

ACTIVITY REPORT • 2015

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2015





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ORGANIZATION
&
HISTORY

UCSIA continues the Jesuit tradition of involvement in university education, research and community service in the Flemish and Antwerp region.

UCSIA's mission ties in with Ignatian spirituality. The 35th General Congregation of the Jesuit Order, which took place in 2008, defines this mission as 'a commitment

to a faith that does justice through interreligious dialogue and a creative engagement with culture'. The 'intellectual apostolate' brings Jesuits to the places where excellent scholarly research is being performed in order to contribute to and learn from it. UCSIA is a non-profit organization incorporated under Belgian

law. The General Assembly consists of up to thirty-six members: one third are mandated by the Society of Jesus, one third are coopted members of the Antwerp academic community and one-third are external members from civil society (Church, education, press, employees, employers, NGOs, etc.).

The General Council decides the strategy and supervises the policy. The Board of Directors converts the strategy and decisions of the General Council into a policy plan, supervises its implementation and takes important operational decisions such as project milestones (concept, start, budget, closing evaluation) or contracts. The Academic Council ensures that initiatives are of the highest academic quality. The UCSIA-team formulates project proposals and implements those approved.

UCSIA's main objective, inspired by Christian belief and in a spirit of openness and tolerance, upheld by the members of the Society of Jesus and of the University of Antwerp, is to provide an international and interdisciplinary platform that supports and stimulates academic research, higher education and community service with respect to themes that express Christian ideology, thus serving its faith and contributing to a more just society.

Article 3 · Articles of Association

HISTORY ¶ In 1852 members of the Jesuit Order founded a college for higher education in commerce and trade in the port city of Antwerp. This Jesuit college developed into one of the first business schools in Europe granting academic degrees. The Saint Ignatius Institute of Higher Education in Commerce gradually

broadened its activities with a Faculty of Literature and Philosophy (including Law) and a Faculty of Political and Social Sciences.

In the late 1960s the college was granted university status by the Belgian government and renamed Universitaire Faculteiten Sint-Ignatius Antwerpen (UFSIA). UFSIA offered formal degrees in applied

economics, language, literature & philosophy, law, and social & political sciences.

From the early 1970s UFSIA and two public institutions – Rijksuniversitair Centrum Antwerpen (RUCA) and Universitaire Instelling Antwerpen (UIA) – formed a confederation. UFSIA, RUCA and UIA merged into Universiteit Antwerpen on the basis of the Decree of 4 April 2003, with a threefold mission: teaching, research and service to society.

The Universitair Centrum Saint-Ignatius Antwerpen (UCSIA) is an independent non-profit organization founded in the summer of 2002; it became operational by the end of the same year. In 2013, UCSIA celebrated its first decade of existence.

General Council The General Council is composed as follows:

for the Society of Jesus:

Jacques Haers SJ, Professor of Theology and Head of the Pastoral Service, KU Leuven
Özcan Hidir, Dean of the Theological Faculty, Islamic University of Rotterdam
Kristien Justaert, postdoctoral researcher, KU Leuven
Eduard Kimman SJ, Professor of Ethics, Radboud University Nijmegen
Guy Vanheeswijck, Professor of Philosophy, University of Antwerp
Ludwig Van Heucke SJ, Co-Ordinator Jesuit World Solidarity
Cecilia Vanneste, Ignatian Apostolic Network
Johan Verschueren SJ, Provincial NER and BSE

for the academic community of Antwerp:

Bea Cantillon, Professor of Sociology, University of Antwerp
Helma De Smedt, Professor Emeritus of History, University of Antwerp
Veerle Hendrickx, General Director Karel de Grote-Hogeschool
Willem Lemmens, Professor of Ethics and Philosophy, University of Antwerp
Johan Meeusen, Professor of Law and Vice-Rector, University of Antwerp
Carl Reyns, Professor Emeritus of Accounting & Pro Rector of UFSIA
Christiane Timmerman, Director of CeMIS/University of Antwerp
Gerlinde Verbist, Assistant Professor, University of Antwerp

external members:

Lieven Boeve, Director-General KOV Catholic Education Flanders
Mgr. Johan Bonny, Bishop of the Diocese of Antwerp
Alain de Crombrughe, Professor of Economics, University of Namur
Etienne De Jonghe, Honorary Secretary-General of Pax Christi International
Geert De Kerpel, Editor-in-Chief Tertio
Mia De Schamphelaere, Honorary Member of Parliament
Jan De Volder, Sant'Egidio
Maddie Geerts, Honorary National Secretary of ACV
Peter Vande Vyvere, CCV-Ghent

The mandate of the following members reached its end of term: Jan Koenot SJ, Johan Vanhoutte SJ and Philippe Michiels. The General Council thanks the resigning members for their commitment and dedication.

Due to mandatory stipulations on membership, Ms Mieke Van Hecke could not renew her mandate as a member. The General Council elected her as its President in 2014 and unanimously requested her to continue holding the gavel as a non-member from 2016 onwards.

Academic Council UCSIA renewed its Academic Council in the course of 2015. The Academic Council will lend policy advice to the Board of Directors and the General Council, both on content and approach. The scholars who are mentioned below are ready to cooperate as a core member or as a corresponding member in view of certain issues or aspects.

Scholars at the University of Antwerp:

Peter Bursens, political scientist
Dirk De Bièvre, political scientist
Tom De Herdt, development economics, President of IOB
Em. Guido Dierickx sj, political scientist
Veerle Fraeters, mediaeval culture and mystics
Bernard Hubeau, sociology of law
Bert Ingelaere, development and peace
Patrick Kenis, policy and management sciences
Thalia Kruger, international private law
Stijn Latré, philosophy, Centrum Pieter Gillis
Herwig Leirs, evolutionary ecology, Dean of the Faculty of Sciences
Patrick Loobuyck, philosophy, Centrum Pieter Gillis
Guido Marnef, history of Reformation and Counterreformation
Rudy Martens, strategic management, Dean of the Faculty of Applied Economic Sciences
Petra Meier, political science and gender
Patrick Meire, marine biology
Dimitri Mortelmans, sociology of labour and family, Head of CLLS
Stijn Oosterlynck, urban sociology
Bruno Peeters, tax law
Paul Pelckmans, French literature
Koen Ponnet, social psychology
Roy Remmen, general medical practice
Stefaan Rutten, law of obligations and legal law
Bernard Sabbe, psychiatry
Tom Sauer, international relations and diplomacy
Annick Schramme, management of culture
Sigrid Stroobants, molecular imaging
Frederik Swennen, law of persons and families
Jacques Tempère, solid state physics
Peter Thijssen, media and politics
Hilde Van Den Bulck, communication science
Peter Van Petegem, educational policy
Heidi Vandebosch, social media
Gert Verschragen, sociology of minorities
Michel Walrave, media and social media
Walter Weyns, sociology of religion

Scholars at other universities:

Axel Gosseries, UCL, political philosophy
Jean Hugé, ULB, science and sustainable development
Lesley Hustinx, volunteering and civic participation, Ghent University
Koenraad Matthijs, demography, KU Leuven
Tim Nawrot, environmental sciences, University of Hasselt
Karim Schelkens, theology and church history, KU Leuven
Geert Van Oyen, theology, UCL

Board of Directors **Alex Vanneste**, Professor Emeritus, University of Antwerp · Managing Director
Luc Braeckmans, Director of Academic Affairs
Martin Decanq, Director of Finance, University of Antwerp
Carl Reyns, Professor Emeritus of Accounting & Pro Rector of UFSIA
Nicolas Standaert sj, Professor of Sinology, KU Leuven
Christiane Timmerman, Director of CeMIS/University of Antwerp
Geert Vanhaverbeke, Head of Administration

The Board of Directors set up an **investment committee** with a consultative authority, with Martin Decanq and Carl Reyns (President of the Investment Committee) as members. The managing director of UCSIA and the head of administration can attend the meetings.

Executive Committee **Luc Braeckmans**, Director of Academic Affairs & Chairperson
Sara Mels, Scientific Collaborator
Barbara Segaert, Scientific Coordinator
Geert Vanhaverbeke, Head of Administration

Team **Luc Braeckmans**, Director of Academic Affairs & Chairperson
Marijke Celis, secretariat, administration and finance
Sara Mels, Scientific Collaborator
Barbara Segaert, Scientific Coordinator
Geert Vanhaverbeke, Head of Administration
Christel Van Wonterghem, publications and administration

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PROJECTS



Summer School Is Violence Based on Belief Part of Religion?

The 11th annual summer symposium on religion, culture and society took place from 23–30 August 2015, with public lectures by Prof. Peter Neumann and Prof. Marat Shterin.

A group of international senior and junior researchers examined the manifestations, causes and motivations of religious violence (both physical and structural) against the background of the interplay between politics and faith.

Two public lectures focused on current topics. Professor Neumann investigated how religiously motivated terrorism is different from other forms of terrorism. Thorough investigation of more than 700 European Syria fighters shows instructive typologies: (1) ‘defenders’ who are trying to protect the Sunnis against the tyrannical regime without being religious extremists; (2) ‘seekers’ who are part of a Salafi counterculture and find affirmation, power, order, community and manhood in the Islamic State; (3) ‘followers’ who barely have religious motives, but want to imitate their peer group. Religion therefore provides a basis for the doctrine of terrorists, but other social and socio-psychological processes play an important role through radicalization and de-radicalization.

According to Professor Shterin, the Russian-Ukrainian conflict does not find its origin in religion, but religion does lend itself to political use. For each party, religion gradually became a powerful symbol in the fight that justified certain claims (such as territory) and helped develop a new national identity. Both the Russian Orthodox Church as well as the Ukrainian Orthodox Church alternately spoke out both for non-violence as well as for a struggle to restore the unity.



Scribani Network 17 European centres of academic research and social action connected to the Jesuit Order make up the Scribani network, with Mark Rotsaert sj as chairman. Its workshops and conferences provide academically sound insights and stimuli for justice and equality in Europe.

Inequality. What Can Be Done?

From 10 to 12 September 2015, the members of the Scribani network gathered for a public lecture and debate.

Together with the Centre for Social Policy Herman Deleeck (University of Antwerp), the network invited the British welfare economist Prof. Anthony Atkinson to discuss his proposals for a more equal distribution of income and wealth: a progressive income tax, capital gains tax or participation income, but also new proposals such as a 'labour-friendly' science and technology policy or new forms of capital transfers to young people.

The former minister of social affairs, education and employment, Prof. Frank Vandenbroucke, documented these proposals in a European perspective and argued for a European framework for minimum wages, employment standards, unemployment benefits and a fairer tax system. The debate with the audience revealed the tension between a selective policy 'customized' to each socially needy entity and a policy based solely on general measures for redistribution and employment.



International Academic Workshops

UCSIA brings senior and young (post)doctoral researchers together in two-day workshops to exchange research results and insights from various scientific disciplines to examine socially relevant issues paying due attention to the role of world view and religion.

Science Shaping the World of Tomorrow

Took place from 18 to 20 March 2015 in cooperation with BSTS (Belgian Network Science, Technology and Society) and research groups of the University of Antwerp, Ghent University, KU Leuven and Vrije Universiteit Brussel (Free University of Brussels). Prof. Helga Nowotny gave a public lecture followed by a debate on 18 March.

Em. Prof. Helga Nowotny, former president of the ERC Scientific Council, presented new insights from her book *The Cunning of Uncertainty* (Polity, 2015). Science makes promises to society, but there is a tension between public or political expectations about immediate useful results and the uncertainty and unpredictability of scientific findings. Digitalization, 'big data', democratization and the idea of malleability of society thoroughly reshaped the context of scientific practice. A panel discussed which kinds of science and technology could help us imagine a new and morally improved society and the challenges confronting science.

The multidisciplinary workshop further explored the issues at stake by discussing papers on nuclear waste treatment, social injustice or restriction of freedom as a consequence of technological solutions, science-fiction and utopian literature, the relationship between science and technology and the imageries of the future based on it, decision making under uncertainty and risk management, research funding strategies, etc.

Taxation and Trust

Took place from 6 to 8 May 2015 in cooperation with Antwerp Tax Academy/University of Antwerp (Prof. Willem Lemmens, Prof. Bruno Peeters, Prof. Luc Van Liedekerke); em. Prof. Guido Dierickx; Prof. Raf Geenens; Prof. Gerlinde Verbist. Prof. Erich Kirchler and Prof. Allison Christians gave public lectures on 6 May.

The foundation of the taxation system in democracies is the trust of the public that taxes have been equitably levied and will be efficiently and effectively used to support collective facilities that also benefit the tax payer. The debate on the 'tax shift' is emblematic for the diminished legitimacy of national tax systems and unfulfilled expectations regarding a just or economically efficient distribution of burdens and benefits between persons, companies, income categories or taxable events.

The workshop examined this challenge from various scientific angles such as tax law, economics, philosophy or psychology from the successive viewpoints of the individual (tax evasion and the nature of the relationship between citizen and administration), the polis (choice of the most appropriate taxable events and tariff schemes for preconceived targets), the authorities (the potential and capacity to bear an efficient and effective tax system) as well as the multinational company that slaloms between national tax regimes to dodge or 'legally optimize' taxes.

The participating scholars presented their – partially empirical – research on taxes and shifting cultural, political and philosophical values and foundations. Policy experts confronted these scholarly findings with their professional experience. More explicitly, the feasibility of a global system to monitor income flows and stocks of wealth or of worldwide tax levying was tested against regimes of transparency and soft-law that are already in place with organizations such as the European Union, the OECD or the ILO.



International Academic Workshops

Innovating Social Responsibility in Safety

This workshop took place from 22–23 October 2015, in collaboration with Prof. Paul De Hert, Prof. Wim Hardyngs, Prof. Koen Ponnet, Dr Genserik Reniers, Prof. Wim Smit and Prof. Mathias Vermeulen. On October 21 Prof. J. Peter Burgess and Prof. Jeroen Van den Hoven gave public lectures.

This workshop analysed the security discourse and the effectiveness of security in society; the perception of safety among citizens and their attitude towards technological innovations; the privatization of security and the impact of the security industry; the efficiency and effectiveness of the European directives and national legislation with a tradeoff between privacy and transparency on one hand, and security on the other hand; and finally, the practice of criminology. Academic contributions came from the disciplines of philosophy, political science, criminology, law, and economics.

Rituals, Market and Salvation

This workshop took place from 19–20 November 2015 in collaboration with Prof. Jan Bleyen (KU Leuven), Prof. Paul Cortois (KU Leuven), em. Prof. Valeer Neckebrouck (KU Leuven), Prof. Walter Van Herck (University of Antwerp). On November 18 Prof. Vincent Miller and Prof. Michael Ing gave public lectures.

In human rituals the religious and the profane remain intertwined even in the contemporary secular Western culture. Rituals give weight to important moments of transition or social cohesion and serve as a way to mark an identity. The market and marketing turn rituals into tradable goods and services, even going so far as to use 'ritual' as a brand name! Ritual practices such as clothing, food or living lose their common spiritual and transcendental significance as a means of value transfer between generations. Consumption itself has become a global ritual, a continuous state of being spellbound in the face of such abundant choice, which dulls the more subtle choices such as fidelity, solidarity, political choices. The Confucian ritual in (pre) modern China illustrates the tension between collective wealth and shared prosperity or solely one's own benefit. The workshop probed the psychological basis and social function of rituals, their economic-agrarian origins and their ownership.



Lecture Series **Academy of Theology**

UCSIA organizes these lectures in cooperation with the faculties of theology of KU Leuven (the Catholic University of Leuven), Université Catholique de Louvain (Louvain-la-Neuve), the Protestant Faculty of Theology Brussels, Kerkwerk Multicultureel Samenleven, Caritas Antwerp/ Cairo's and other partners.

On 23 March 2015, the theologian Dr. Anneleen Decoene (KU Leuven) testified to the structures and mechanisms that exclude people in a multiple mode and hamper the search for alternatives and change: gender, ethnicity, sexuality, class, education, health, etc. She examined theological insights that developed from black feminism and liberation theology. A dominant ideology holds people responsible (or blames them) for their own fate. Reasoning about God cannot be separated from working at change.

On 14 December 2015, Prof. Özcan Hidir, dean of the theological faculty at the Islamic University of Rotterdam, gave a theological lecture on the Koran's and the Sunnah's view on Jesus. For many participants, the exposition was an interesting introduction to a critical and comparative theological interpretation of texts in the Koran and the Hadith. The Koran offers an approving, corrective and perfecting vision of all previous religions and holy books. Jesus is one of the most mentioned prophets in the Koran. The Koran and the Hadith tell about his birth and childhood, his miracles, his dialogues with God and the Israelites, and his humanity and prophethood.

There are also fundamental differences: the Incarnation and Trinity, which place the entire divine and human nature of Jesus at the forefront, the passion and crucifixion, the role of Jesus after his return to this world, as well as Jesus' announcement of the Prophet Muhammad.

An important crossover, however, is that both the Gospels and the Muslim ascetic books cite Jesus' call to his disciples to be the 'salt of the earth'.

Pastoral Care and Church

Youth Culture and Pastoral Care

UCSIA organized a residential seminar for pastors at universities and schools of higher education in cooperation with the Pastoral Service of the University of Antwerp (Johan Vanhoutte sj and Gert Van Langendonck), on 15 and 16 January 2015.

Jan Koenot sj analysed the festival culture of the nineties according to his book *Essay on Rock, Culture and Religion* (Averbode, 1996). These days, youngsters still want to form community, but events such as Tomorrowland have lost every dimension of social criticism. Rock as the counter-culture of the word and the dogma has been hedged in by money and economy. Johan Ardui (University College Leuven-Limburg) interpreted this trend from a theological point of view.

Christianity stands or falls with the belief that God embraces all earthly things: blues. Tomorrowland proceeds in the opposite direction and ritually jettisons reality. But the festival meets our longing for transcending the private religion of our personal pigeonhole. Gersom Brussaard (Ichtus) and the band Trinity demonstrated what contemporary 'Christian' pop music stands for.

Em. Johan Lemmen (KU Leuven) presented findings from his book *From Totem to Resurrected Lord* (Pelckmans, 2014), which takes stock of the most recent historical and anthropological research on the Old Testament and the historical Jesus in order to document the current debate on belief and unbelief.



SPIRITUEEL maar niet religieus?

Lecture Series **Spiritual but Not Religious?**

On 11 March 2015, UCSIA set up the seminar 'Spiritual but not religious?' in cooperation with the Diocese of Antwerp, Relevant and Caritas Antwerp/Cairo. It also convened a meeting between the guest speaker and a number of Belgian and Dutch research groups.

According to the sociologist of religion Prof. Nancy Ammerman (Boston University, USA), many believers name themselves spiritual but not religious and place themselves outside of the framework of organized religion, church and dogma. The real situation is much more complicated: spirituality is never a totally individual experience and it is more than just a cultural alternative for religion. People paste together a homemade personal spirituality using various typologies: a 'deist package' that links spirituality with personal gods, an 'extra-deist package' that makes room for spirituality in naturalistic forms of transcendence, an 'ethical-spiritual package' that focuses on day-to-day compassion or a package entitled 'belief and spirituality in a cultural sense'. Constantly changing and sometimes very volatile groups of people mention spirituality and religion in very diverging and surprising places such as the workplace or the local bus; Ammerman calls them 'tribes'. She is, however, convinced that religion and spirituality will not get a sufficient chance without churches, congregations, organization or structure.

Closely observing pictures of the street scene in Den Haag, Prof. Hilde Stoffels (VU University Amsterdam) illustrated the gap between sociological predictions for postmodern secular cities and the actual liveliness of religion and spirituality. Ronald Sledsma analysed which spiritual 'beautiful pearls' youngsters and parishioners seek, find or lose (Matthew 13, 45-46).

Dr. Dominiek Lootens (Caritas/Cairo) drew some conclusions.

Extinguished Candles and Raging Flames: Secularization Reconsidered

On 10 October 2015, UCSIA presented a book: *Gedoofte kaarsen en uitslaande vlammen. De secularisatie onder de loep* (Uitgeverij Polis, 2015). The book is not available in English, its title can be translated as: 'Extinguished Candles and Raging Flames. Secularization Reconsidered'. In it, Dutch and Belgian scholars bridge half a century of development in society and church. It's the first book of a new series edited by the sociologist Walter Weyns that enriches the current debate on religion with new insights. Probably, the question of how religion will develop in future, deserves a more sophisticated answer than a simple 'more' or 'less'. A meaningful answer will require us to consider what religion will be, and how it will be present in the world.

This book presentation paid tribute to emeritus Professor Jean Van Houtte as honorary president of UCSIA's General Council. Together with Jan Kerkhofs sj, in 1962 – on the eve of great transformations of church and religion in Belgium – he edited the authoritative book *De Kerk in Vlaanderen. Pastoraal-sociologische studie van het leven en de structuur der Kerk* (Lannoo, 1962).

The following scholars discussed major issues: secularization or post-secularization? (Prof. Guy Vanheeswijck, philosophy), the flaring-up of religion (Prof. Nadia Fadil, sociology) and religion or spirituality everywhere (Prof. Johan Roeland, theology).



Other projects **The Future of Catholic Education in Flanders**

UCSIA invited Prof. Lieven Boeve, who had been newly appointed to the office of director-general of the umbrella organization of Catholic schools in Flanders. In a short speech for the occasion, he elucidated how and why his federation wants to maintain the hallmark of quality. A change of name will accompany an internal reorganization of the federation and individual schools will be integrated into a small number of units of cooperation. The ‘dialogue school’ is the building block that embodies the current worldview of the Catholic schools in Flanders.

Expressive Individualism

UCSIA organized this lecture on 22 April 2015 in co-operation with Centrum Pieter Gillis / University of Antwerp; CPG for its part organized a seminar on the issue.

Patrick Madigan sj revealed the roots of the dominant and institutionalized culture of individualism, autonomy and self-expression. Insights and analyses of philosophers such as Charles Taylor, Robert Bellah, Merleau-Ponty, Bernard Williams or Marcel Gauchet lead him to the 19th century cult of the artistic genius, with John Milton’s Lucifer being its prototype (17th century).

Philosophers Stijn Latré, André Cools and Guy Vanheeswijck, all working at the University of Antwerp, offered their answers to the question how individual autonomy fits in with freedom, responsibility and solidarity.

The Therapeutization and Medicalization of Education

UCSIA developed this annual conference on an aspect of education on 20 May 2015. UCSIA is obliged to Mr. Valeer Van Achter († 2015), who was the driving-force behind the not-for-profit organization DIROO that did much of the preparatory work, and whose memory UCSIA wants to honour.

Increasing volumes of medicines are dispensed to cure an inflation of behavioural disturbances and learning deficits among school children. Are neurobiological defects truly on the rise? Or should this be looked at as an exponent of a new but distorted view of man and society? Does education still focus on learning, creating and discovering in diversity, or should youngsters just be placed in a limited number of Procrustean beds representing culturally accepted standard types of behaviour? Do professional labels and attestations that give access to medication or special school treatment replace parental responsibility at home? Do labels and medication provide easy shortcuts to teachers and headmasters to jettison special and didactic and pedagogic arrangements? How do these labels influence the perception and development of the youngster’s self, or their participation at school and in society? Scholars, professional experts and participants discussed these questions and elaborated answers.



Other projects **Family Transitions from the Perspective of the Child**

On 29 September, this workshop for professionals took place in collaboration with the research group Private Wealth in the Centre for Longitudinal and Life Course Studies (CLLS) of the University of Antwerp, The Higher Institute for Family Studies/Odissee, Een nieuw gezin vzw and Stichting Nieuw Gezin Nederland.

A child whose parents divorce comes into contact with family courts, youth psychologists, family therapists, lawyers, mediators, social workers, teachers and education support staff, care coordinators, researchers and policy makers. These professionals only rarely look at divorce through the eyes of a child. The children's commissioner summed up the complaints of children. Researchers shed light on the demographic facts and legal framework. Experts explained the possibilities and limitations of the compulsory parenting plan in the Netherlands.

Half of partner relations are no longer based on a marriage; furthermore, one in ten children between 0 and 17 years has divorced parents. Divorce is usually followed by a new form of relationship between parents ... and by necessity between their children. Divorce changes the child's daily life drastically: another residence and school, less financial capacity, often a disturbed trajectory through higher education. Many children find their home situation more bearable after the divorce, but much depends on both the personality of the child and factors such as the intensity of the conflict between the parents and their involvement with the children before and after the divorce – factors which in turn are determined for example by income and parental education. The experience of loss and abandonment brings children at least temporarily out of balance and new parental relations often push them into a conflict of loyalty. Girls show more depressive symptoms (internalization) and boys show more behavioural problems (emotional externalization).

Step-parents have no rights, agreements between divorced parents are not followed systematically. The family court can intervene in the exercise of parental authority and with respect to residence and maintenance arrangements insofar as disturbing parenting situations and divorce battles are involved. The workshop pointed out some deficiencies: the Family Court is not aware of decisions of the juvenile court involving the problematic behaviour of the child. The family court can hear the kids older than 12, but the children cannot speak freely because they know that parents may consult the minutes. The child itself is not a full party to the conflict and is not assisted by a youth lawyer. Children often do not know about mediation and assistance.

At the end of the workshop, the research groups and organizations stated policy recommendations that inspired the responsible federal and regional minister.



Other projects **What I Believe**

On 13 October 2015, UCSIA organized the 9th annual workshop for teachers of Roman Catholicism and other stakeholders in secondary religious education, in consultation with the education inspectors and Catholic Education of Flanders (Katholiek Onderwijs Vlaanderen).

It was the first workshop in the series focusing on the personal beliefs of the teacher, rather than on the subject being taught. The book *What I Believe* by Hans Küng stimulated their profound reflection and honest conversation. Is faith plausible? What is my image of God? What does spirituality mean to me? What motivates me to believe and with what rationale do I frame that spiritual experience?

By exchanging ideas with colleagues on these themes, workshop participants practiced the very language, skills and attitudes involved in the kind of inter-religious dialogue they need to develop in their students. Education inspector Ronald Sledsens led and moderated the workshop; Professor and pastor Jacques Haers offered an impression of overheard conversations and insights.

In Dialogue with Our Traditions

On 27 October 2015, the 4th joint seminar for teachers of Islam and of Roman Catholicism took place in collaboration with the respective education advisors-inspectors.

These meetings evolved from a friendly but hesitant encounter between strangers in the very first seminar in 2009 to this stimulating day in 2015 to which participants both expectantly and respectfully looked forward. The workshop brought the teachers into a direct conversation between religions but also led them to dialogue with their own traditions. The practice of inter-religious competencies, such as the curriculum demands, is harder than it looks and leads to insights that enrich and deepen one's ideology.

The participants prepared for the meeting by reading the article 'Cultivating trust and overcoming fear,' by Dr Hans Van Crombrugge and Dr Naïma Lafrarchi. They exchanged texts on three different themes (mercy, peace and harmony with God and yourself, hope and fear) that inspire them personally and interpreted these within their religious tradition in order to understand each other's spiritual identity and ideology more deeply.



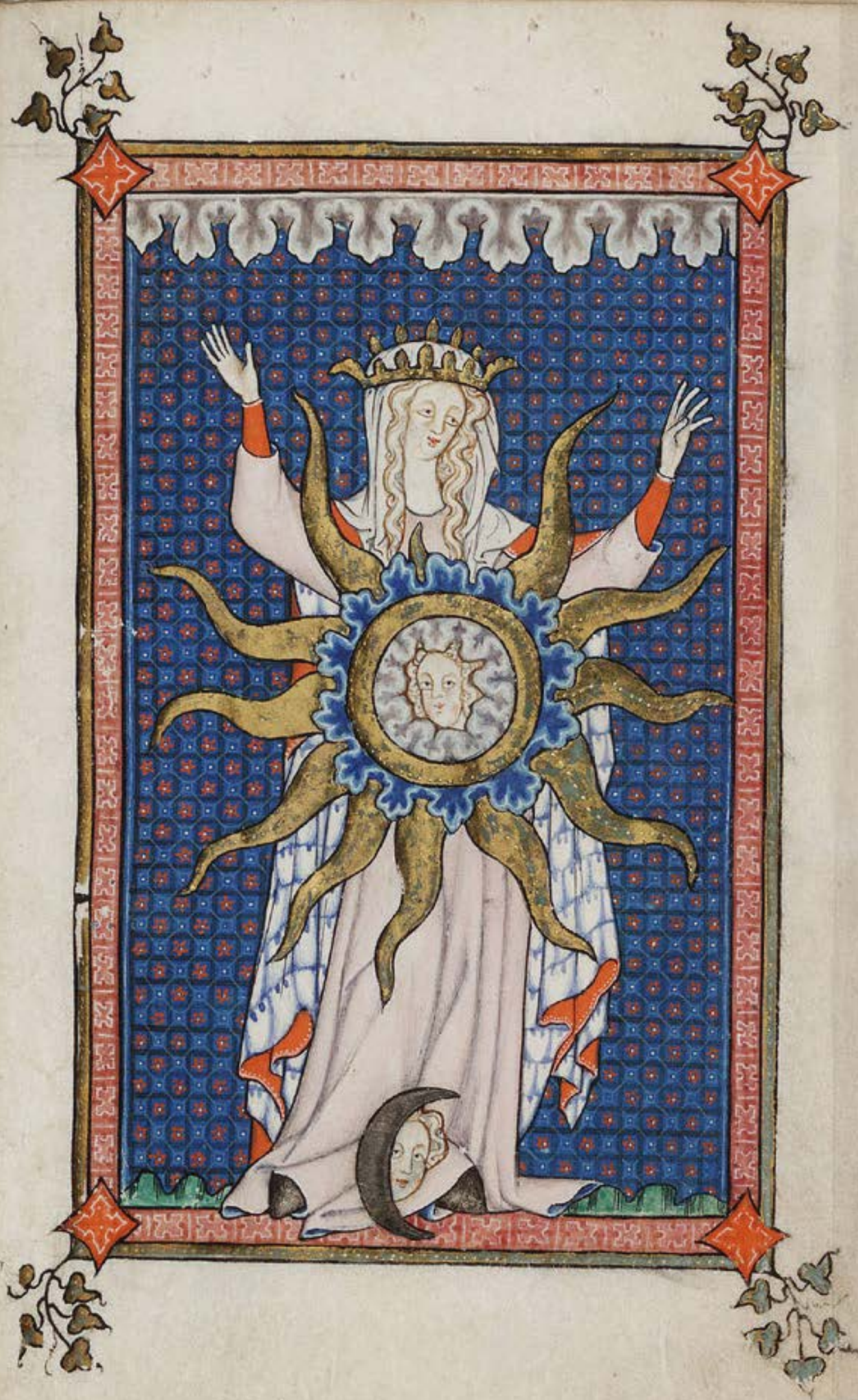
Other projects **Mystical Love in Christianity and Islam**

In collaboration with the Ruusbroecgenootschap for the occasion of its 90th anniversary, UCSIA organized a symposium on December 4, 2015 entitled 'Mystical love in Christianity and Islam'.

The image of Jan van Ruusbroec in the 14th century is at odds with the 'I' upon which modernity is built. The 'minne', a reference to the bridal mysticism, is a source of interpersonal contact and closeness that transcends the 'I', and it meets the divine groundlessness.

A mystical approach to religion can break through what philosopher Jean-François Lyotard recognizes as a risk: that the universalist message of Christianity turns into a dominant meta-story and a self-absorbed, totalizing power. The mystical experience can inspire the attitude of a pastor; mystical doubt can break through complacency.

Various religious traditions such as Judaism, Hinduism and Islam have a mystical tradition: an inner spiritual quest for love. In Islam it is an integral part of the life of faith, unlike Christianity, where mysticism was banned from mainstream faith. Mysticism also involves risks: escape, non-critical imitation, commercial and political abuse.



3

TEACHING CHAIRS

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SCHOLARSHIPS



Teaching Chairs **Chair UCSIA-IJS on Jewish-Christian Relations**

UCSIA organizes this chair in cooperation with the Institute of Jewish Studies (University of Antwerp). The programme comprised public lectures on 12 and 19 February 2015 and two guest lectures at IJS.

Prof. Warren Zev Harvey (Hebrew University, Jerusalem) compared the so-called negative theology of the 13th century Christian intellectual Thomas Aquinas with the body of thought of the 12th century Jewish thinker Maimonides that influenced him, which was inspired in its turn by Aristotle and the Arab philosophers, such as Averroes, who passed on Aristotelian philosophy.

Aquinas ultimately opted for describing God using analogies instead of a strict definition of God listing all representations and qualities that do not belong to God. Prof. Paul J.J. van Geest (University of Tilburg, Vrije Universiteit Amsterdam) broadened the analysis by investigating the 'affirmative' theology of Church Father Augustine, who acknowledges an intuitive sensing of the godlike: an age-old Christian tradition that still maintains its relevance. Threads run from these analyses to contemporary philosophers such as Wittgenstein or Derrida.

Teaching Chair Peace Education

UCSIA set up a new teaching chair at the University of Antwerp as a continuation of the already existing 'training for peace education'. The teaching chair results from a cooperation with the Center for Peace of the Province and the City of Antwerp and the University of Antwerp. Each edition will examine an aspect of peace in its manifold manifestations and subject it to a scholarly multidisciplinary investigation.

The first edition took place on 29 April 2015 in cooperation with the SPES-forum and AMS (Antwerp Management School). Practical experts testified to and debated on the challenges, possibilities and stumbling blocks of conflict prevention and settlement in collective labour conflicts: Johnny Thijs (ex bpost), LMM Piet Vandeputte, Inge Vervotte (care group Emmaüs), Guy Cox (Belgian Labour Department), Siska Vansevevant (ACV trade union) and Prof. Peggy De Prins (Antwerp Management School). New initiatives such as *Business for Peace* illustrate commitment to peace from business companies. Paradoxically, the value of consultation tends to be underestimated as a consequence of its deep-rootedness in Belgian collective labour relations. Smoothly working consultation structures prevent conflicts and educate those involved in practicing the art of compromise. Giving the resolution of conflicts over to courts and judges leaves us with a deficit: a good mutual compromise only creates winners but court orders are always unilateral and create at least one loser.



Scholarships **Taede Smedes**

Theologian and philosopher of religion Dr Taede Smedes, associated with the Dominican Study Centre for Theology and Society in Amsterdam, conducted a research project *Beyond theism and atheism: Inciting a new hermeneutics of contemporary religious landscape*. His supervisor was Prof. Walter Van Herck (Department of Philosophy, University of Antwerp).

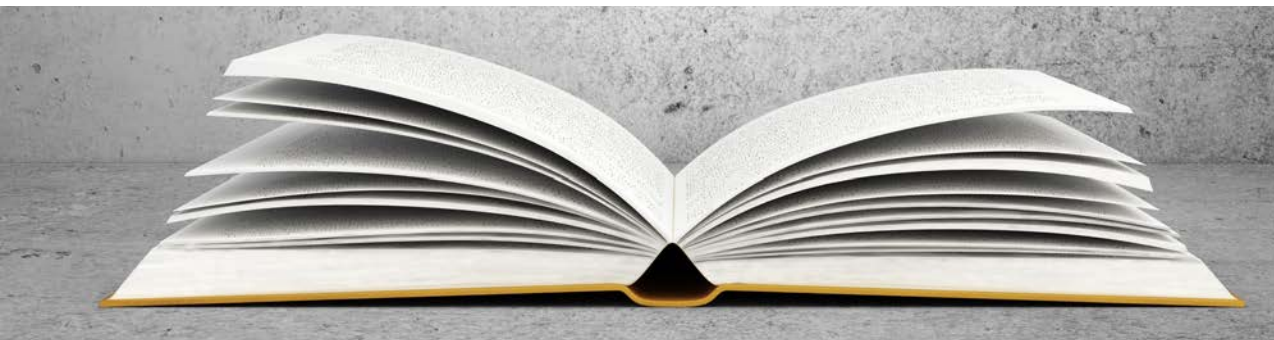
On December 1, 2015 he gave a lecture and master class at the University of Antwerp on the polarization between 'theism' and 'atheism'. The public controversy removes a silent revolution from view. The fact that classic belief in God – 'theism' – is shrinking does not necessarily mean an increase in atheism, because many people are coming up with their own forms of spirituality. At the same time, more and more 'atheists' are wondering whether atheism can count as a meaningful alternative framework without its own constructive philosophical interpretation. Are the terms 'belief' and 'disbelief', 'religious' and 'atheist' still usable? Or do they merely indicate a reality that does not actually exist?

The visiting scholar responded in a blog to the public reactions to his text on the tension between faith and science in the Dutch context and also wrote an extensive review of the book 'Extinguished Candles and Raging Flames' about secularization in Flanders (Uitgeverij Polis, 2015, in Dutch).

atheïsme Ben Hobrink bewustzijn Bijbel
boekbespreking boeken Boeken bestellen
 boekrecensie boeksignalement Buitenaards leven Cees
 Dekker **christelijk geloof** citaten Coen Vermeeren
 cognitieve verklaringen van religie cognitive
 science of religion Column **conflict tussen**
geloof en wetenschap **creationisme** De
 Volkskrant Elaine Ecklund ethiek **evolutietheorie**
filosofie geloof **geloof en**
wetenschap geloof in God geloofsuitspraken genetic
 fallacy geweld **God** God als hypothese God bewijzen **God en de**
menselijke maat godsbeeld godsconcept
 godsdienstsociologie godsdienstwijsbegeerte God én Darwin
Intelligent Design Jesse Bering journalistiek
 kosmologie Lezing Marc de Vries mensbeeld **moraal**
 neurowetenschappen Opiniestuk plagiaat politiek **recensie**
 Reformatorisch Dagblad religie religie en geweld religiekritiek
 Richard Dawkins Sam Harris schrijven science and religion
 Science Vs. Religion sciëntisme secularisatie **spiritualiteit** The
 Belief Instinct The God Instinct **theologie** theologische
 antropologie UFO's vrije wil wereldbeeld **wetenschap**
 wetenschapsfilosofie wetenschapsjournalistiek **zingeving**

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PUBLICATIONS



Publications 2015 ***Population Change in Europe,
the Middle-East and North Africa***
Beyond the Demographic Divide
Eds. Koenraad Matthijs, Karel Neels,
Christiane Timmerman,
Jacques Haers, Sara Mels
ISBN 9781472439543
Ashgate

The Borders of Subculture
Resistance and the Mainstream
Eds. Alexander Dhoest, Steven Malliet,
Barbara Segaert, Jacques Haers
ISBN 9781138853546
Routledge

Gedoofte kaarsen en uitslaande vlammen
De secularisatie onder de loep
Series: *Hoezo religie?*
Ed. Walter Weyns
ISBN 9789463100380
Uitgeverij Polis

Political Engagement of the Young in Europe
Youth in the Crucible
Eds. Peter Thijssen, Jessy Siongers,
Jeroen Van Laer, Jacques Haers, Sara Mels
ISBN 9781138923386
Routledge

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RETROSPECTIVE SYNTHESIS



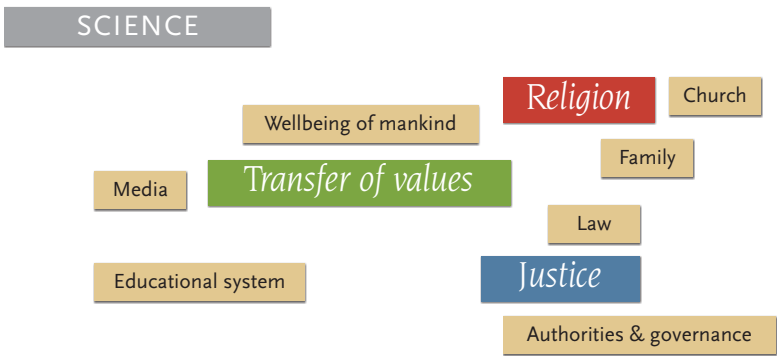
Quick and plain answers to intricate social problems often leave a nasty taste. Its articles of association direct UCSIA to build excellent scholarly research on relevant social issues and developments into an interdisciplinary debate, including aspects of religion and worldview. UCSIA caters for intellectual *slow food* that should be processed and relished in an accordingly slow and thorough manner.

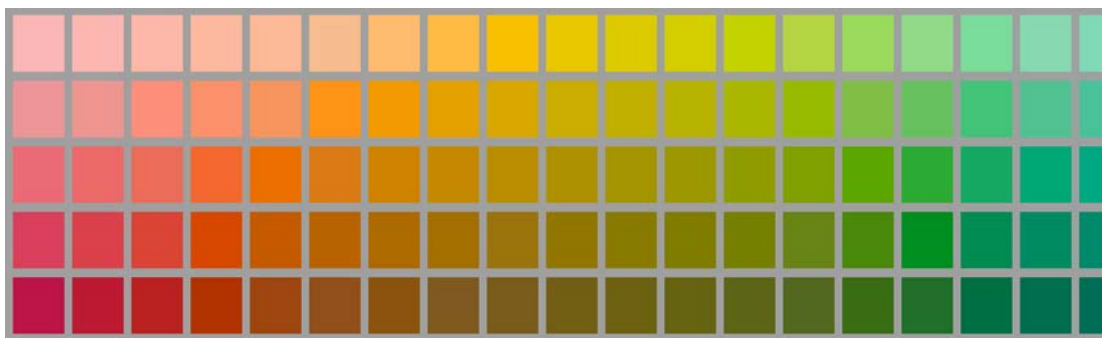
UCSIA allows itself time to reflect, from a Christian worldview and in an open and tolerant mindset. UCSIA thus offers reliable resources to scholars, professionals and the general audience which will enable them to form for themselves a critical and well-grounded opinion on complex current issues.

- The General Council has opted to focus on three perspectives:
- The positive or negative contribution of **religion and worldview** to human well-being and prosperity seen in context (international and/or national, in relationship with cultural and socio-economic developments, ...) and the associated challenges for the Church, pastoral care and theology;
 - Socio-economic and scientific issues that touch upon **social justice**, both geographically and between generations;
 - **The transfer of values**, especially the role of education, training, the school system and the transfer of knowledge.

Each of UCSIA’s activities deepens insight with respect to one or more of these perspectives, but also contributes to understand the big ‘systems’ that govern human conduct and social relations: man himself or herself, the authorities, law, the churches, education, family, etc. Furthermore, the activity program may spur science itself by raising new research questions or sharing research methodologies.

As in previous years, UCSIA’s action as a multi-disciplinary and scholarly forum provided a better understanding of these perspectives. The resulting academic publications and reports offer a full analysis of the issues discussed. In these lines, we try to draw some general conclusions and beg for the reader’s understanding of their cursoriness. This incompleteness unavoidably does wrong to the thoroughness of the underlying analyses.





Religion

Justice

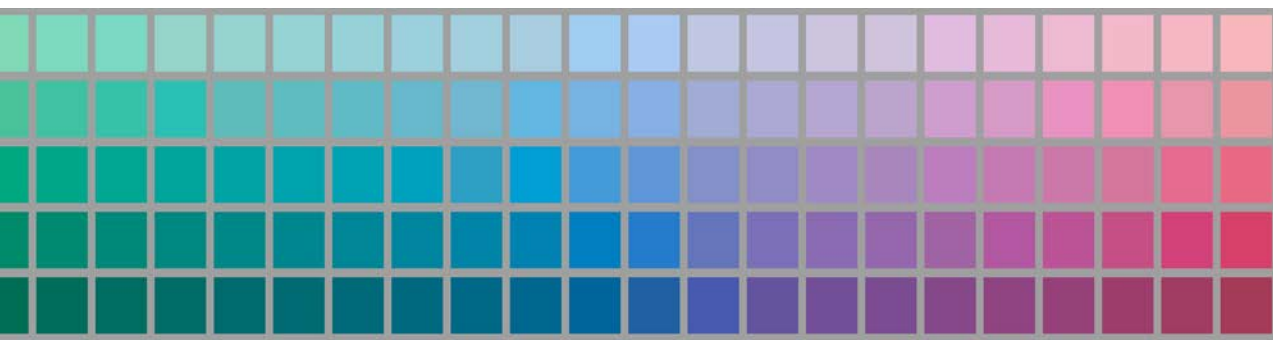
Religion

- Several research projects investigate the changing nature and intensity of faith, religiosity and secularity including the alleged interplay between religion and spirituality or the shift from religion towards spirituality and patterns of secularization that vary across countries. The terms and categories to categorize and interpret these changes, are as manifold, diverse, variable and charged with ideology as the ensuing interpretations. Many disciplines interact in this scholarly quest: sociology (of religion), philosophy, theology, anthropology, etc.
- Religion seems to have become transformed into something vague and very liquid that has left the bed of institutionalized religion and blends with the culture of lifestyle and consumption.
- The bifurcation ‘religious or spiritual’, whereby people refer to themselves as *still* spiritual but *no longer* religious and claim to renounce organized religion, church or dogma, doesn’t seem to hold. Spirituality never is an entirely individual experience nor a cultural alternative for religion. People craft a ‘personal spiritual package’, but reuse many elements of traditional religion, such as a personal God and belief in transcendence. Ever shifting ‘tribes’ of people raise the issue of spirituality and religion in very different surprising times and places such as the subway or the workplace. Some sociologists of religion are convinced that religion and spirituality will lose the attention they deserve when solely left to the individual, without congregations, churches, organization or structure.
- There is no unanimity as to whether or not faith-based-violence is in itself part of religion. Terrorists use religion as a doctrinal basis but radicalization involves social and social-psychological processes. In some conflicts that do not run along religious dividing lines, such as the Ukrainian War, the parties involved may use the symbolic value of religion to justify claims or support an identity, often entangling the churches.

- A study of medieval mysticism reveals a (bygone?) image of man whereby connectedness and bottomless trust to God transcend the ‘I’ and its human certainty. Mysticism guards the universalist message of Christianity against pastoral self-satisfaction or totalizing power, but it also contains risks such as escapism or commercial abuse.
- In Early Modernity, Christians and Jews developed a theological understanding in a mutual dialogue and under the influence of the Church Fathers, Greek philosophers and Arab thinkers.

Justice

- The social and scholarly debate on old and new proposals to promote a more just distribution of income and wealth is carried on with growing awareness of its European dimension: participation-income, wealth endowments, progressive income taxes, technology that enhances employability; forms of savings and investment that favour saver and investor rather than financial intermediaries. These proposals undergo a shift along common patterns: general and uniform measures for redistribution and employment gain renewed attention, whereas, until recently, selective steps tailored to individual needs were most favoured by politicians and academics alike.
- If society’s expectations for a just distribution of income and wealth (between individuals, companies, income categories, taxable bases, ...) are not met, public trust in the system of taxation inevitably erodes.
- The EU, OECD and ILO have adopted systems of soft-law which pragmatically support the enforcement of legal norms (labour standards, tax practice, information disclosure requirements, ...). They are probably more realistic and effective than a still-to-elaborate worldwide system for monitoring and taxing income and wealth.



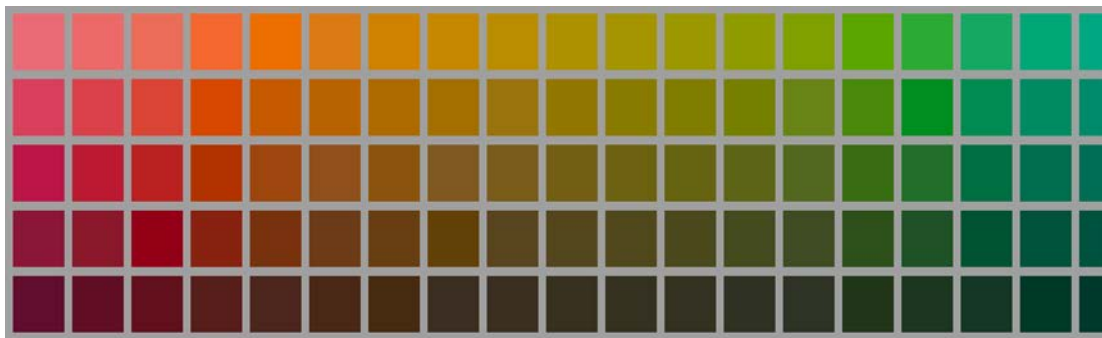
Justice

Transfer of values

- Initiatives such as *Business for Peace* enable companies to contribute to peace. The well-established nature of social concertation in Belgium often leads people to underestimate its value. Smoothly running structures of social concertation prevent conflict and educate all parties involved in the art of compromise. Furthermore, good compromises just create winners and social concertation. Making labour conflicts into lawsuits turns half of the parties involved into losers. The League of Nations has established the International Labour Organization, in 1919, as a part of the Peace Treaty of Versailles because it considered social peace as a building block of political peace in and between nation states.
- If technological solutions are invoked to solve social problems, e.g. for nuclear waste treatment, issues of justice need careful consideration.

Transfer of values

- Rituals mark important moments of transition or social cohesion, also in secular cultures, but Western culture strips practices such as eating, clothing or dwelling of their ritual or spiritual meaning and reduces them to mere commerce. Consumption has itself become a ritual.
- Youth festivals still are rituals and they meet the longing for community. But contemporary events such as Tomorrowland have laid aside their function of social criticism; rock music as a counter-culture has become encapsulated in the market economy. On festivals of this kind, youngsters nowadays ritually discard real life that stays aloof as much as possible: an ‘unreality’ check.
- According to some philosophers, the idea of individual autonomy and self-determination was established as a dominant value in 20th century philosophy but with far-reaching roots well into the 17th century.



Systems

Government and governance

- The EU, OECD and ILO have adopted systems of soft-law which pragmatically support the enforcement of legal norms (labour standards, tax practice, information disclosure requirements, ...). They are probably more realistic and effective than a still-to-elaborate worldwide system for monitoring and taxing income and wealth.

Education and school

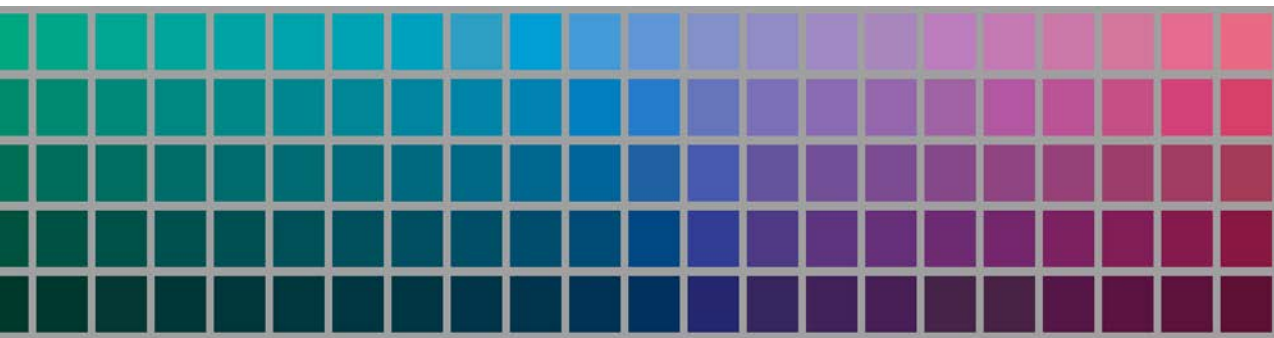
- The federation of Catholic secondary schools in Flanders, Katholiek Onderwijs Vlaanderen, embodies its contemporary ideological commitment in the 'school of dialogue'-model.
- The phenomena of 'medicalization' and 'therapeutization' pervade the Flemish educational system. As in other occasions, these trends confront the school in a very direct and intense way and summon the typical questions: must the school adapt its educational project and didactics to external claims, what is the comparative responsibility of schools and parents?, how does the child undergo this pressure from within and without the school?

Religious education

- A representative number of teachers of Roman Catholic religion and Islam in secondary schools eagerly and vividly discussed their personal belief, which trained them in using the language, skills and attitudes that develop their students' competencies for inter- and intra-religious dialogue.

Family

- Half of the partner relations are no longer based on legal marriage; one out of ten children between 0 and 17 years have divorced parents. Divorce thoroughly changes the material dimension of child's life. The nature and intensity of the psychological consequences vary according to several factors with marked difference between boys and girls.
- The parents' right to divorce should be accompanied by children's rights and counselling. Scholarly insights and policy measures to that effect are under development.



Science

- The idea that institutes can be socially engineered, digitalization, ‘big data’ and democratization have radically changed the context for science.
- On certain conditions, science can help people imagine a new and morally better society.
- Science is regarded as a promise to society, but politicians and the public at large expect useful practical results that science cannot deliver because of its inherent uncertainty and unpredictability.
- Science influences man’s picture of the future as much as it undergoes its influence.
- Empirical research and findings from economics, philosophy and (neuro-) psychology represent surprising new insights in the effectiveness of a tax system.
- In a secular Western culture too, the study of rituals, their materiality, their economical and psychological foundations and their social role of connecting people, brings interesting results.
- The recent historical and anthropological research of the Old Testament and the historical Jesus document the topical discussion of faith and unbelief.

Theology and pastoral theology

- From black feminism and liberation theology, a new theology of multiple exclusion develops: exclusion based on gender, ethnicity, sexuality, class, education, health, etc. It is a committed theology, in the sense that it narrowly connects the reflection on God with social change towards more justice.
- Inside the age-old and multi-hued Islamic tradition of interpretation of the Quran and Hadith, a new Islamic theology develops that takes the presence of Islam in Western-European culture and characteristic values and norms as a pragmatic point of departure. Its comparative rational method resembles critical Western theology and Bible exegesis. It studies for example the position of Jesus in Quran and Sunna, noting important similarities but also differences with the Christian Gospel.
- In theological respect, youth festivals grow apart from the central message of Christianity. True Christianity is ‘the blues’ that embraces poor earthly life; youth festivals such as Tomorrowland, by contrast, escape from reality as far as possible.



ANNEXES



Annex 1 Members of the Scribani Network

Angelus Silesius House, Wroclaw, Poland
www.silesius.org.pl

Centre of Spirituality East-West of Michal Lacko, Košice, Slovakia
www.csvzml.org

Centre de recherche et d'action sociales (CERAS), Paris, France
www.ceras-projet.org

CIFR · Interdisciplinary Centre Faith and Reason, University of Namur, Belgium
www.unamur.be/esphin/poles-de-recherches/cifr

Conference of European SJ Provincials
www.jesuits-europe.info/cep/cep.html

European Centre of Communication and Culture (ECCC), Warsaw, Poland
www.eccc.pl

Faculty of Social Sciences Pontifical Gregorian University, Rome, Italy
www.unigra.it/Struttura_didattica/scienze_sociali/index.php

Heythrop Institute: Religion & Society (HIRS), University of London, UK
www.heythrop.ac.uk

Human Rights Institute, University of Deusto, Bilbao, Spain
www.idh.deusto.es

Institute for Social and Development Studies, Munich, Germany
www.hfph.mwn.de/igp

Jesuit Centre for Faith and Justice, Dublin, Ireland
www.jcfj.ie

Jesuit European Social Centre (JESC), Brussels, Belgium
www.jesc.eu

Jesuit Refugee Service Europe (JRS), Brussels, Belgium
www.jrseurope.org

'Pedro Arrupe' Institute for Political Formation, Palermo, Italy
www.istitutoarrupe.it

St. Thomas Institute, Moscow, Russia
www.sfoma.ru

University Centre Saint Ignatius Antwerp (UCSIA), Belgium
www.ucsia.org

University Institute of Migration Studies, Comillas Pontifical University, Madrid, Spain
www.upcomillas.es/centros/iem/cent_iem_pres.aspx



Annex 2 Academic Guests 2015

This list enumerates the guest speakers and project board members of the UCSIA events in 2015 who hold a doctoral degree and status of professor, including emeritus, at a university or an associated research center, and also the academic participants at international academic workshops and seminars.

GUEST SPEAKER/PARTICIPANT	INSTITUTE
Laila Abdul Latif	University of Duisburg Essen
Oluwasegun Aderibigbe	Obafemin Awolowo University Ile-Ife
Christine Aicardi	King’s College London
Nancy Ammerman	Boston University, usa
Marta Antosz	Jagiellonian Research Center for African Studies
Johan Ardui	University College Leuven-Limburg
William Arfman	ku Leuven
Anthony Atkinson	London School of Economics
Jan Baedke	Ruhr University Bochum
Heather Barkman	University of Ottawa
Tom Bauwens	Vrije Universiteit Brussel (Free University of Brussels)
Jan Bleyen	ku Leuven
Lieven Boeve	ku Leuven
Luk Bouckaert	ku Leuven
Barak Bouks	Bar-Ilan University
Gregorz Brzozowski	University of Warsaw
Peter J. Burgess	Vrije Universiteit Brussel (Free University of Brussels)
Bea Cantillon	University of Antwerp
Michelle Cayford	Delft University of Technology
Nathan Charlier	Université de Liège
Allison Christians	McGill University, Québec
André Cools	University of Antwerp
Arthur Cools	University of Antwerp
Paul Cortois	ku Leuven
Jessica Davidson	University of Oxford
Raf De Bont	ku Leuven
Paul de Hert	Tilburg University



GUEST SPEAKER/PARTICIPANT	INSTITUTE
Fiona de Londras	University of Birmingham
Evelien De Pauw	Vives University College
Stevienna De Saille	University of Sheffield
Anneleen Decoene	ku Leuven
Tinka Delakorda	Yamaguchi Prefectural University
Danielle Deli	University of Antwerp
Charles Delmotte	Ghent University
Anouk Depuydt	ku Leuven
Guido Dierickx	University of Antwerp
Oleg Dik	Humboldt University Berlin
Annemie Dillen	ku Leuven
Tessa Diphhoorn	University of Amsterdam
Arne Dormaels	Ghent University
Roos Dorsman	Université Libre de Bruxelles
Lauren Drover	University of Bonn
Hugo Durinck	University College Ghent
Rositsa Dzhekov	University of Sheffield
Marleen Easton	Ghent University
Meron Eresso	Addis Ababa University Centre for Human Rights
Rob Faesen	Ruusbroecgenootschap
Paul Faulkner	University of Sheffield
Jonathan Fox	Bar-Ilan University
Veerle Fraeters	Ruusbroecgenootschap
Josip Franic	University of Sheffield
Michael Friedewald	Fraunhofer Institute for Systems and Innovation Research
Anton Froeyman	Ghent University
Gemma Galdon-Clavell	University of Barcelona
Peter Galison	Harvard University
Raf Geenens	ku Leuven
Theo Geuens	ku Leuven
Charles Gillespie	University of Virginia



GUEST SPEAKER/PARTICIPANT	INSTITUTE
Erella Grassiani	University of Amsterdam
Maja Greenwood	University of Copenhagen
J.L.M. Gribnau	Leiden University & Tilburg University
Matthias Gross	Helmholtz Zentrum für Umweltforschung
Maria Luisa Guermani	University of Bologna
Jacques Haers	ku Leuven
Chris Hann	Max Planck Institute for Social Anthropology
Wim Hardyns	Ghent University
Kim Hendrickx	ku Leuven
Marthe Hesselmans	Boston University
Özcan Hidir	Islamic University of Rotterdam
Kyung Hong	Drew University
Victoria Höög	Lund University
Dick Houtman	ku Leuven
Ute Hüskén	University of Oslo
Elke Ichau	ku Leuven
Hakimul Ikhwan	Gadjah Mada University
Michael Ing	Indiana University Bloomington
Sheila Jasanoff	Harvard Kennedy School
Robert Joustra	Redeemer University College
Goedroen Juchtmans	IK-KS
Kristien Justaert	ku Leuven
Erich Kirchler	University of Vienna
Miranda Klaver	vu University Amsterdam
Thomas Knieps	IK-KS
Stijn Latré	University of Antwerp
Jo Lebeer	University of Antwerp
Johan Leman	ku Leuven
Willem Lemmens	University of Antwerp
Kaat Louckx	Ghent University & University of Antwerp
Patrick Madigan	ku Leuven



GUEST SPEAKER/PARTICIPANT	INSTITUTE
Tarcisio Magalhaes	McGill University
Paul Mahieu	University of Antwerp
Ive Marx	University of Antwerp
Ryan Mckay	University of London
Thaddeus Miller	Portland State University
Vincent J. Miller	University of Dayton
Andreas Mitzschke	Maastricht University
Tom Moylan	University of Limerick
Valeer Neckebrouck	ku Leuven
Mark Neocleous	Brunel University London
Peter Neumann	King's College
Helga Nowotny	Vienna Science and Technology Fund
Guido Ooghe	University of Antwerp
Lieven Pauwels	Ghent University
Flaminia Pedone	University of Sienna
Bruno Peeters	University of Antwerp
Cees Peeters	Tilburg University
Rob Plum	Hochschule Düsseldorf
Koen Ponnet	University of Antwerp
Anneke Pons-De Wit	ku Leuven
Rajiv Prabhakar	The Open University
Paola Profeta	Università Bocconi, Milan
Liesbeth Pulinckx	ku Leuven
Genserik Reniers	University of Antwerp
Johan Roeland	vu University Amsterdam
Johannes Saal	Graduate School of Humanities and Social Science
Alireza Sarfaraz	University of Antwerp
Tom Sauer	University of Antwerp
Lukasz Sawicki	Pontificio Ateneo Sant' Anselmo
Ari Schick	Yeshiva University
Regine Schwab	Bremen International Graduate School of Social Sciences



GUEST SPEAKER/PARTICIPANT	INSTITUTE
Ashgar Seyed-Gohrab	Leiden University
Aziza Shanazarova	Indiana University
Steven Sheffrin	Murphy Institute
Marat Shterin	King's College
Sean Sinclair	University of Leeds
Jonas Slaats	Ghent University
Taede Smedes	Dominican Study Centre for Theology and Society
Jessica Soedirgo	University of Toronto
Irene Stengs	Meertens Institute
Hijme Stoffels	vu University Amsterdam
Thijl Sunier	vu University Amsterdam
Tony Svetelj	Boston College
Dirk Timmermans	University of Antwerp
Jean-Pierre Timmermans	University of Antwerp
Jean-Paul Van Bendegeem	Vrije Universiteit Brussel (Free University of Brussels)
Hans Van Crombrugge	University College vzw Odisee
Jeroen van den Hoven	Delft University of Technology
Jerome Van der Have	University of Antwerp
Sandra van der Hel	vu University Amsterdam
Maarten Van Dyck	Ghent University
Hans van Eyghen	vu University Amsterdam
J.J. Paul van Geest	Tilburg University & vu University Amsterdam
Mieke van Hemert	vu University Amsterdam
Walter Van Herck	University of Antwerp
Kim Van Hoorde	Vives University College
Luc Van Liedekerke	University of Antwerp
Anna Vancso	Corvinus University of Budapest
Frank Vandenbroucke	University of Antwerp
Anne Vandenhoeck	ku Leuven
Frédéric Vandermoere	University of Antwerp
Wim Vandewiele	University of Antwerp



GUEST SPEAKER/PARTICIPANT	INSTITUTE
Guy Vanheeswijck	University of Antwerp
Stijn Vanheule	Ghent University
Geert Vanpaemel	KU Leuven
Marko Vekovic	University of Belgrade
Gerlinde Verbist	University of Antwerp
Hans Vermeersch	Ghent University
Mathias Vermeulen	Vrije Universiteit Brussel (Free University of Brussels)
Gert Verschraegen	University of Antwerp
Lea Verstricht	IK-KS
Thomas Voelker	University of Vienna
Lior Volinz	University of Amsterdam
Armin von Schiller	Hertie School of Governance
Kate Vredenburg	Harvard University
Alexander Wentland	Technical University of Berlin
Walter Weyns	University of Antwerp
Per-Olof Wikström	University of Cambridge
Behnaz Zarrabi	University of Queensland
Siemma Zeite	Jawaharlal Nehru University
Warren Zev Harvey	Hebrew University, Jerusalem
Olga Zvonareva	Maastricht University

