments of students: hence the notion of "integral campus", proposed to the critical sagacity of the universities interviewed.

What you will read in these first inquiry results is interesting for various reasons: we rediscover university officials immersed in a complex world, where doubt is the first companion of decision makers. We surprise some of our universities as places of experimentation. We like to discover them in their creative dimension.

As Leslie Tourneville explains in her comments, it is not a question here of proposing any new preset model; but to express a freedom in thinking and honestly showcasing and sharing what is being tried on some of our campuses, with hope of mutual enrichment between different actors.

François Mabile

Secretary General, IFCU

BIRTH OF THE CONCEPT OF "INTEGRAL CAMPUS" AND THIS INTERNATIONAL SURVEY

FROM "INTEGRAL EDUCATION" TO "INTEGRAL CAMPUS/UNIVERSITY"

WHY CONDUCTING AN INTERNATIONAL STUDY ABOUT THE PRACTICES AND THE CHALLENGES OF OUR UNIVERSITIES IN ACHIEVING "INTEGRAL EDUCATION" AND FULFILLING THEIR UNIVERSITY MISSION?

- > Do we manage to train our students to become young adults “*outstanding in learning, ready to shoulder society’s heavier burdens, and to witness the faith to the world*”¹?
- > Are we enriching, as a university, the legacy of the Catholic intellectual tradition in its quest for “*integration (...) and a superior synthesis of knowledge*”², conducting research and teaching at the crossroads between scientific research, moral philosophy, Catholic anthropological theology, and admiration of the beauty and the intrinsic mystery of Creation?
- > What can we do better to build a “genuinely and fully Catholic” university community able to fulfill the specific mission of Catholic universities in the evangelizing work of the Church?
- > How to achieve this with our strengths and weaknesses, in our specific academic and cultural context?

University leaders and their management teams are constantly asking themselves these questions in order to improve the services offered by their universities to their students and their faculty members. Answering these questions requires to compare practices and projects between different universities, and sharing about their differences, benefits, inventiveness and challenges.

The major role of the IFCU is to enable Catholic Universities worldwide to share on their common mission, their different visions and respective educational practices, the challenges they face, and their experiments to best solve them. In order to respond to this concern for dialogue and discovery of diverse educational practices, the IFCU has organized exchanges on this subject during its General Assemblies once every three years. It has also adopted an academic approach through the constitution of an international research group, ACISE, dedicated to Catholic education.

Nevertheless, despite these initiatives, it is clear that there is still neither space allowing for constant dialogue between Rectors and executive teams, nor any dedicated project within the IFCU aiming at helping the universities to have an easy-to-access and clear view on a collection of Catholic teaching practices all over the world.

The Federation has launched this international study in order to dive into Catholic universities’ practices and experiments in the field of education and support for students. How do universities train young adults and help them develop their three identities (professional, citizen, and personal)? This report must give to its readers the opportunity to get out of their cultural and congregational contingencies, and compare their practices to the diversity of visions and projects set up around the world by very different universities.

¹ Quote from the Apostolic Constitution *Ex corde Ecclesiae*

² *Idem*

METHODOLOGY EMPLOYED FOR THE SURVEY

SAMPLE OF UNIVERSITIES CONTACTED

Among the 220 universities belonging to the IFCU network, 42 universities were contacted for this survey: about 1/5 of the Federation. These 42 universities were recommended by members of the Secretariat team as well as the Secretary General, according to their known appetite for integral education.

Of the 42 universities contacted by email, 21 replied either to the online questionnaire sent, or to the interview request of the project manager, or to both.

13 universities responded to the online questionnaire and 18 responded to the proposed interview call.

RESULTS OF THE SURVEY

The purpose of this study is not to give a brand new standard to refer to: but to present practices, to make the most crucial questions emerge, see what the different solutions adopted are, and think freely about what the notion of “integral campus/university” can offer.

All the interviewees showed a great enthusiasm for this IFCU initiative, either by answering the online questionnaire at length and in detail, or by giving between one and two hours of interview to the project manager. They also all expressed their expectations for the continuation of this survey, hoping that it would lead to a program of action and support for universities in difficulty, as well as a continuous international scanning of educational practices.

CONTENT OF THE SURVEY

The online questionnaire and the interviews were both made of three major questions:

- According to you, what does the notion of "full campus / university" mean? In general, and in relation to your university situation?
- What are your best initiatives regarding integral education and accompaniment for your students?
- What are your main challenges preventing you from offering the Catholic education you would like to offer to your students?
- How can the IFCU help you to meet these challenges?

LIMITS OF THIS SURVEY

This survey is not scientifically formalized. Its scope covers only one-fifth of the network. Both the interviews and the questionnaire, while trying to be comprehensive, did not necessarily bring to light all the great initiatives that the universities are undertaking. Both the quantity and the level of details of the information presented are constrained by these several aspects.

This study must be seen as a first step, a foretaste of a more formalized project of experience sharing, which should allow professionals to compare their initiatives depending on cultural affinities, university size, etc. and give more detailed description of their own activities.

OFFER TO ALL STUDENTS AN AUTHENTICALLY CATHOLIC EDUCATION REFLECTING UNIVERSITIES' AMBITIONS

OVERVIEW OF EDUCATIONAL PRACTICES



- 1) OFFERING A HUMANISTIC PROFESSIONAL EDUCATION**
- 2) WORKING FOR THE "INTEGRAL HUMAN DEVELOPMENT" OF STUDENTS**
- 3) AT THE UNIVERSITY SCALE: CREATING AN IMMERSION IN A PALPABLE AND LIVING "CATHOLIC UNIVERSITY CULTURE" REPRESENTATIVE OF THE CATHOLIC SPIRIT AND FAITH IN EVERY DIMENSION OF THE UNIVERSITY FUNCTIONING**



The Universidad de Anahuac pushed far the declination of Catholic ethics teaching in its curriculum by creating a "Roadmap for liberal arts": a corpus of six compulsory and complementary courses for undergraduate students. These classes are: anthropology - ethics - theology - Christian leadership - contemporary humanism - introduction to transcendence and the quest for truth. Tutoring and mentoring are also organized to deepen these courses.



The FEI Jesuit University Center in Sao Paulo is known for its engineering curricula allowing students to work in close partnership with the country's leading companies. To graduate, these young engineers must provide not one, but two end-of-study dissertations: the first one on the engineering techniques used, and the second one entirely dedicated to the study of the social impact of the developed technology and the ethical issues that they raise.



The Catholic University of Easter Africa wants to become a leading university in the region in terms of education related to applied ethics. To this end, it has launched, in partnership with Globethics.net, a renewal of its global reflection on the subject within the university - for ethics to permeate both the content of classroom courses as well as university management and social relations within the campus. This is a first experiment to apply ethics "integrally" within the university.



1.2. Education to social humanism through “extra-curricular” practice - student social entrepreneurship, charity and outreach in collaboration with civil society stakeholders (NGOs, companies, etc.)

"Service learning", inspired by the pedagogical methodologies of "learning by doing", is also acclaimed by all the universities interviewed as a great way to transmit Catholic humanism.

The actual accomplishment of humanistic actions can take several forms: from charitable involvement with local parishes to engagement with local or international NGOs, promotion of "student social entrepreneurship", collaboration with civil society actors on campus, or promotion of the dynamism of student associations. The large diversity of actions carried out by our universities in this domain is impressive.

However, contrarily to ethics courses, which are most often compulsory, there is no major tendency to make this type of involvement obligatory for students. Some universities require it as part of the studies and accommodate students' schedules as a consequence, while others offer “only” optional courses and/or strictly extra-curricular social activities.

The political context in which universities operate plays an important role in this regard. Some universities are strongly encouraged or even obliged to offer hours of social service learning to their students. Thus, in Mexico, universities, Catholic or not, have the legal obligation to offer 800 hours of associative work to their students for them to graduate. The cultural context also plays an important role. Latin American universities are well known for their political and social engagement in local communities. Many countries do not have this culture of "service" embedded in the educational curriculum, or have not yet resorted to such an incentive or learning obligation.



Some universities have raised the difficulty of involving students in "intrapreneurship" initiatives on campus, or in the universities' major social projects, when there is no clear process for valuing students' actions in terms of course credits, or any obligation in the curriculum.



The non-conventional valuation of these "extra-curricular" activities, as well as the assessment of their real effectiveness both in terms of new skills acquisition and social impact, also pose several problems for many universities. Reflections and experiments are underway in these universities to try to overcome these problems.



Some university representatives also admit to have difficulties in creating reliable and lasting relationships with civil society actors other than the local church. This absence of partnerships prevents students from facing real professional and social problems during their studies. Relations with companies and civil society stakeholders seem particularly difficult in certain contexts where education remains predominantly or even exclusively academic, suffering from a clear separation with the realities of the professional world and societal needs.



The University of Notre-Dame Louaize has partnered with the UN in order to offer to its students the opportunity to participate in the UN Volunteers program. This UN programme allows young people and adults to volunteer in their own country, online or even abroad, on issues related to the Sustainable Development Goals.



The Catholic Australian University has established the *Equity Pathway* and the *Service Learning Program*: these two initiatives are dedicated notably to assisting homeless people and Australian indigenous peoples. Some actions of these two programs are included in the compulsory curriculum of students. For instance, the students of the campus of Rome must obligatorily perform solidarity actions such as the distribution of food to the homeless people. This program is entirely funded by the university's own funds, without receiving grants from the Australian State. The university considers that conducting this type of social program is an integral part of its mission as a Catholic university.

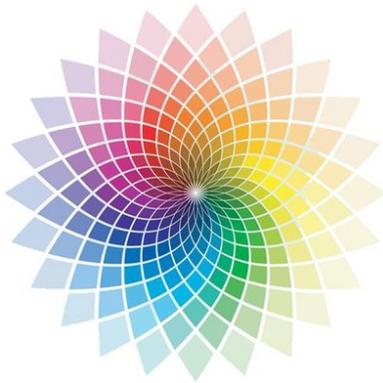


The Catholic University of Lyon has adopted students' social entrepreneurship as a major strategic axis: it has therefore developed a whole systemic articulation between training, research, student social action, and university social responsibility strategy around this theme, in order to encourage the entrepreneurial spirit in the service of the common good among as many students as possible. The university has developed three specially dedicated Masters, including the multi-disciplinary Master's Degree in Philosophy and Management. It raises awareness about social entrepreneurship in all its five schools and its faculty poles. It maintains a student incubator, the Cube, stilled within a major regional initiative on entrepreneurship in Lyon and St-Etienne called BEELYS. It has launched a pluralistic debate initiative, the Humanist Entrepreneurship Workshops, which brings together business leaders, researchers, students and citizens around common issues. Finally, the university created the CRESO, a research center dedicated to this theme. All these initiatives coordinate between one another, work collaboratively, and regularly share their initiatives, results, and knowledge.



The Universidad Catolica de Cordoba has included an educational component in its social responsibility strategy: it conditions graduation to the achievement a social mission, whose dedicated time represents around 10% of the students' whole schedule.

2) WORKING FOR THE "INTEGRAL HUMAN DEVELOPMENT" OF STUDENTS



2.1. Going beyond teaching humanistic professionalism – Offering an "integral" education aimed at the "integral human development" of students across all their personal dimensions: intellectual, relational, emotional, aesthetic and artistic, physical / health, spiritual, and their relation to our Common home

"Integral education", otherwise known as *"education of the whole person"*, is a traditional concept of Catholic education that is not formally defined in the Apostolic Constitution *Ex corde Ecclesiae* or texts about social Catholicism. Yet, for decades, numerous studies and interesting texts have been dedicated to this notion, intimately linked to the concept of "integral human development". "Integral ecology", promoted by the Encyclical *Laudato Si*, also enriches the previous definitions of "integral education" by emphasizing the inseparable link between humanity and the divine Creation. Numerous studies deal with the necessary 21st century skills in leadership and other soft skills, and emphasize the need for the same interdisciplinarity and open-mindedness that integral education also aims at achieving. Nevertheless, the notion of "integral education" does not have a strict and standardized definition.

The university representatives who have been interviewed repeatedly drew a definition of integral education as an "all-embracing", "transformative" education, seeking to train young adults *"outstanding in learning, ready to shoulder society's heavier burdens, and to witness the faith to the world"*.

Consequently, this education is intended to address all students, whatever disciplinary choices they can make.

Integral education traditionally covers several fields, listed below:

- the intellect, with the development of critical thinking and "problem solving" skills, which requires a specific appetite and skills to unlock,
- ethics and morality - cf. section 1.1 above
- the body, via awareness raising or classes dedicated to health (first aid, cognitive functioning, risky practices, etc.), sport courses, education about social behaviors, especially sexuality, etc.,
- emotions and inter-personal relations, aiming at encouraging altruism, collaboration and team work, generosity, welcoming difference, fragility and suffering, and to know how to confront violence, for example by learning essential notions of psychology, humanistic leadership, non-violent communication, active listening, methods of resolution or conflict transformation, or by knowing the actions to be taken in case of corruption, attacks on people, etc.,
- social relations, through the development of empowerment methods, negotiating skills useful for future employer / employee relations, knowledge of basic rights, especially for women and minorities, and ways to actualize them in contexts of inequalities, and introduction to specific rights and duties related to the world of work, family, citizenship, etc.,

- the relation to nature: both nature within us and around us, via, for example, an introduction to the ecological sciences, the stakes of the Anthropocene, and related juridical, philosophical and theological questions, notably concerning the status and particular dignity of non-human beings,
- the aesthetic vision of the world, particularly through the practice of one or several arts, the development of creativity and contemplative practices,
- spirituality, through initiation into major biblical texts and other religions, introspective debates and reflections, debates about transcendence, dignity of life, death, etc.

Unlike an education with a humanist vocation focusing on ethics, integral education is intended to be holistic (taking into account all human dimensions) and systemic (analysis of links and the feedback loops between all these parts). In addition to an "entire" vision of the man and his instruction, integral education promotes a multi-disciplinary, inter-disciplinary, and transdisciplinary education, insisting as much on the "hard skills" and the "soft skills", not focusing only on the rational dimension of the human person and the search for the common good, but seeking to develop the full range of each person's potential, core dreams, and human condition.

Despite this generic definition and the list above of integral education's broad fields, which are commonly shared, universities are nevertheless far from having the same tradition or vision of the dimensions of human development that they should support and promote as a Catholic university institution. The different fields are not at all valued and developed in the same way from one university to another. "Integration" between these different dimensions in and outside the classroom is also very disparate.

Even the core dimension of a Catholic university - the spiritual dimension - is not promoted in the same way within the identified university sample. Some universities require their students to study the Bible hermeneutically for one year during their license; other universities force them to follow a course more focused on Catholic doctrine in humanism. These compulsory courses are then limited to one year, with the possibility to deepen this knowledge the following years for volunteer students. Finally, some universities do not oblige at all their students to follow a teaching in Catholic doctrine, whatever the angle in question, and rely solely on pastoral care within their campus to approach students in the field. The dialogue is then confined most often to their practicing Catholic students.



Some universities have been leaving entire fields of the integral education mentioned up to the student associations, the pastoral ministry or the personal initiatives of their faculty personnel, due to lack of financial and human means, as well as adequate educational culture. Other universities initiate experiments by organizing occasional seminars open

to volunteers, without necessarily formally integrating them into the curriculum and systematizing this approach.



Some university representatives also mentioned the difficulty of initiating and then developing innovative "integral education" projects for their faculty and administrative staff, when the university context does not favor, encourage and value experimentation and innovation, collaboration between different entities (eg: between general services and faculties, or between faculties themselves), as well as the possibility of failure that is intrinsic to all new attempts. Interesting projects that have grown into maturity and keep on bearing fruit can

therefore be stopped simply because of the departure of the project initiator, or because an unexpected problem arises which encourage the personel to give up on the project rather than rolling up their sleeves. Ownership and encouragement of innovative integral education projects must be backed by the hierarchy of the university and resonate within the university's culture and specific context.



Last but not least, numerous Rectors explicitly pointed out to the difficulty of promoting such "integral" innovative initiatives when they face an educational regulatory authority that is too strict, sanctioning such integrative initiatives with the threat of not issuing the title of degrees to the courses offered.



The Catholic Institute of Toulouse created the school ESQESE, the School for Quality, Environment, and Safety in Business, while obeying the principles of integral education. The school practices an active “professionalizing” pedagogy: the pupils are trained to answer several real professional study cases by carrying out audits for large French companies which are partners of the school (hydroelectric plant Martinez, Liebherr Aerospace, etc.). The school also practices an innovative and creative pedagogy by stimulating students’ emotional intelligence through artistic and musical mediation, the frequent organization of serious games, and classes on personal development and collective efficiency. This different activities allow students to share and develop their emotions and feelings related to their future professional activity. For example, in 2017/2018, experiential learning workshops have been proposed on the verbs “Listen” and “Move”, as well as around graphic facilitation, an innovative technique of meeting and debate facilitation through live drawing. A Chinese artist, Yang Liu, came to animate an intercultural creative workshop in collaboration with students from other schools, on QSE issues and differences of perception between China and the West on this subject, using collages, anagram-inspired drawings, etc. The students were also able to imagine and develop collectively a prototype in a FabLab equipped with a 3D printer, a laser cutting, etc. accompanied by professional designers. This workshop allowed them to learn how to use the latest technology of the Industry 4.0 and to experiment the design and prototyping of new products thanks to collective intelligence.



The Catholic University of Lille is expected to open the “School 360” in September 2018: a new school concept allowing students to obtain 2 Master’s Degrees in 3 years instead of 4 – one disciplinary in 2 years at the student’s choice, the other multidisciplinary in a year in innovation management. This new "pioneering" school aims, in the words of the University's Director of Innovation, at "*training the leaders of tomorrow, both flexible and instinctive in their thinking, trend-setting yet humble, capable of designing, managing and lead complex, dynamic and innovative projects*". Built jointly thanks to the collaboration between the different faculties of the Catholic University of Lille, the School 360 will teach management and innovation strategy, design thinking, applied art and creativity, digital technology, humanities and



languages, with a strong international dimension provided by a partnership with Hope University in Liverpool and other foreign partners, as well as a cross-cutting dimension allowing students to benefit from and collaborate to the work of the other innovative institutions of the university.



The Universidad La Salle has emphasized the integral dimension of the human being by including the obligation to take courses in team / individual sports and art in the students' school curriculum. The objective of these classes is not to integrate art or sport in the professional field, but on the contrary to leave to these activities a field of freedom invested by the student as he / she wishes throughout of the year. The practice of these activities pursues a selfless and non-utilitarian purpose. Consequently, numerous sports competitions and shows (concerts, musicals, exhibitions, etc.) punctuate the school year, animating the cultural life of the campus. The university is equipped with the necessary infrastructure, and has a theater and adapted sports facilities.



The University of Dayton has initiated on its campus the "Lincoln Garden" project as a site integrating three dimensions: educational - on landscaping, agronomy, organic agriculture and biodiversity / recreational - for students and neighbouring residents who can enjoy free access to a leisure area dedicated to relaxation, sport and outdoor art / and social - since the fruits and vegetables grown in the vegetable organic garden are distributed for free for the neighboring communities. This garden of several hundred square meters on the campus was entirely "designed", budgeted, and ridden by the students. For instance, they decided to set up a natural vegetable garden because they discovered, by leading an impact evaluation, that the region was a "no-food zone", one of the regions in the United States where no fresh vegetables are grown or distributed to people from miles around. This garden has been entirely created and maintained by the students, in an approach which combines both learning, integral ecology, and integral human development principles: the products are organic and the culture is inspired by permacultural principles; the garden is fully open with a strong social dimension from its conception. Students are both learning and experiencing full project management.



2.2. Complete “systemic” accompaniment of students, both individualized and generalized, adapted to various situations of fragility (disability and inclusion policy, lifestones moments like entrance and exit of the university, academic and vocational progression, etc.)

The attention paid to the integral human development of students through her/hers numerous personal dimensions listed above does not only come from the academic curriculum. Many universities have mentioned offering support or coaching to their students as well. The interviewees all mentioned an important need of their students for psychological counseling, for personal health issues, and to counter important rates of drop-out. Serious cases on some campuses covered in the news, mainly in the area of sexual violence, bullying, suicide attempts, etc. encourage universities to pay particular attention to dedicated accompaniments.

A large majority of the universities interviewed provide services in the following areas:

- psychological support,
- preventive or reactive care concerning health issues, mainly in the area of mental health (depression, suicidal acts), risky practices (smoking, STD, etc.) and addiction,
- follow-up with students' families,
- spiritual accompaniment, with the presence on all campuses of pastoral departments and sometimes even a chapel,
- support for their most vulnerable students, either financially (with scholarship grants) or physically (for people with disabilities),
- an accompaniment of the students in their professional project.



Some areas of support were rarely, if ever, mentioned by the universities interviewed. Few universities have insisted, for example, on institutionalized tutoring, provided by professors or between students, to guarantee the individual academic progression of students in difficulty. No university mentioned proactive direct strong support for active citizenship,

beyond humanist professionalism, of their youth in local, national or international politics. Involvement of students in collaborative campus governance, which can be seen as an accompaniment to citizenship, is really rare.



Regarding handicap policies, universities are not necessarily able to offer relevant provisions for certain types of physical or mental disabilities, such as deaf and dumb students for instance; this even among the universities who can provide the necessary infrastructure for people with some heavy physical disabilities.



Some universities also mentioned the difficulties of promoting the university both as an agent of social elevation, encouraging the professional ambition of students, and at the same time concretely preparing these young adults for the difficult real entry into the labor market, mainly in countries with high unemployment, including for the most highly educated young people, where the positions offered do not match the professional skills and ambitions of students. Concrete support and advising for the construction of a professional project and job research may not exist, notably for majors in social sciences, humanities, etc. although students know that that they will have difficulty finding a job in their area of expertise and desires.



Concerning some central moral elements of the Catholic faith that should require an in-depth support for students, notably related to their bodies, relationships with others, sexual behaviors etc. relating to integral education, “Catholic education” on this subject has become almost or totally inaudible in universities populated by a majority of non-Catholic students and / or staff, evolving in pluralistic and materialistic societies. Many universities are consequently turning a blind eye on practices on their campuses that are contrary to the moral doctrine of the Church in terms of behaviors, especially for universities with dorms. Some universities proscribe visible attitudes such as smoking or alcohol consumption, without going beyond and addressing other types of behaviors. Other universities are experiencing initiatives aiming at trying to

make these moral teachings understandable, sensitive, convincing and open to discussion and dialogue with a majority of students.



The Universidad Catolica de Costa Rica has adopted an ambitious goal concerning the support it wants to give to its university students and high school students, to help them think about the meaning of their studies and their future job. The university has a Vocational and Personal Orientation Unit, working in close collaboration with its Faculty of Education. This unit offers individual coaching sessions to students, provided by psychologists and mentors. In addition to these actions on campus, representatives are working in Salesian high schools in order to encourage children to ask themselves the right questions in terms of professional orientation.



The Universidad La Salle has adopted a fairly complete supportive system for students, particularly in the field of health. Students can receive coaching on career guidance, as well as nutritional advices, or even care in case of anorexia or bulimia provided by a program dedicated to eating disorders. Psychological counseling is also available to students upon request. The university also has a drug prevention program.



The Antonine University, since the arrival of its new rector, has been developing a "Center for Relational Ecology", currently headed by a psychologist. This center aims at encouraging the integral human development of all members of the university community, particularly through a relational and "experiential" approach. Recently, at the initiative of the head of the center, the Antonine University hosted, for the very first time in Lebanon, the famous Jordanian life coach Issa Assaf. The students were able to freely participate in a 12-hour seminar entitled "Limitless - Experience your Breakthrough". The volunteers were able to share among each others their vitality and their creativity, but also their depressive feelings, supported by this coach engaged in active listening. A "fire walk" has also been organized on campus, to make students experience and live through a "walk on flames". The goal of such an experiment is to allow students to realize that mental state is key to success, and that nothing is impossible to determined minds and hearts.



The Universidade Católica Portuguesa, through its Institute of Health Sciences, has created in 2017 the first master's degree in Portugal on education for the deaf people in e-learning format, after noting that no master's in education was targeting this population with disabilities in the country. Its goal is to train highly qualified human resources in the field of deafness. This master's degree is divided into three main areas of competence: specific education for deaf people, translation and interpretation (in education, health and legal sciences, in Portuguese and English), and research on sign language. This innovative curriculum has been accredited by the A3ES, the agency for the evaluation and accreditation of higher education in the country.

3) AT THE UNIVERSITY SCALE: CREATING ON CAMPUS A REAL IMMERSION INSIDE A "CATHOLIC UNIVERSITY CULTURE", ABLE TO EMBODY THE CATHOLIC SPIRIT AND FAITH IN A TANGIBLE AND MANIFEST WAY IN ALL THE DIMENSIONS OF THE UNIVERSITY



All the respondents to the questionnaire gave their definition of an "integral campus". Here is a selection of five of them - cf. other definitions can be found in the appendices (Table 1).

"An integral university is a university that does not focus on a single aspect of success to the detriment of the others. It offers an education for the "whole" person, using a "whole" institution approach. (...) My main question, as a Catholic university leader, is to understand what differentiates a Catholic university from any other university. I think that the concept of "integral campus" can be helpful in this regard."

Catholic University of Eastern Africa

"An integral university is a university that considers and shapes the person in all the dimensions of his/her being: intellectual, socio-cultural and spiritual. It encompasses and offers interdisciplinarity, an interactive pedagogy open to new teaching technologies, personalized accompaniment, professionalisation, recognized scientific research and international openness. It also offers ethical reflexion and actions inspired by the message of the Gospel, such as a greater sense of the common

good and the attention to the smallest and the most fragile. It also takes into account, sensitizes and empowers each member of the community to the concept of sustainable campus, to bring each student to become a responsible citizen, engaged in the challenges of the world. Lastly, the concept is useful to the head of the university, as a tool for cohesion between the teaching personnel, administrative teams, and the students.»

Catholic Institute of Toulouse

"It is striking to see that the concept of "integral campus" incorporates a strong ecosystem approach. We understand that the social systems that are responsible for shaping the institution are involved in the process of integral learning, and can provide, or not, the conditions to develop the whole potential growth of students. We also understand that, within the institution, the student asks to take full advantage of the freedom offered, as well as all the conditions foreseen for its development. The concept includes a systematic articulation, and aims at conceptualizing the working conditions necessary for a full integral human development. Students must have an environment, an ecosystem that allows them to understand social dynamics and recognize their role in society. I draw attention to the mechanisms that must be developed by all the parts of the institution, and all the agents of the university community. All of them must be articulated for the integral training of students. I find this notion very relevant and useful in our reflections on the institutional mission, which is centered on the person. We wonder how many processes, models, systems and other institutional elements are aligned, articulated or oriented so that the student receives a high quality integral training. The concept of global / integral campus allows us to reflect on the fact that quality is not only an attribute of the organization, but must be based on people's actions. The entire campus is therefore an opportunity to reflect on what needs to be done, both to contribute to the development of the person, and to ensure that the learners recognize these opportunities, benefit from them, and generate a new training dynamic in return."

Universidad Catolica de Colombia

"I find this concept of integral university interesting, because it encompasses in a holistic vision all the dimensions of the university management that I have to do, while also taking into account integral education with all the impacts it should have: educational, cognitive and epistemological, organizational, social and environmental, without losing the Catholic identity at the center of the university."

Universidad Catolica de Cordoba

All these definitions underline the crucial importance of a systemic university management as an indispensable way of guaranteeing the success of the university mission. From the university's strategy to its implementation in all services (general services, faculty, administrative, pastoral): all its parts must be coherent and work as much as possible syncretically and together in order to transmit a Catholic spirit through real action and lived experiences, aiming at offering an integral education, living with the principles of integral ecology, for the integral human development of all.



3.1. The creation of a "Catholic university atmosphere and culture" embodying Catholic values of search for the common good and solidarity, participation and subsidiarity on campus

"A university is not Catholic because you can see crucifixes on its walls." This quote from one of the interviewees illustrates the subtlety of embodying the Catholic faith in the lived experience of the members of the university community, and in the atmosphere of the place. Simply having classic iconic symbols in the environment is not

enough in this regard. Many universities today are questioning sincerely what "what it means to be a Catholic university", because this identity and its translation into action are re-examined by the context of globalization, modernity, and the university usual mere imperative of training efficient professionals, but certainly not developing "the full humanity" of men and women.

Many respondents indicated that the university-specific Catholic identity lies in a few fundamentals - the focus on the individual, the creation of a united community, the quest for justice and dignity, and the sincere search for truth - and certain aligned principles stemming from the Catholic intellectual tradition: the common good, solidarity, subsidiarity and participation.

Solidarity appeals to the caring generosity for the most fragile and the poorest, and resonates with the vow of poverty peculiar to Catholic doctrine. The Apostolic Constitution *Ex corde Ecclesiae* expressly asks universities to help the most disadvantaged members of society, but also emerging nations through international solidarity.

Subsidiarity and participation make it particularly important to assume collaborative and empowering governance, involving employees but also students in the decisions that concern them.

An "authentically Catholic" campus must therefore infuse the main fundamentals and principles mentioned above into its governance, management and decision-making, as well as into its education and day-to-day functioning (purchasing, consumption, etc.), its architecture and its spaces, and its partnership actions.



The issue of collaborative governance, achieved thanks to the real application of subsidiarity, is not easy to actualize in traditional university management. Students are involved in the choice of their studies and some of them evolve in an university for five consecutive years, spending there an incredible amount of time; yet, the vast majority of university

decisions that directly affect them are completely out of their control. Adequate training for "citizenship" and "empowerment for social change" does not take place on campus, although the space could be a first particularly strong experience for students.



Evaluating whether the "atmosphere" of a campus is Catholic or not is also particularly difficult, in the sense that, often, there is not any shared judgment criteria and common indicators among the educational community to assess it. Progress or "regression" regarding the actualization of the Catholic identity is often only evaluated through the eyes of the head of the university according to his/her vision, and not according to a shared vision of "Catholicity" which too often actually does not exist inside the university.



The University of Dayton has applied the principles of "integral" and "humanist education" up to in its dormitories on campus. Volunteer students can apply to be part of the "Integrated Learning Living communities". The freshmen living in these dorms take the same courses in disciplines promoting social justice (Building Communities for Social Justice, Women in Science & Engineering, Business Ethics and Sustainability, etc.): this allows them to start the year better, by making friends more quickly who share common interest and values, working and living together on a day-to-day basis, which leads to obtaining better grades, enriched discussions and projects, etc. These students commit themselves to respect a whole body of values inspired by Marianist texts, and receive regular calls for volunteering activities on or off campus.



The University of Dayton is also a pioneer in shared governance, appealing to the entire educational community. The strategic plan for handicap for the next 5 years involve the collective intelligence of the whole executive team, which expressly invite the entire university community (through videos, online and offline communication, etc.) to comment, give their point of view, and propose new ideas to ensure true inclusion of all. Students, teachers and staff are strongly encouraged to participate to parts of the decision-making process. Students can also be engaged in the management and direction of important academic structures like the Hanley Sustainability Institute in charge of sustainability issues on campus. Students propose and manage the projects of this institute: this initiative is both empowering, motivating, professionalising, and effective, because of the students' dynamism and hunger to be listened to, considered, and empowered to become agents of social change.

The Australian Catholic University has thought about its development policy in an "integral" way. His Green Committee decided to invest in greens bonds, and thus to link very closely both the university's ecological commitments and its financial prosperity. The university claims to be the first university in the world to have issued green bonds.



Notre-Dame University, Louaize, has also pushed its sustainable development policy with a particular Catholic focus. The plastic collected on campus is not just recycled or discarded as most universities do with recycling. The university has chosen to allocate the majority of its plastics to "social companies" dedicated to the reinsertion of marginalized people, or creating objects like wheelchairs for the most fragile with the plastic collected. The university has come to this decision by applying the following principle: asking itself, for each action that needs to be accomplished, what the Catholic faith requires to do, for integral education, integral ecology and integral human development of the people most in need.



The Catholic University of Lyon has turned its architecture into a symbol of Catholic values. The university, in order to open a new building, has invested in an old prison, which has been completely renovated with windows, in order to symbolize openness to others, liberation and the end of violence through knowledge and education, and the transparency of truth and justice. The university has also set as its first strategic axis the following very "integrated" concern: the systematisation of both strategic and operational articulation between research, training, entrepreneurship, humanities, and campus life.





The Pontificia Universidad Javeriana has an annual budget of 12 million dollars for integral training. Since 1970, the concept of "university environment" has been defined in its statutes. This notion encompasses the educational, academic, cultural, pastoral, health and well-being related issues, and local stakeholders conditions that are condensed in the "training project" concerning all levels of the university. The concept of "university environment" has continuously been extended and developed: a vice-chancellor is assigned to this mission. The training program for all teachers and managers deepens 5 strategic key axes and leads to the appropriation by all of the academic and administrative staff of the fundamental, social and human challenges of the university. Employees are very aware of the mission of the university and their contribution to always actualize it and improve it.



The Catholic University of Lille joined the city town hall in 2000 in order to contribute to the creation of an entire district, founded in a spirit of social diversity, particularly to welcome vulnerable populations and civic life. The university coordinates the "workshops Humanities": it is a real living lab and ambitious social innovation project at a large scale, bringing together a hospital, a retirement home, a school, shops, etc. Students can participate to these workshops. Collaborative research projects are also regularly organized.



3.2. The transmission of Catholic intellectual tradition and its specific theological, philosophical and transcendental vision on human kind, knowledge and access to truth, within the classrooms and throughout academic research

The Apostolic Constitution *Ex corde Ecclesiae* is extremely clear about the dual mission of the Catholic University. In addition to training students to become young adults "*outstanding in learning, ready to shoulder society's heavier burdens, and to witness the faith to the world*", the "privileged" mission of the Catholic university is "*to existentially unite by intellectual effort two orders that tend to be placed in opposition as if they were antithetic: the quest for truth, and the certainty of knowing the source of truth.*" This paradox, or aporia, must be at the heart of the DNA of a Catholic university according to this founding text.

The apostolic constitution *Ex corde Ecclesiae* is also very clear on the necessary articulation between theology, philosophy, and social like "hard" sciences: a Catholic university must aim at their "integration", which is considered as an ideal to pursue in the path for the sincere search for truth.⁴ This fruitful dialogue between disciplines, working from interdisciplinarity to integrative transdisciplinarity, constitutes the proper method and the specificity of the Catholic intellectual tradition. Consequently, the Apostolic Constitution expressly requires universities to have a faculty of theology, or at the very least a Chair in the field, as well as theologians and scientists trained in achieving a proper dialogue between various epistemological principles, as a way of leading such an integrative approach.⁵

⁴ « In a Catholic University, research necessarily includes (a) the search for an integration of knowledge, (b) a dialogue between faith and reason, (c) an ethical concern, and (d) a theological perspective. (...) Aided by the specific contributions of philosophy and theology, university scholars will be engaged in a constant effort to determine the relative place and meaning of each of the various disciplines within the context of a vision of the human person and the world that is enlightened by the Gospel, and therefore by a faith in Christ, the Logos, as the centre of creation and of human history. »

⁵ « An area that particularly interests a Catholic University is the dialogue between Christian thought and the modern sciences. This task requires persons particularly well versed in the individual disciplines and who are at the same time adequately prepared theologically, and

This injunction to integrate diverse fields of knowledge includes ethical and moral concerns about scientific discoveries and methodologies, "constrained" by the respect for people and the common good that the Church calls for. Although the Apostolic Constitution does not explicitly explicit these two notions within its text, "the people" and "the common good" obviously refer to the Catholic doctrine on human dignity.

For students on the path of professionalisation, beyond ethical reflexion and Bible hermeneutics courses, dedicated teaching on the Catholic intellectual tradition and its vision of the transcendence of the human person can also be offered in the curriculums.

In this area and in the field of research, the position of universities depends very much on their desire for evangelization. Among the representatives of the universities surveyed, no more than five expressly placed the transmission of the Catholic intellectual tradition at the heart of their concerns, notably by distinguishing it from the mere transmission of "values" indistinctly presented as humanistic or Catholic. If Catholic values often permeate the discourses of university directors, as shown in the social inclinations of some research programs conducted, few universities of the sample are really seeking to effectively transmit what the Catholic intellectual tradition covers to students and researchers.



Somme Catholic universities are only "professionalizing" and have no research department to their credit: the "selfless quest for truth" is therefore not, de facto, part of their mission. Moreover, while these universities may question their practices and teaching from an ethical point of view, they do not do so from a theological or philosophical point of view.



Other universities, despite the injunction of the texts governing Catholic universities, do not have theological faculty or chair. Consequently, it becomes difficult for them to propose a constant dialogue between scientific disciplines, philosophy and theology, unless they involve members of local churches: which is not very functional in practice.



The training of research personnel, theologians, and philosophers in "integrative dialogue" can also be extremely difficult if neither one or the other consider it to be an important part of their missions. The prescriptive side of the Apostolic Constitution *Ex corde Ecclesiae*, explaining that it is necessary to show students that truth is accessible only through the integration of faith in individual reflection, may seem absolutely unacceptable to some teachers who are not believers, or even to some Catholic teachers considering that this is not a message to convey as part of their teaching profession, despite their religious affiliation.⁶



On this subject like on some others, the conditions of creation and history of the university, the seniority and leadership of the university decision-makers are decisive factors explaining the ease or not to mount such initiatives. Universities born out of an educational Catholic congregation, supported by their founding texts, have more facilities

who are capable of confronting epistemological questions at the level of the relationship between faith and reason. Such dialogue concerns the natural sciences as much as the human sciences which posit new and complex philosophical and ethical problems. The Christian researcher should demonstrate the way in which human intelligence is enriched by the higher truth that comes from the Gospel: "The intelligence is never diminished, rather, it is stimulated and reinforced by that interior fount of deep understanding that is the Word of God, and by the hierarchy of values that results from it... In its unique manner, the Catholic University helps to manifest the superiority of the spirit, that can never, without the risk of losing its very self, be placed at the service of something other than the search for truth" »

⁶ «In the communication of knowledge, emphasis is then placed on how human reason in its reflection opens to increasingly broader questions, and how the complete answer to them can only come from above through faith.»

for articulating specific Catholic aims. Pontifical universities are also particularly concerned with this question too because of their direct affiliation to Rome. Universities emerging from a bishopric, or only a few decades old, have more difficulty in asserting their Catholic identity, and therefore their specific aims and teaching philosophy in this regard.



The Catholic University of Lille has launched an ambitious three-year program of research on transhumanism, which led in June 2018 to an international symposium. The choice of the subject is not trivial: it is motivated by the mistrust of the rector toward some transhumanist currents of thoughts, opposed to the vision of human dignity and death promoted by Catholicism. This research project includes a dialogue with theology and philosophy, and is part of a larger research consortium called ETHICS. Motivated by Catholic humanism and respecting the injunctions of the apostolic constitution *Ex corde Ecclesiae*⁷, this particular research project is not intended to be a prosecution of “transhumanism”, but a real scientific step, as its objective is first and foremost to question and understand the different currents of thoughts, achievements and current research made by post-humanist advocates.



The Universidad Francisco de Vitoria strongly emphasize "the constant quest for truth" through its training strategy for professors. Its encourages teachers to wonder and deepen the following 4 questions, both for themselves and for the students they teach:

- the anthropological question: "what is the underlying vision of humanity intrinsic to the teaching that I propose/study? Are we “only”, as humans, a "mass of molecules" forming a perishable consciousness, or do we have intrinsic dignity beyond the material of which we are made? And, whatever the answer given: why/how? "
- the epistemological question: is what I am studying "true"? What are both the possibilities and the limits of the science/discipline I teach/study, and of the methods I use to have access to and deepen my knowledge?
- the ethical question: how should I act regarding my profession? How should I behave in my everyday life? Are the two congruent?
- the question of meaning: what are the impacts, in terms of emotion, human living conditions, etc. of what I teach/study? What is the purpose of the learning and the research carried out, and their moral hazards?

The University's international Expanded Reason Award project, funded by the Joseph Ratzinger Foundation, is another interesting project led by the university. It is a competition open to professors and researchers from all disciplines and from all

⁷ Because knowledge is meant to serve the human person, research in a Catholic University is always carried out with a concern for the ethical and moral implications both of its methods and of its discoveries. This concern, while it must be present in all research, is particularly important in the areas of science and technology. "It is essential that we be convinced of the priority of the ethical over the technical, of the primacy of the person over things, of the superiority of the spirit over matter. (...) Its Christian inspiration enables it to include the moral, spiritual and religious dimension in its research, and to evaluate the attainments of science and technology in the perspective of the totality of the human person. In this context, Catholic Universities are called to a continuous renewal, both as "Universities" and as "Catholic". For, "What is at stake is the very meaning of scientific and technological research, of social life and of culture, but, on an even more profound level, what is at stake is the very meaning of the human person ? »

voluntary universities, awarding professionals in their search for truth following the questions mentioned above.



The Australian Catholic University, although composed of a majority of non-Catholics, has succeeded in establishing references to Catholic intellectuals in all the bibliographies and syllabi of its professors. It currently wishes to integrate accurate references to the key principles of social teaching of the Church within the coming three years. In order to transmit Catholic intellectual tradition to all its students, the university dedicates a large part of its budget every year to the training of its faculties' personnels. One of its most important actions in this regard is the organization of trips to the holy places of Catholicism: several groups of 25 people were able to learn about the Catholic faith through a pilgrimage to the Holy Land, trips to France, Rome, and Spain. The fact that non-Catholics see the investment made by the university for their formation, as well as the concrete and experienced explanation of faith delivered in the context of visits to the holy places, bear interesting fruit interesting in terms of transmission to students, as the first example can demonstrate.



The Universidad de Anahuac has already been mentioned in the Ethics section for its "Roadmap for liberal arts". Among the six compulsory courses in his core curriculum, three relate directly to the Catholic intellectual tradition: theology course, the Christian Leadership Course, and the course "Introduction to Truth and Transcendence."

THE MOST COMMON CHALLENGES FACED BY RECTORS AND EXECUTIVE TEAMS IN THE ACHIEVEMENT OF THEIR MISSIONS



EXECUTIVE SUMMARY

- 1) THE 3 MAIN REASONS EXPLAINING THE PERSISTENT DIFFICULTIES OF CATHOLIC UNIVERSITIES**
- 2) THE 3 MAJOR STRATEGIC CHALLENGES OF CATHOLIC UNIVERSITIES**
- 3) THE 5 MAJOR OPERATIVE CHALLENGES OF CATHOLIC UNIVERSITIES**



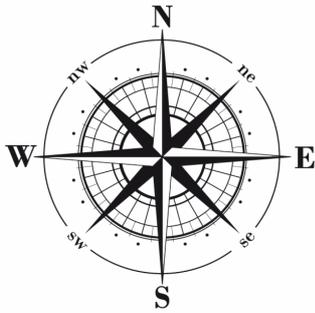
1) THE 3 MAIN REASONS EXPLAINING THE PERSISTENT DIFFICULTIES OF CATHOLIC UNIVERSITIES

"The model of specialization is dead. The "integral campus" is the future." according to the rector of the Universidade Catolica Portuguesa. The interviewees all agreed and recognized that the notion of "integral" campus / university resonates with the Rectors and their management teams.

Nevertheless, a large number of universities face many systemic challenges, both in their internal managerial relations as well as in their relations with society and the Church, preventing them from fulfilling their ambition in terms of education and pedagogy. The interviewees frequently spoke about these challenges spontaneously, while often minimizing their successes. These challenges primarily concern strategic, managerial, and change management matters. They are mainly explained by the following three reasons.

1. Transmission of the Catholic intellectual and moral tradition and initiation to Catholic spirituality and anthropology are extremely difficult in "secularized" universities where the faculty personnel and students share a dominant mentality that excludes all spiritual and even moral dimensions of the human person from the field of "knowledge" and "professionalization", with a strict view on disciplinary divisions. This transmission is also more difficult in young universities created within a diocese, unrelated to a strong spiritual educational tradition given by Catholic educational congregations, whose strong texts and heritages naturally guide university strategies.
2. Beyond these problems related to the beliefs and traditions of the individuals composing the university, the answers to the questions "what skills, knowledge and know-how should we transmit?" become perpetually pressing and changing in a rapidly evolving world modified both by complex, fast, globalized and unpredictable techno-scientific innovations, the development of the digital and creative informational economy, and the growing threats to our Common Home.
3. Some university management teams consider that they lack strategic, operational and financial references, tools and support to help them in the "systemic and integrated management" of their university, the anticipation and the search for solutions to the immense challenges of our times. Many universities are experimenting on this subject, notably through the search for Key Performance Indicators (KPI) adapted to their Catholic culture.

To summarize the results of the poll: it is possible to say that Catholic universities frequently face 3 major strategic challenges and 5 major operational challenges.



2) THE 3 MAJOR OF STRATEGIC CHALLENGES OF CATHOLIC UNIVERSITIES

Strategic Challenge 1 - Establish a clear vision of the "mission" of the university, in order to become "*mission and student centered*"

This challenge consists of two central questions:

- What are the exact parts of "integral education", "humanism" and the "Catholic intellectual and moral tradition" that must be passed on to students?
- What is my degree of responsibility and what answers should I bring as a university:
 - in national social issues (preparation for the labor market, long-term unemployment, a VUCA world - volatile, uncertain, complex, ambiguous, etc.)?
 - in the most urgent societal issues on a global scale (eg Sustainable Development Objectives), regional, national and local?
 - in the Church projects and politics at its different scales (global, regional, national, local)?

Strategic Challenge 2 - Allocate sufficient financial and human resources, and find innovative ways to provide an integral education, adequate student accompaniment, and instruction about Catholic intellectual and moral tradition

Strategic Challenge 3 - Adopt adapted leadership, collaborative governance, internal structuring, KPIs and standards adapted to the achievement of a complex multi-dimensional mission



3) THE 5 MAJOR OPERATIONAL CHALLENGES OF CATHOLIC UNIVERSITIES

Operational Challenge 1 - Systematically train and convince all faculty and administrative staff of the relevance of a “truly Catholic” strategic vision to train better professionals and freer adults in contemporary society, while involving this personnel as collaboratively as possible in the definition of the university's strategy

Operational Challenge 2 - To reach students and offer them adequate personalized support and adequate “integral” support and accompaniment, able to meet the immense needs of the student population

Operational Challenge 3 - Develop campus infrastructures, both digital and real, in congruence with the educational goals of the university

Operational Challenge 4 - Develop the university’s network of local stakeholders: the Alumni network - business relations - NGO relations

Operational Challenge 5 - Get out of the usual logic of Catholic university networks promoting only discussion between Rectors, and reach out to the university managers directing and carrying out actions on the ground, through an effective communication and counselling that is useful to them

Table n ° 2 in the appendices presents the challenges as mentioned in the questionnaire by the respondents.

CONCLUSION – A GREAT DISPARITY BETWEEN UNIVERSITIES IN EDUCATIONAL PRACTICES AND CHALLENGES

A GREAT SITUATION TO FEED EXCHANGES AND FRATERNITY!

The results presented below are based solely on the 13 responses to the questionnaire: they do not include the comments made during the 17 interviews. Themes are ranked in descending order of performance.

The indispensable and expected role of IFCU has been reiterated on many occasions, as a necessary coordinator of inter-university collaboration providing effective support for university initiatives. University leaders and their representatives all spontaneously expressed extremely favorable responses and sustained expectations on the promises of the “Integral Campus Programme” initiative. Many spoke of the "hope" that they put into this program to make progress in their practices. The launch of this initiative to investigate their practices and needs, in close collaboration with them, was very much appreciated.

TO THE QUESTION: "DO YOU THINK THAT YOUR UNIVERSITY IS A “INTEGRAL CAMPUS / UNIVERSITY?”

- ⇒ Only 3 respondents answer yes.
- ⇒ 10 answer "Yes, but only in part. "

STRONG POINTS OF UNIVERSITIES

Disability policy

- ⇒ 6 universities consider having field experience and successful policies in this area
- ⇒ 5 lead new initiatives, still under experimentation with no evaluation yet of the results
- ⇒ 2 consider that they have weak points on the subject and that they would like to improve their practices
- ⇒ 0 considers that it not a priority

Innovative integral education

- ⇒ 6 - strong points
- ⇒ 3 - in the process of experimentation
- ⇒ 4 - weak points to improve

Pastoral initiatives

- ⇒ 5 - strong points
- ⇒ 6 - in the course of experimentation
- ⇒ 2 - weak points to improve

AVERAGE PERFORMANCE OF UNIVERSITIES

Accompanying students

- ⇒ 5 - strong points
- ⇒ 4 - in the course of experimentation
- ⇒ 4 - weak points to improve

Internationalization of the university

- ⇒ 5 - strong points
- ⇒ 4 - in the course of experimentation
- ⇒ 4 - weak points to improve

Development of the digital infrastructure

- ⇒ 5 - strong points
- ⇒ 3 - in the course of experimentation
- ⇒ 5 - weak points to improve

Overall governance of the university

- ⇒ 4 - strong points
- ⇒ 5 - in the course of experimentation
- ⇒ 3 - weak points to improve

Development of an "integral" vision of the university by specific tools, etc.

- ⇒ 4 - strong points
- ⇒ 3 - in the course of experimentation
- ⇒ 6 - weak points to improve

Mobilization of students and faculty / staff on the future of the university

- ⇒ 3 - strong points
- ⇒ 4 - in the course of experimentation
- ⇒ 6 - weak points to improve

Creation of an architecture embodying the Catholic spirit

- ⇒ 3 - strong points
- ⇒ 4 - in the course of experimentation
- ⇒ 3 - weak points to improve
- ⇒ 2 - not a priority

WEAK POINTS OF UNIVERSITIES**Creation of a learning ecosystem with civil society actors**

- ⇒ 2 - strong points
- ⇒ 6 - in the course of experimentation
- ⇒ 3 - weak points to improve

Creating a sustainable campus

- ⇒ 2 - strong points
- ⇒ 4 - in the course of experimentation
- ⇒ 5 - weak points to improve
- ⇒ 2 - not a priority

Emphasis on adaptability of skills to cope with a VUCA world (volatile, uncertain, complex and ambiguous)

- ⇒ 1 - strong points
- ⇒ 6 - in the course of experimentation
- ⇒ 5 - weak points to improve
- ⇒ 1 - not a priority

NEXT STEPS OF THE INTEGRAL CAMPUS PROGRAMME



- 1) "INTEGRAL CAMPUS / UNIVERSITY" IDEA: A "NOVA AND VETERA" CONCEPT OFFERING A FRESH PERSPECTIVE ON CATHOLIC UNIVERSITY, HOLDING THE POSSIBILITY TO BE DEVELOPPED FURTHER**
- 2) RESULTS OF THE SURVEY CONCERNING THE NEXT STEPS THAT THE IFCU SHOULD COMPLETE TO SERVE THE INTERESTS OF THE RESPONDENTS**
- 3) 2018/2019 PROVISIONAL TIMETABLE**



1) THE "INTEGRAL CAMPUS / UNIVERSITY" IDEA: A "NOVA AND VETERA" CONCEPT OFFERING A FRESH PERSPECTIVE ON CATHOLIC UNIVERSITY, HOLDING THE POSSIBILITY TO BE DEVELOPPED FURTHER

The concept of "integral campus / university" is an original concept created by the IFCU. It aims at developing and adapting the traditional Catholic concept of "integral education" to the broader and systemic scale of the campus.

In the opinion of the rectors, this change of scale is necessary to offer a truly integral education and generalized proper support of quality for students. Thinking at the level of the entire university makes it possible to move from an approach based solely on "teacher / student" to a much more organic, systemic, cross-cutting, exhaustive and territorialized vision, applicable to the entire organization, favorable to the creation of a sustainable culture not only related to the leadership of a rector or some teachers.

The major question of integral education - how to fully educate students to train "*outstanding in learning, ready to shoulder society's heavier burdens, and to witness the faith to the world*" - becomes, from the angle of the concept of "integral campus":

- *How can we create an integral Catholic university, embodying the values of humanism in every aspect of its function, serving both the local and global common good, promoting integral human development for all, thanks to collaborative educative work between all university members (students, professors, managers, staff), and systemic support for all?*

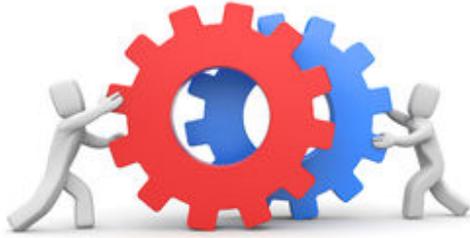
The sharing of ideas and solutions between Rectors and the executive team members on the integral strategy and management of their campuses should thus serve to fuel their ambitions and to promote an emulation of action.

The purpose of the integral campus concept is to nurture reflection, to generate innovative ideas and to initiate new practices, while fitting into the particular cultural context and Catholic identity of each university.

"The integral campus" as "integral education" is an ideal. Once formalized further, this concept will designate a set of characteristics to be achieved, not a pre-established model to copy. Each university is a unique and ever-evolving ecosystem: thus, campuses will be variously engaged on the path of "integral development", based on their history, their specific values, and their development strategy.

The present study presented the practices as well as the main challenges identified by the Heads of university in the realization of an authentically catholic pedagogy, as well as the systemic problems they face at the level of the campus. It also presents examples of solutions provided, as well as the blockages that the universities should try to overcome together with the support of the Federation.

Ultimately, the Integral Campus Program is intended to form one of the pillars of Federation action, with the University's Social Responsibility Program, its action on solidarity between universities, and its study of the impact of megatrends on education at a global level.



2) RESULTS OF THE SURVEY CONCERNING THE NEXT STEPS THAT THE IFCU SHOULD COMPLETE TO SERVE THE INTERESTS OF THE RESPONDENTS

This study is the first step in a more comprehensive IFCU Program aimed at fostering a true and continuous dialogue between academic professionals, a joint operational and useful learning for the actors in the field, as well as projects able to bring genuine solidarity between Catholic universities.

This program is designed to assist rectors and management teams in their mission: it has been thought from the outset to be done in close collaboration with them.

The survey asked the rectors and representatives interviewed or polled what they hoped for from the IFCU in terms of support and networking.

This section presents only the aggregated results of the online questionnaire and a summary of the interview elements. The strategic and operational orientations of the Full Campus Program will be based on these results and validated later in 2018.

Teaching 1) - What are the challenges the IFCU should focus on to support universities?

- Data n ° 1 - Free answer of the respondents to the questionnaire

Teaching 2) - What projects should the IFCU undertake to best meet the needs of universities?

- Data n ° 2 - Free answer of the respondents to the questionnaire
- Data n ° 3 - Classification of projects that the IFCU should undertake in order of priorities
- Data n ° 4 - Other proposals coming mainly from the interviews

Teaching 1) - Challenges on which the IFCU should focus on

Data n° 1 - Questionnaire Survey Survey

- 13 respondents / Free writing

Sur quel type de sujets et d'innovations le Programme Campus Intégral devrait-il se focaliser, selon vous ?
La mission de l'université
Selon moi, le Programme Campus Intégral devrait se focaliser sur la planification stratégique même de l'Université.
<p>Comment proposer une solide formation sur les principes fondamentaux métaphysiques, anthropologiques et éthiques à tous les étudiants, conforme à la doctrine sociale de l'Eglise dans l'objectif de l'épanouissement de la personne humaine dans toutes les dimensions de son être pour devenir un professionnel alliant éthique et créativité, tout en s'appuyant sur des cas pratiques, ou des expériences vécues dans le cadre de l'engagement solidaire, par exemple ?</p> <ul style="list-style-type: none"> - Comment développer l'intelligence émotionnelle dans les enseignements à travers la musique et l'art dans toutes les formations (exemple de la pédagogie de l'ESQESE) ? - Comment manager un campus durable et inclusif ? - Interreligieux / interculturel : comment améliorer la cohésion sociale ? (Partenaires : ISTR, IERP, FLD, Relations internationales, engagement solidaire, IULCF, SIG IFLA RELINDIAL) - Valoriser l'investissement de l'étudiant, en dehors du VAPP, des points jury et du cursus pédagogique. Comment faire ? - Etudier l'opportunité d'ajouter un module « mobilité à l'international » obligatoire dans toutes les formations - Définir des stratégies pour améliorer l'accueil des étudiants internationaux - Mesurer l'impact de la mobilité dans le parcours de l'étudiant et sur sa vision du monde. Suivi de l'étudiant Erasmus après sa mobilité (fichier alumni)
Not sure at this stage
Given that society is rapidly changing, we need to stay abreast of the changes to remain relevant and meaningful in society. The innovations we engage in must help us to solve some of society's needs. They must also be supportive of our Catholic identity, not opposed to it.
Catholic Identity.
The Integral Campus Programme should create avenues for faculty to be trained to shift their focus to the community, so that the curriculum can reflect the emphasis on whole person education. In this way, students can apply their knowledge to respond to the needs of the community and understand and appreciate the relevance of their education in the contemporary world, without sacrificing values and ethics.
Innovaciones pedagógicas y educación a distancia
- En una evaluación continua de sus objetivos. Con la definición de indicadores y procesos claros. Rendición de cuentas
- En definir los horizontes misionales y los factores diferenciadores (sus estatutos, fundadores y misión, entre otros) de su propio proyecto educativo. Confiar plenamente en ellos y desarrollarlos al máximo.
- En la excelencia de la capacitación y formación de sus responsables.
- En las decisiones institucionales frente a recursos, espacios y personas. Un proyecto decidido y serio hacia el futuro de "Campus integral"
Revisión de las materias desde el pensamiento cristiano, actividades de vida estudiantil, formación integral para todos (alumnos y profesores), acompañamiento y pastoral universitaria, compromiso y responsabilidad social.

Teaching 2) - Projects that the IFCU should undertake to best meet the needs of universities

Data n° 2 - Survey of questionnaire respondents - Services that Rectors would like to receive from the IFCU (question asked twice in the questionnaire)

- 13 respondents / Free writing

Quels services aimeriez-vous recevoir de la FIUC et du Programme Campus Intégral sur ces sujets et thèmes ?	Selon vous, en quelques mots, quels seraient les services les plus utiles que la FIUC pourrait rendre à votre université via ce Programme ?
Support en nous mettant en contact avec d'autres universités catholique	Networking et formation
Appui technique et solidarité.	Comme notre pays est une île, faciliter le lien avec les autres universités membres de la FIUC.
<p>- Partage d'expériences et mutualisation des ressources. Regrouper les membres qui ont des problématiques similaires avec des degrés d'avancement différents pour travailler dans un esprit solidaire. Mettre en œuvre à chaque étape au sein de l'université et suivi des étapes.</p> <p>- Formation à l'approche managériale systémique en vue d'améliorer la performance des personnels en développant leurs compétences, leur aptitude à communiquer et à coopérer, ainsi que leur capacité à se mobiliser au service des objectifs de l'institution.</p>	Aider au décloisonnement des services de l'université, donner un nouveau souffle, former les managers à l'approche systémique et à la conduite du changement, renforcer le sentiment d'appartenance à l'institution, resserrer les liens et encourager les projets transversaux et interdisciplinaires. Créer un outil d'évaluation interne pour chaque université pour lui permettre de suivre ses progrès. Favoriser le contact direct avec les initiatives réussies qui peuvent être concrètement reproduites et adaptées dans notre contexte, sous forme de voyages d'étude appliqués ou groupes de travail. Aide financière sur des projets spécifiques.
not sure at this stage	Sharing how we define the Catholic Intellectual Tradition
More help with university governance ---training for senior managers, customer care, Catholic identity, service learning, and enhancing the teaching of ethics in our universities.	IFCU needs to change strategy so that instead of holding a conference which only a small group of people can attend (due to distance and financial limitations), they can send experts to the people. One way to do that is to resort to training in the various continents. If that were to happen, many more institutions would benefit at a much lower cost. The Catholic University of Eastern Africa would be more than happy to host such a training for Africa.
Further information.	Reading material to understand vision.
I would like the IFCU to assist us in developing a Catholic identity which is inspirational and permeates every aspect of our functioning. We need to truly understand what it means to be fully human and. We would like to understand how to encourage critical thinking in our students, and how to underpin the values of ethics and service in our curriculum.	Training of faculty in innovative and creative pedagogy, introduction to systemic strategic and operational approaches (social, economic, and environmental value creation, integrated reporting as developed by the IIRC).
El mayor servicio seria la posibilidad de intercambiar experiencia y personas con experiencia.	
<p>- Seguir en la interlocución de procesos como el presente que nos solicita seguir profundizando en nuestro proyecto educativo y a la vez compartiendo nuestros recorridos.</p> <p>- Como siempre cuentan con nuestra colaboración decidida para apoyar los proyectos de la FIUC, el más reciente la "Encuesta sobre culturas de los jóvenes en las Universidades católicas" (2017)</p> <p>- Decididos a colaborar y participar en este proyecto de Campus Integral. Para seguir en la validación de nuestro proyecto e integrar lo que sea pertinente.</p>	
Espacios de diálogo entre universidades católicas. Nos encantaría proponerle a nuestro rector el poder ser sede internacional de un evento de esta naturaleza.	
Ideas que nos apoyen a favorecer la formación integral de toda la comunidad.	
Capacitación, acompañamiento y orientación.	
Compartir experiencias y formación sobre estos temas	

Data n° 3 - Questionnaire Survey - Ranking of projects that IFCU should undertake, in order of priority

- 13 respondents
- Exemple on the first lign: 8 respondents believe that "creating a financially viable full campus program" is a priority project, 1 considers it important, 4 think it is interesting and none of them consider it to be a minor subject.

	Prioritary	Important	Interesting	Minor importance
Create a financially viable Integral Campus program by imagining from the start how this program could cover its own costs	8	1	4	0
Build a shared vision within the IFCU of what an integral campus can be, through a discussion among university officials	7	5	1	0
Create a dedicated website / Observatory of "Integral Practices on Campuses"	7	4	2	0
Building a common vision of the "integral campus" with the Congregation for Catholic Education	7	3	3	0
Conduct an international study on best practices within the Federation	7	2	4	0
Organize study tours wherever it seems relevant to illustrate "university / full organization" practices	7	1	3	2
Develop very concrete strategic recommendations / training on campus management, finances, etc.	6	5	1	1
Create an internal assessment tool for each university to enable them to track progress on the construction of their « integral campus »	6	4	3	0
Create a new system management matrix designed to help design and manage an "integral university"	6	4	2	1
Create studies / benchmarks on request	6	3	4	0
Pool digital resources (MOOC, training for staff / faculty / students) to be shared between volunteer universities to help reduce costs and build solidarity	5	6	2	0
Create a research group (within or in coordination with ACISE - the IFCU Education Research Group) to study the notion of "integral campus" academically	5	5	2	1
Conduct an international survey of best practices outside universities (primary / secondary schools, businesses, vocational learning centers, etc.) on « integral practices »	5	4	1	3
Give operational turnkey tools and partnerships dedicated to certain important / recurring challenges	4	6	2	1
Focus on Breakthrough Innovations in "integral campus practices"	4	6	2	1
Focus on the impacts of megatrends on university management, exposure to future challenges and solutions	4	5	4	0
Create IFCU collective training on strategic priorities	4	5	4	0
Create an official IFCU label or "Integral University" competition / ceremony that universities would receive if they achieved certain standards (which can be adapted by continent)	4	5	3	1
Create an important digital discussion platform for practitioners from all countries (thematic groups - Theme 1, 2, etc.) and professionals (university presidents / strategy directors / executive directors /	4	4	5	0

teachers, etc.) to share on challenges, ideas, etc.				
Create a manual on the promotion of Catholic identity in different cultural contexts	4	4	3	2
Conduct an international study on best practices in non-member universities	4	1	5	3
Create an international evaluation and ranking tool to enable the Universities of the Federation to compare their projects and exchange about them	3	7	2	1
Inform the Liaison Officers of international events related to strategic priorities (international congresses, forums, trainings, etc.)	3	6	3	1
Organize study tours within the IFCU to be in direct contact with the initiatives of one or more university members	3	4	2	4
Organize a regular annual international conference focusing each year on a different theme from the integral campus program	3	3	6	1
Produce synthesis reports of international surveys (OECD, UNESCO, international forums on education, etc.)	2	8	2	1
Create a regular newsletter	1	10	1	1

Data n° 4 - Other proposals coming out from the interviews

- 1) Developing a collection of "best practices" can be interesting, provided that it collects information concretely useful for the realization of projects by the universities, inspired by the examples cited: contact referent available for discussions, time of realization of the project, budget, origin of the idea, facilitation of the project, etc.
- 2) The IFCU must exit from bilateral relations with the Rectors alone, and address many more directors, if it hopes to have an impact on governance and projects on the field.
- 3) Digital training materials must absolutely be envisaged to widen the IFCU's public, promote the sharing of resources on a large scale, and facilitate training (webinars, web conferences and debates with experts, etc.)
- 4) Establishing operational working groups between universities asking the same questions is important for progress.
- 5) The facilitation of relations between Mentor universities and Mentee universities should also be very useful to foster inter-university solidarity and meet the challenges of some universities.
- 6) Meeting experts and potential partners is highly appreciated.
- 7) For African universities: they recommend to hold a particular reflection on their specific responsibilities, considering the serious problems of the continent.
- 8) It becomes urgent to create at the macro / global level a new system of evaluation of the success in the achievement of the specific mission of Catholic universities. This suggestion is aligned with the objectives of creating a powerful Catholic agency project and the project Ranking of the IFCU.



3) FORECAST CALENDAR 2018/2019

July 2018 - First finalization of a strategic proposal for further investigation

- 1) Presentation of the Integral Campus Program on the website and during the 2018 General Assembly

September 2018 - Confirmation of Strategic Directions

- 2) Finalization of the strategic work axes of the 2nd phase of the Integral Campus Programme
- 3) Realization of a grant file for sponsorship

October - November 2018

- 4) Establishment of the working groups according to the strategic axes of work
- 5) Contact the 220 member universities to propose them to join various working groups + interviews with volunteers
- 6) Contact of a web designer for the creation of a website listing the best university practices and useful links of the Program

December 2018

- 7) Workgroups' end-of-term report: sending a satisfaction questionnaire for a continuous improvement process
- 8) Beginning of the development of the content of the website in the 3 official languages of the IFCU
- 9) Obtaining a funding agreement for the Program Deployment

January 2019 and current of the year 2019

- 10) Launch of the Program Resources website
- 11) Finalization of the work of the working groups
- 12) Participation in the IFCU complementary projects (referential project / RSU, disability, project, Catholic agency creation project, etc.)

APPENDICES

Table n ° 1 - Definition of an integrated campus / university (questionnaire)

- 13 respondents
- Free writing

C'est une université qui apporte une approche holistique envers l'ensemble des étudiants.
Une Université Intégrale est une institution qui a pour mission de véhiculer, transmettre et actualiser "l'humanisme intégral et solidaire". Il s'agit d'approfondir et de transmettre aux jeunes la sacralité de toutes les dimensions de la personne et de tous les hommes permettant à l'humanité tout entière de trouver sa dignité et ses droits toujours protégés et favorisés.
Une université intégrale est une université qui considère et forme la personne dans toutes les dimensions de son être, intellectuelle, socio-culturelle et spirituelle. Elle englobe et propose de l'interdisciplinarité, une pédagogie interactive ouverte aux nouvelles technologies de l'enseignement, un accompagnement personnalisé, la professionnalisation, une recherche scientifique reconnue et une ouverture à l'international. Elle offre également des repères éthiques inspirés du message de l'Évangile tels que le sens du bien commun et l'attention aux plus petits et aux plus fragiles. Elle prend également en compte, sensibilise et responsabilise chaque membre de la communauté à la notion de campus durable pour amener chaque étudiant à devenir un citoyen responsable et engagé dans les défis du monde. Elle est utile au chef de l'université comme outil de cohésion entre les équipes professorales, administratives et les étudiants
An integral campus which forms the whole person - social, academic, spiritually and ethically so that they can engage in society and contribute positively to their communities once they enter the workforce. This is achieved through curriculum, faith formation, service learning all working together as complementary to give students an authentic Catholic university experience.
It is one which does not concentrate at the success of a given aspect at the expense of another. Integral university is about providing education that is relevant to the whole-person using a whole-institution approach. My primary interest, as a head of a Catholic University, is to understand what differentiates a Catholic university from any other; I think the idea of the integral campus could be of assistance.
Yes. An integral university/campus supports the whole person education of every student by offering curricular, co-curricular and extra-curricular activities that empower students to face the challenges of life with courage and commitment, to be builders of a humane and just society, create an inclusive learning community, in a culture of excellence sustained by a sound value system that promotes responsible citizenship.
Une université intégrale est une université qui combine un développement pédagogique avancé avec une recherche cohérente, un service à la communauté qui imprègne l'environnement, une gestion efficace de ses ressources, dans un cadre de durabilité future, en travaillant tout cela sur la base d'une spiritualité explicite qui soutient le développement sur des piliers de signature
Unité stable de personnes et de groupes divers dans la réalisation d'objectifs communs selon la nature et la nature de l'institution. Cette institution qui développe "une forme d'éducation qui cherche le développement harmonieux de toutes les dimensions de l'individu" Mais qui fait "chacun agent de sa propre formation" Cette institution qui construit un environnement, un "Environnement" propice à celle-ci. Que recherchez-vous ? : 1 compétence disciplinaire et interdisciplinaire, excellence académique 2 Compétences de discernement, critique et réflexion 3 Développement de nouvelles médiations et projets face aux problèmes et défis de votre région 4 formation à la liberté et à la responsabilité 5 construire transcendance et spiritualité .
L'université intégrale est une communauté qui contribue au processus de formation intégrale du peuple. Tout cela est réalisé à travers des expériences et des processus harmonisés et entrelacés pour parvenir à la meilleure expression de la personne en tant qu'agent de transformation sociale.

C'est une université qui se soucie de la formation de tous les domaines de développement de la personne.
Llama la atención del concepto de campus integrar el enfoque sistémico; comprendemos que en el proceso de formación integral intervienen todos los sub, sistemas sociales que tiene o puede desarrollar la institución, a fin de brindar las condiciones que permitan al educando desarrollar su potencial y crecimiento. También entendemos que esta disposición de la institución, demanda del estudiante una actitud de libertad y voluntad para aprovechar todas las condiciones que se le brindan para su desarrollo. La noción engloba un trabajo articulado, sistemático y orientado a dar las condiciones necesarias para que una persona pueda tener un ambiente, ecosistema que le permita comprender las dinámicas sociales y reconocer su rol en la sociedad. En esta parte, sobre los ámbitos de interés, llama la atención los mecanismos que se desarrollaran para que todas las partes, instancias y agentes de la comunidad académica se articulen en pro de la formación integral de los educandos. Esta noción, me parece muy pertinente y útil, en nuestras reflexiones en torno a la misión Institucional, la cual esta centrada en la persona, nos preguntamos cuánto de los procesos, modelos, sistemas, esquemas y demás elementos institucionales se encuentran alineados, articulados u orientados para que el estudiante tenga una formación de alta calidad. el concepto de campus integral nos permite hacer una reflexión que la calidad no es un atributo a la organización sino que debe estar en función de la persona y por tanto el campus integral es una oportunidad de reflexionar qué de lo que se hace aportar al desarrollo de la persona y cómo hacer para que ellos, los educandos, reconozcan estas oportunidades, las aprovechen y generen dinámicas de formación.
Me resulta interesante esta noción de universidad integral en cuanto que engloba en una mirada holística todas las dimensiones de la gestión universitaria que debo realizar teniendo en cuenta la educación integral con todos los impactos que ésta debería tener (en lo educativo, en lo cognoscitivo y epistemológico, en lo organizacional, en lo social y en lo ambiental) sin perder la identidad católica de mi centro.

Table n ° 2 - Answers of the respondents on their recurring challenges (questionnaire)

- 13 respondents
- Free writing

What are the most difficult issues for you and your university in the short term? In the medium / long term? What wish(es) have you not been able to achieve yet?
Etre mission oriented and student centered
A court terme, insuffisance de locaux. A moyen terme, insuffisance de professeurs permanents. A long terme, création d'un nouveau campus.
- Enjeu managérial - Politique culturelle et interculturelle à développer pour les trois sites - Problématique financière et moyens humains contraints : rechercher des financements - Développer la synergie entre les membres de la communauté universitaire pour unir nos efforts dans un but commun. « Les dons de la grâce sont variés ; mais c'est toujours le même Esprit »
Staff Formation, engaging non-Catholic staff with the mission and values of the University
Right now the University is struggling to turn around its financial fortunes after going through a very bad financial crisis. Although a lot of energy is going into this effort, we are aware that the financial problem does not stand in isolation. There are other equally important issues (such as our Catholic Identity) that must be safeguarded. This calls for complete rebranding and turning on a new page that will help change the negative perception that is already out there in the community and society.
Financial sustainability.
A challenge we are facing is strategic planning for the future of the College. It is also important to review performance, and to establish how relevant are our programmes in the context of 21 century social order and socio-economic frameworks.

Los problemas mas difíciles que enfrentamos tienen que ver con la sustentabilidad futura de la Universidad (crecimiento, financiamiento, identidad); hace casi siete años que la Universidad no crece, esto es un gran problema. Asegurar la calidad de los egresados es el otro gran desafío y esto lo estamos construyendo. El financiamiento necesario para crecer en infraestructura adecuada es otro gran reto, que aun no hemos podido resolver y que nos interesaría mucho recibir ayuda y/o consejo de como acceder a ello.

- Definir con acierto y asertividad indicadores y procesos de seguimiento a los grandes compromisos que hemos tenido. Lo que nos permitirá mejora y optimización de recursos, algo más que cobertura o satisfacción de usuarios. Existen intangibles que nos son evidentes y muy valiosos. Se requiere en el S. XXI poder garantizar su continuidad; esto desde descripciones más ciertas y apuestas más decididas.
- Existe en nuestro país aprecio, respaldo y confianza en los proyectos educativos de la Iglesia Católica.
- Se requiere mayor solidez en aquello que significa ser católico sin temores "vergonzantes" o pretensiones "fundamentalistas". Que nuestras Universidades como lo dice el Papa Francisco generen una cultura del encuentro y sean instituciones en salida para los demás.

Recursos y líneas estratégicas para la investigación; garantizar la identidad católica; clarificar el rol y la metodología de la pastoral; mejorar la internacionalización (promover la movilidad estudiantil y del profesorado); profesionalizar el concepto de formación integral; establecer una escuela de mentores o de acompañamiento.

La Universidad es relativamente grande y con frecuencia el personal es difícil para aceptar nuevas propuestas.

Los esfuerzos se orientan a los procesos de gestión y acreditación. A mediano plazo construir, con base en la calidad, una propuesta de valor llamativa y que aporte al desarrollo social, garantizar la sostenibilidad financiera de la institución a través de la diversificación de ingresos. Fortalecer y proyectar la propuesta de la misión y el proyecto educativo institucional.

En Argentina tenemos un serio problema en cuanto a lo económico que no nos permite poder llevar adelante muchos de los proyectos tal como quisiéramos poder plasmarlos. Los vaivenes de las crisis (económicas y sociales) nos hacen tener que estar muy atentos al corto plazo y nos complica enormemente en la concreción de las políticas de mediano y largo plazo.