

PÁZMÁNY PÉTER CATHOLIC UNIVERSITY



RESEARCH PLAN

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The aim of scientific research: understanding the true and most complete reality

Our Catholic University is committed to the search for the complete Truth. It does not merely start from the scientific hypotheses that a given era permits to be adopted, and the results of which it accepts as scientific. Striving for the completeness of knowledge, it seeks to uncover the true and complete reality that God created, which unfortunately has been corrupted by human sin, but in which God's multidirectional imprint and presence can still be found, especially since the Son of God, Jesus Christ, born as a man, suffered the most excruciating death on the cross, and by His resurrection redeemed and recreated it, and governs the whole world and humanity within it with His providence and the presence of the Holy Spirit. The Catholic Church, God's pilgrim people, led by the Pope of Rome, with its Magisterium, institutions, and sacraments, provides the presence of God, from which our University draws nourishment, including in its research activities, as does the entire Catholic community of believing researchers, and individual researchers following Christ. The Church's moral and social teaching, which is based on Sacred Scripture, Sacred Tradition, and the knowability of the natural moral law through the moral conscience and natural human reason, becomes theologically complete for believers in terms of the ultimate meaning of their own research activities through faith in the divine Persons of the Holy Trinity and the knowledge gained through a relationship with Them. The Christian believing researcher remains, even amidst their scientific activities – considering the ultimate goal and meaning of their life – a believer, who is thus fuelled and driven in their research work by the most complete knowledge of reality, illuminated not only by natural or scientific reason, but also by Christian faith.

The Catholic university in the service of truth and the criterion of scientificity

The research aim of the Catholic university is not solely the search for the complete and thus true reality, but at the same time the promotion of its scientific researchability in the scientific public consciousness. Therefore, it advocates and promotes within its own institution an interpretation of scientific research such that the scientific method of research, indeed, the very concept of scientificity and its nature, should align with the object of knowledge, with Truth itself in the complete sense. For it is not correct from the point of view of scientificity if a pre-selected research method, capable of investigating reality only in a reduced manner in a given case, constitutes the reality to be scientifically investigated in its reduced state. Such a scientific tool cannot investigate reality itself, but only a slice of reality already "preformed" by the scientific method suitable only for reduced knowledge of reality.

It is possible – and in practice it does occur in our time – that the scientific method accepted as valid excludes the very essence from the reality to be examined, and most of all from the human being. In a correct scientific approach, before choosing the scientific method, the scientist must first be open to reality itself, in order to examine what kind of reality-probing tool it requires by virtue of its specific existence, so that its cognition and understanding may be more complete. If we proceed the other way around, and choose an analytical tool that is inherently incapable of grasping the true essence of reality, we will not obtain an authentic, true picture of reality, and thus our knowledge cannot be true, it cannot be genuine scholarly knowledge. (We will disregard for now how the ultimate great truths, which belong to God Himself, just as God Himself, can hardly be captured by the tools of human cognition.) In our time, as is well known, the criteria set, or if you like: the paradigm, of the positivist conception of science prevails. The problem arises if the researcher or the research community states or were to state that only and exclusively the reality that can be examined with these positivist scientific tools exists. This is a scientific error on the basis of the knowledge of science that aims to investigate and research the complete reality, and not merely that which empirical examination tools make possible to research. Man is made a human person by his immortal spiritual soul, yet it cannot be directly demonstrated with such empirical tools. However, the optics and analytical method of science in a fuller sense perceive its existence. The Catholic university is primarily interested in researching the dimension that gives the essence of the human being, therefore the immortal spiritual soul of man forms the subject of theological and philosophical research analysis. The results of this have and can have a decisive impact on other disciplines as well, such as in jurisprudence when researching fundamental human rights, especially in matters of life and death, when the nature of human dignity must be established, or on the (philosophical) image of man in psychology and pedagogy. Similarly, a correct philosophical anthropological approach keeps the assertion of bioethical considerations on the right track during certain researches in which artificial implantations are performed for therapeutic healing purposes, or digitalised processes are integrated into the human body, in a given case into the human central nervous system, to replace damaged or inherently deficient human functions, but they also serve as an important ethical compass generally during the most advanced artificial intelligence human therapy researches. The transcendent spiritual soul of man does not allow man himself to ever be considered an object, not even during scientific examination, which, when analysing its "object" of examination, must be objective (but not objectifying of the human being). The researcher of the Catholic university, if examining a human being, or if their examination touches upon the essence of a human being, must always be aware that what they are examining is that human being, whose innermost essence, by virtue of their absolute dignity – which stems from their creation in the image of God – is transcendent, therefore ungraspable and, for moral reasons, not objectifiable.

Pope Saint John Paul II, in his Apostolic Constitution "EX CORDE ECCLESIAE" on Catholic Universities, at the beginning of the first part, when defining "The Identity of a Catholic University", immediately in the sub-chapter "Nature and Objectives" (point 15), formulates that "in a Catholic University, research necessarily includes:

- the search for an integration of knowledge,
- a dialogue between faith and reason,
- an ethical concern, and
- a theological perspective.¹

The University's Research Activity

The university's research activity is carried out by the faculty research and educational organisational units, the cross-faculty Saint John Paul II Research Centre, the International Canon Law History Research Centre, which also operates attached to the university centre, and the inter-institutional HUN-REN–PPCU research groups.

At the Faculty of Theology, research takes place in two research groups alongside the departments; at the Faculty of Humanities and Social Sciences, research occurs in nearly 30 research groups and two research laboratories; at the Faculty of Law and Political Sciences, in two research centres (István Ereky Public Law Research Centre and Competition Law Research Centre), as well as within the framework of several research groups; at the Faculty of Information Technology and Bionics, within a complex research laboratory and the Esztergom Research Centre in numerous research groups, as well as creative labs (Rapid Prototyping Lab, Visual Workshop). Among the faculty research organisational units, research laboratories occupy a special place, such as the Ányos Jedlik Research Laboratory of the Faculty of Information Technology and Bionics, and the two research laboratories of the Faculty of Humanities and Social Sciences: the Psychological Research Laboratory and the Archaeological Geographic Information Systems Laboratory.

Among the university's research units, the joint HUN-REN–PPCU research groups occupy a prominent place, such as the HUN-REN–PPCU Baroque Literature and Spirituality Research Group, the HUN-REN–PPCU Vilmos Fraknói Roman Historical Research Group, and the HUN-REN–PPCU Adolescent Development Research Group.

Research units established as organisational units are ultimately created with the maintainer's approval, while research groups are usually established and terminated with the approval of the Faculty Council, or within the framework of the Saint John Paul II

¹ *Ex Corde Ecclesiae* Apostolic Constitution of Pope Saint John Paul II on Catholic universities 15 August 1990 https://www.vatican.va/content/john-paul-ii/hu/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.html

Research Centre, with the approval of the University Council. Termination can be initiated by the head of the unit upon the initiative of the superior body (e.g., after a regular review). Research units established as organisational units also have their own regulations.

THE SCIENTIFIC ETHOS OF THE CATHOLIC UNIVERSITY RESEARCHER

The University's researchers fully comply in all respects with the scientific regulations of the given era – free from ideologies – while carrying out their scientific activities; indeed, they observe them most accurately, as they know and profess that research work in understanding the researched reality requires scientific humility, persistent diligence, and extraordinary precision, as well as verifiable exactness in scientific argumentation, refutation, and justification. Because they know Who stands behind the examined reality, they love it not only with their mind but also with their heart, and thus also their scientific work striving to uncover it. The love of the truth of the examined reality (from the words *philos* (loving) and *sophia* (wisdom)), its enthusiasm fuels them in cognition, while their humility remains throughout (also) in their research work. Consequently, they are not only driven by scientific curiosity, as researchers generally are. The researcher of the Catholic University must not be the best researcher in order to surpass or 'defeat' others, their research competitors, in quantifiable performance or – in given, and not so rare cases – in pseudo-performances due to constraints created by competition, but in order to better understand reality, the truth they love so much. The researcher's vocation requires the whole person, that is, not only the intellect, but also a devoted soul and heart. The Catholic researcher not only uncovers but also stands up for the complete moral truth thus known, and this attitude ennobles their scholarly habitus, their moral character. The inaugural address of the Rector of our University thoroughly analyses the Catholic professor's research habitus and modes of scientific cognition, which are character- and personality-forming.² Research is often arduous work, a sweaty struggle, and a daily fulfilment of a calling that not infrequently does not even promise (immediate) results. However, even this is a performance, namely a product in a moral sense, springing from a sense of vocation and commitment to the researcher's work ethos. Our University also values thorough scientific research work as work. Although today's scientific reputation rankings evaluate quantifiable scientometric results, and particularly well-defined scientific citations as almost sole scientific success (quality) criteria,³ we should know

² Kuminetz Géza: *A tudományos élet és a személyiségfejlesztés sajátos fellegvára a katolikus egyetem.* Budapest, Szent István Társulat, 2020.

³ We need to qualify the above. All these rankings are based on highly complex calculation mechanisms, of which the citations in indexed publications constitute just one indicator. Furthermore, from a scientometric perspective, the number of authors and the number and quality of publications are decisive factors. This, in turn, leads us to journal rankings, which are, for the most part, again based on complex calculation mechanisms.

that well-performed scientific effort and work, the scientific result itself is primarily measurable against the examined reality itself, its uncovering and understanding, and is therefore of a qualitative nature in a substantive sense, which is difficult or rather impossible to quantify.⁴ precisely for this reason, the researcher continuously focuses on understanding the analysed reality, ‘is constantly researching in their head’, therefore this is a true calling that permeates the researcher's entire being and worldview. Sometimes even their entire way of life. The researcher, however, is a full-fledged person, meaning a family being in their private life as well, besides mostly being a teaching professor at their workplace. They shape their researcher and teacher self, their way of life, in harmony with their important, irreplaceable role in the family. Often it is precisely in their roles at home, in the fulfilment of their calling, that a good research idea or insight ‘pops in’. The believing researcher of the Catholic university, however, is primarily a Christian follower of God. Therefore, in their relationship with Him, they receive – in a given case – inspirations, ideas, and scientific insights for their research. Such a researcher considers the time spent with God, and above all prayer, very important for this reason as well.

The Christian researcher, as a follower of Christ, approaches humans as a scientist in the same way Jesus turned to people: giving preference to the fallen, the sick, and those in need of physical and spiritual healing. For all these reasons, it is necessary to examine in what areas our University can advance in the research of the so-called “caritas sciences”.⁵ For this, it would be necessary to examine the possibilities of expanding current research in this direction, especially alongside practical/applied moral theology, in the border areas of sociology, social ethics (as part of moral philosophy), psychology, and pedagogy (social pedagogy, social work, disability studies, certain branches of social policy, and other social helping professions and sciences), but similarly also in jurisprudence, especially regarding the analysis and promotion of the rights of people with disabilities.

⁴ When determining quartiles, the aim is broadly to identify metrics that reflect the quality of content in journals and individual articles. To this end, on the one hand, the number of citations is indeed examined, but on the other hand, journals also apply their own criteria, and a rigorous double-blind peer review is essential for inclusion in the first place. In terms of content, therefore, every indexed journal assesses in each case whether a given article is relevant to the journal’s scope, whether its research question is clear, whether its structure conforms to accepted formats, and whether it is familiar with the relevant literature and goes beyond it. A Q1 journal obviously meets these criteria to a higher standard than a Q4 journal. In the case of a Q1 journal, it is absolutely certain that all submitted manuscripts will be assessed for content by recognised authorities in the relevant field. Of course, no ranking can measure the spirit of research, but generally speaking, it can be said that the universities at the top of a ranking are the ones that advance human knowledge and thereby serve humanity, whilst those at the bottom do not contribute much to this from a scientific perspective.

⁵ For the nature of charity as an integral part of the Church’s essential mission and its practical implications for church organisation, see: Pope Benedict XVI’s ‘Motu Proprio’ [his apostolic letter on the ministry of love](#) for teaching caritas sciences: [University of Freiburg: Arbeitsbereich Caritaswissenschaft und Christliche Sozialarbeit](#)

Being a researcher at a Catholic university is a moral and professional honour, a true privilege, and therefore simultaneously a moral responsibility, which creates an obligation for the best quality research work. The researchers of the Catholic university are proud that, driven by the noblest internal driving forces, they continuously provide the best performance they are capable of, which, even when compared to other similar researchers, results in quite outstanding performance in quality, but even – measured by a sober and realistic standard – in quantity. Until we achieve this, we cannot be satisfied. Primarily – although the statement might seem surprising – we must achieve this high level of scientific results measured by international standards not for the sake of maintaining or enhancing our own or our institution's competitiveness, i.e., maintaining and continuously improving our position in an imagined or real competitive situation, but in order to serve at the highest level through the highest quality research results, i.e., providing the truest service to the human being, every human being, i.e., humanity, but especially the members of our nation, to whose service our University is particularly called.

The service and assistance of the suffering human being or community of all times is the pre-eminent mission of Christians springing from following Christ, which the believing researchers of our University fulfil with their own scientific tools, if possible, with an even more intense internal commitment. Our Faculty operating and researching (also) in the field of bionics has had a prominent role in this from its foundation, and similarly, the main direction of psychological research – naturally – must be directed in a prominent way towards these human needs. Although the standard of scientificity is universal, and therefore its results and output can in many respects be uniformed (which opens the way to its quantifiability), one must not lose sight of the fact that science, in terms of its aim and results, always more or less directly serves the human being, and therefore is invariably qualitative in nature, and thus its evaluation must also be measured against this. In its aim, value, and results as well. Nevertheless, it is doubtful whether the standard of research is of adequate quality if it does not, or hardly, appears in international comparative measurements.

With the advancement of technology, any technical solution applied by sciences inevitably becomes deficient if it is not coupled with preserving the individual's moral compass, and if the awareness of those fundamental values that inspire human coexistence, selflessness, and charitable acts becomes neglected. In this context, it is highly important that our instructors and researchers strive for coherence between their faith and their scientific practice. In addition, their research should be in accordance with the provisions of the university regulations, the expectations of the individual calls for proposals, and the University's value system. At the same time, besides the broad interdisciplinarity provided by the University itself, *“it is furthermore urgently important that the sciences themselves engage in dialogue with each other, because normally each*

*one closes itself within the boundaries of its own language, and specialisation often leads to isolation and the absolutisation of their own knowledge.”*⁶

The Saint John Paul II Research Centre

In the spirit of the above ethos and goals, the Saint John Paul II Research Centre was established at our University on 19 May 2020. This Research Centre, established as an independent budgetary and organisational unit, complements the activities of the Faculties in a synergistic manner and will always operate openly towards them. (The Centre is supervised and managed by the Rector of the University through the Vice-Rector responsible for research organisation.)

Currently, four research institutes operate within the Research Centre. The Theological Research Institute operates with five research groups in the fields of biblical sciences, caritas science, psychology of religion, protection of creation, and Christian peace. The Christian Philosophical Research Institute operates with six research groups in various fields of Christian philosophy, mysticism, and bioethics. Within the framework of the Christian Social Philosophy Research Institute, five research groups examine the topics of archaeology, economy, social morality, the relationship between state and church, and ecumenical relations.

Within the framework of the Research Centre, a distinguished role is therefore given to those research directions that are called upon to carry God's message: the protection of creation, in the face of the reality of the global climate catastrophe and the 21st-century technocratic machinery. Our aim is to assert these researches through the actualising interpretation of biblical teaching. In agreement with the encyclical *Laudato si'*, we profess that *“it becomes indispensable to give researchers a prominent place and facilitate their interacting functioning carried out with great scientific freedom. This continuous research should also make it possible to understand how different living beings are connected into larger units, which we call ecosystems.”*⁷ Aligning with the Church's commitment to ecological justice, we provide an independent workshop within the centre for educating our students in ecological awareness. As part of the Research Centre, the Protection of Creation Research Institute was established in 2022, which is called upon for a more complex research of the preservation of the created world beyond environmental protection based on ecological aspects. In 2023, the junior researcher workshop of the Research Institute was formed. The primary aim of the Genesis Excellence Student Workshop is to make known, disseminate, and publish in social science research the creation-protecting ethos of Pope Francis' encyclical *Laudato Si'*. In

⁶ ‘*Laudato si'*’, the encyclical of Pope Francis beginning with the words ‘Blessed be You’, on care for our common home, 24 May 2015, p. 200.

⁷ ‘*Laudato si'*’, the encyclical of Pope Francis beginning with the words ‘Blessed be You’, on care for our common home, 24 May 2015, p. 140.

addition to full-time students in an active student relationship with the University, the student workshop is also open to receiving students from other universities. The research institute will continue its activities in an independent form within the University from early 2026.

The individual research groups are domestic and international scientific researcher forums with a research leader and a less fixed structure, which are venues for thematic workshops and conferences, round-table discussions appearing on YouTube, and scientific gravitational gathering points. The researchers of these ten research areas analyse certain priority areas of the moral and social teaching of the Catholic Church from an explicitly Catholic perspective, i.e., from the perspective of the Catholic sacred sciences.

Development proposals

Further encouragement of scientific publications of a Catholic ethos

Arising from the mission of our Catholic University, it is of fundamental importance that the highest quality scientific works, studies, and volumes of a Catholic ethos, or synchronised with it, are created. For all these reasons, it is important to achieve that as many of our publications as possible appear in high-quality foreign Catholic journals⁸, not only in the field of theology, but in all disciplines and research areas to which the given journal provides space (e.g., bioethics, natural law, moral philosophy, social ethics, environmental protection, marriage and family protection, child protection, psychology, numerous areas of philosophy and history, caritas sciences, disability studies, social policy, pedagogy, ethical economics, value-based demography and sociology, etc.). It is a further goal that our works and volumes representing such an ethos and representing excellent professional standards should be published not only in our country (which remains a priority goal) but also by foreign publishers.

⁸ *The Journal of Ecclesiastical History* (UK), *Journal of Catholic Education* (US - Loyola University), *A Journal of Catholic Thought & Culture* (US - St. Thomas University), *International Journal of Practical Theology* (De Gruyter Brill), *Revue d'histoire ecclésiastique - Louvain Journal of Church History* (BELG - Katholieke Universiteit Leuven), *Augustinianum* (IT - Patristic Institute Augustinianum), *Catholic Biblical Quarterly* (US - John Hopkins University), *Journal of Biblical Literature* (US), *Revue des Sciences philosophiques et théologiques* (FRA), *Ephemerides Theologicae Lovanienses* (Université catholique de Louvain), *Theological Studies* (US - University of Georgetown), *Religion* (UK, Routledge).

Promoting positions in international rankings

Pázmány Péter Catholic University joined the data provision of the Quacquarelli Symonds (hereinafter QS) international rankings in 2023, and the Times Higher Education (hereinafter THE) in 2025. In order to ensure accurate data provision, the University Quality Assurance Committee adopted official data provision procedures for both QS and THE. In October 2025, we were included in the THE World University rankings as the first church-maintained institution in Hungary. Therefore, from the perspective of strengthening the University's research position, the following tasks remain indispensable:

- continuous monitoring of relevant indicators for the given rankings;
- maintaining and improving ranking positions;
- promoting inclusion in new rankings.

In order for Pázmány Péter Catholic University to successfully preserve its position in the QS and THE rankings, and for the data provision necessary for this to be realised in the best and most complete way possible, it is necessary to designate and continuously monitor the relevant indicators for the rankings (training programmes, student and instructor headcount data, international student and instructor headcounts, participation in international mobilities and exchange programmes, dropout and graduation rates). An important objective is to seek out further international rankings in which our University's Catholic ethos can sufficiently prevail.

Promoting the qualified classification of our own journals

The University considers it one of its priority goals to review the A-B category classification of its own journals and to promote their Q1 and Q2 qualification.

In order for the University's own (foreign language) journals to be included in the Scopus system, professional background support for the editorial boards of the journals appears necessary.

The use of Artificial Intelligence (AI)

Artificial intelligence (AI) – from basic orientation to complex decision-making – has now become a determining factor in almost all spheres of our society, including our educational institutions. Its presence in education is not just a future scenario, but a present reality.

This presence poses a challenge for our communication tools, digital technologies, our spirituality and thinking, and thus for our entire humanity as well. Therefore, we profess that *“in our time, which is threatened by being rich in technology but poor in humanity,*

our reflections must start from the human heart.”⁹ For our University, we consider the following thoughts of Pope Francis as a guideline: *“It is the task of schools, universities, and scientific communities to provide assistance to students and professionals in acquiring the social and ethical aspects concerning the development and use of technology.”*¹⁰

In order to achieve this, the University formulates the following objectives regarding artificial intelligence-based systems:

- preparation of an institutional-level recommendation on the ethical use of artificial intelligence-based language models,
- providing further training for our instructors and students for the application of artificial intelligence-based systems.

Third mission activities in the field of research

Pope Saint John Paul II considers the service to the Church and society as the most important mission of Catholic universities. The Catholic university not only prepares its own students for their profession, but *“is organically built into human society”* and *“its vocation is to be an increasingly effective instrument for the cultural development of people and society.”* The research activities of the Catholic university *“include the study of serious contemporary problems in areas such as the dignity of human life, the promotion of justice for all, the quality of personal and family life, the search for world peace and political stability, a more just distribution of the world's resources, and a new economic and political order that will better serve the human community at national and international levels.”*¹¹ The University must therefore carry out activities outside the field of research that go beyond the traditional educational and research roles. This activity means active engagement with society, as well as contributing to economic and social development and well-being. *“The Catholic university can assist the growing human knowledge through adult continuing education programmes, the consulting activities of scholars, the use of modern communication tools, and in other ways, enabling a better understanding of the faith for many, thus extending the university's activity beyond its own community.”*¹² To increase this social visibility and embeddedness, we consider it important to organise further regular trainings, alumni groups, and professional groups in

⁹ Artificial Intelligence and the Wisdom of the Heart: Towards Fully Human Communication I. Pope Francis’s message for the 58th World Day of Social Communications, 24 January 2024

¹⁰ Artificial Intelligence and Peace – Pope Francis’s message for the 57th World Day of Peace on 1 January 2024

¹¹ Ex Corde Ecclesiae. 32. https://www.vatican.va/content/john-paul-ii/hu/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.html

¹² Ex Corde Ecclesiae. 36. https://www.vatican.va/content/john-paul-ii/hu/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.html

addition to the existing ones (e.g., Pázmány Senior University, Pázmány Pedagogue Club, etc.), which reflect back on the life and development of the narrower communities surrounding the University.

Introduction and gradual transformation of the performance evaluation system

In our performance evaluation system, we must enforce Section 26 (1) of Act CCIV of 2011 on National Higher Education, which defines three tasks for instructors:

- teaching;
- scientific research;
- those tasks related to the operation of the higher education institution that require the instructor's expertise.

It is necessary to compile the evaluation criteria based on the requirements included in the Organisational and Operational Regulations of our University, because the assessment can only take place on the basis of requirements already known by the concerned parties during the evaluation period. Within this, the minimum expectations and the indicators used for their measurement are determined independently by the Faculties.

We propose to transform the faculty performance evaluation systems in two stages. In the short term (3-year period), it would be necessary to associate a privileged evaluation (one and a half times, in the medium term possibly even a double multiplier) from the point of view of performance evaluation with publications in indexed journals, H-index, membership in the editorial boards of such journals, as well as book chapters and monographs published by indexed publishers.

In the medium term (from 2025), performance evaluation – treating one or two disciplines as exceptions by their nature – should decisively be based on indexed publications.

Proportionate increase in university professors and doctoral school core members

In the scope of university professorial appointments, in most fields of science, 'it is a minimum expectation that the applicant should be the author of at least two foreign-language Q1 or Q2 articles (sole, first, or last, or corresponding), or at least one monograph published by a recognised international publisher.' At the same time, we must also note that although there are significant overlaps between the HAS (Hungarian

Academy of Sciences) journal classification and SJR quartiles¹³, occasional discrepancies occur in both quartile and disciplinary classifications.¹⁴

Special disciplinary regulations:

- In the Humanities, 'they must be the author of at least two foreign-language Q1 or Q2 articles (sole, first, last, or corresponding), or at least one monograph published by a recognised international publisher. In an area where there is no Q1/Q2 journal: it is necessary to publish in the leading, international peer-reviewed journals of the discipline accepted by the HAS Doctoral Council.'
- In the Social Sciences, 'they must be the author of at least two foreign-language Q1 or Q2 articles (sole, first, or last, or corresponding), or at least one monograph published by a recognised international publisher.'
- In Engineering and Natural Sciences, 'they must be the author of at least two foreign-language Q1 or Q2 articles (sole, first, or last, or corresponding), or at least one monograph published by a recognised international publisher.'

Also because of the above requirements, it is of fundamental importance that institutional-level encouragement takes place for publishing in Q1 and Q2 journals.

In order to replenish the university professor core members of the doctoral schools and at the same time increase their number, it is also of fundamental importance that a support mechanism operates continuously that encourages university instructors and researchers to prepare HAC (Hungarian Accreditation Committee) university professorial applications.

Recognition of Q1–Q2 publications

Taking into account disciplinary specificities, the encouragement of Q1 and Q2 classified publications takes place through the regular faculty performance evaluation system. Since the preparation of these publications bears witness to academic excellence that deserves special recognition. The encouragement of such publications is not only in the well-understood interest of our researchers, but is also of elementary importance for the University, considering that these publications represent the most important elements of international scientific evaluations.

The faculty performance evaluation systems pay special attention to adequate differentiation according to individual fields of science and to ensuring that publication differences between scientific fields are also asserted. The condition for the evaluation is that the author affiliates the publication with the University in the MTMT (Hungarian

¹³ Ius Canonicum HAS class IX. „A”; SJR law Q4

¹⁴ For example: *Journal of Roman Studies* which is considered Q1 in Historical Studies.

Science Bibliography) system. By doing so, they have published a qualified professional publication assigned to the given Faculty or any of its organisational units.

Preserving and raising the scientific quality of degree acquisition and habilitation

In order to maintain and raise the scientific standard of our University, it is essential to preserve the quality of doctoral and habilitation procedures, and, if necessary, raise their quality, as the latter themselves must measure and produce true quality that cannot be measured in itself. The increase in the volume of doctoral degree acquisitions in itself can result in a kind of fatigue in the system, i.e., a slackening in ensuring that every single dissertation produces genuine scientific quality in all respects. In the spirit of the immanent operational mechanism of becoming a mass phenomenon, processes can slip in the direction where a dissertation coming to public defence after the research place debate becomes almost automatic, since increasingly one only has to weigh whether there is any obstacle to the doctoral dissertation being put to public debate. It is an important qualitative aspect that the invited external contributors of the research place debate, and the opponents at the public defence, should be the best, most recognised professional authorities in the given scientific field in a national sense. Therefore, it is generally valid for us that the chair of doctoral degree acquisition procedures can exclusively be a university professor or Emeritus, or an instructor, researcher holding a Doctor of the HAS title.

Due to the institution of habilitation seeking its place in the scientific advancement system, which is also perceptible nationally, a similar danger of quality loss can be detected. This cannot be accepted, as the aim of the habilitation scientific lecture – which qualifies as the central scientific element of the habilitation – is for the candidate to prove to the community of the University's professors that they are suitable by their scientific habitus to be a full member of this collective, inasmuch as they can convince them in a free presentation with scientific arguments of the truth of their arguments on the topic in question (and can freely give convincing answers to the questions raised there).

Conscious outward communication of research results

Naturally, the outward communication of scientific results is also of primary importance, not least to announce their social value and possible applicability. Therefore, the conscious communication of faculty scientific results to the wide social public is of elementary importance. This activity is closely related to the image-building of the University, which belongs to its social mission, the service of human beings and the common good. In addition to the communication of our values and exact value system, we consider it highly important to:

- Present the scientific research of our appointed instructors to the university community on academic days;
- Display the scientific results and recognitions of our instructors-researchers in newsletters,
- Report to the Catholic society and our Alumni community on the most important research results and our current collaborations;
- Participate with popular science lectures/practical sessions in events claiming wide social interest.

Specialised library development, journal acquisitions

An important basic principle is that the books available to researchers should be close to the researchers, i.e., they should be accessible, and that the specialised book acquisition strategy should serve ongoing research, i.e., it should be as fast as possible (a one-year acquisition time no longer meets this criterion).

It is worth developing a specialised library collection that, on the one hand, does not reproduce the collection that is available at a high standard in the Metropolitan Ervin Szabó Library, just a few hundred metres (or even less) from our University, and which contains Catholic-spirited specialised books in the widest possible selection and spectrum. A continuously developed, highly professional specialised library with a rich collection is greatly needed even in the digital age; without it, there is and can be neither a university nor genuine scientific research activity. The library must be modern.

The standard of scientific journal acquisitions must be maintained, and the range of journals to be acquired must be continuously reviewed and, if necessary, updated. Alongside our faculty and institutional libraries, we currently do not possess an independent and unified university library. Yet we consider it important to define what primary services our future Central University Library must provide:

- Our specialised library collection must support the University's educational and research activities;
- It must promote the acquisition of Q1 and Q2 journals relevant to our applied scientific fields.

Optimising faculty external relations from the perspective of scientific effectiveness

In order for the existing faculty external relations to bring the scientific results measurable in international rankings and justifiably expected from them, their more conscious shaping and rationalisation are necessary in the spirit of more responsible management of time and financial resources, based on the following criteria:

- as a general rule, we should travel to a foreign conference if we have good reason to assume that it is of a high standard even by international measures, and the outbound researcher gives a presentation at it,
- based on the presentation, a foreign-language, preferably foreign indexed journal publication, or a chapter in a foreign conference study volume should be prepared,
- preferably other scientific and research result surpluses should also be created (future journal editorial board cooperation, joint future research, applications, organising conferences, real deepening of professional relations, etc.)
- we must always assess whether we can achieve a higher quality scientific product at home in the given time (e.g., writing a high-quality study) or abroad (participating in a conference, or researching in foreign libraries): a foreign trip does not always mean true scientific performance, nor does it bring the greater scientific result
- certain scientific operational international tasks can also be organised and carried out online quickly and without financial expenditure (one does not need to travel abroad for it): preparation of international conference organisation, journal editorial board meeting, discussion of a jointly prepared scientific report, preparation of joint international applications, etc. In such cases, therefore, it can be a loss of time and money to travel abroad, while additional scientific activities could be carried out at home during this time.

Criteria for the evaluation of faculty research plans

A certain portion of faculty research is tied to education, since the basic principle is that educational material cannot be created without scientific background research aimed at it; nevertheless, the majority of university research points well beyond this, aligning with the professional profile of the researchers, instructors, and research units. It must be examined to what extent faculty researches are divergent, whether they perhaps develop randomly, or whether they are steered by faculty research organisation in the direction of faculty priorities?

Based on the foregoing, it must be examined whether, based on the submitted documentation, there demonstrably exists a faculty research organisation strategy in a substantive sense, or rather it is presumably just a summary description of the more freely developing existing faculty researches – along internal researcher potentials, positions and/or faculty 'power constellations' – and its projection into the future, that is considered – in a formal approach – as such?

Does the regular and clearly pre-regulated measurement of research results exist, and if so, in what way is it carried out, is there researcher result funding based on this, and does all this have an incentivising effect on faculty researcher activity, and if so, to what extent?

Is the annual minimum expected in scientific performance, which every instructor and researcher must fulfil, exactly defined in the regulations? Are the negative consequences and sanctions affecting those who do not achieve this appropriate? Does the annual, regular application of the regulations take place, including the enforcement of sanctions if necessary?

How ensured is the protection of integrity, beyond compliance with the rules, in the case of companies and other legal entities possibly involved in the research?

With what targeted third mission activities do the faculties contribute to the social embeddedness of the institution? Providing lecture series, popular science events, and continuing education for the broader profession and society.

Do they have specific objectives at the faculty level for the use of artificial intelligence (AI) based systems? Do they provide faculty support for these activities? E.g., appointment of AI consultants, e-learning aids.