

ACTIVITY REPORT • 2016

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2016





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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 Ms. Mieke Van Hecke is president of the General Council.
On 31 December 2016 the General Council was 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
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 Verbiest, 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

Ms. Kristien Justaert resigned. The General Council thanks the resigning members for their commitment and dedication.

Academic Council Prof. Luc Braeckmans, Director of Academic Affairs, and dr. Dominiek Lootens, Deputy Director of Academic Affairs, are president and vice-president of the Academic Council.
On 31 December 2016 the Academic Council was composed as follows:

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
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 Counter-Reformation
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 Verschraegen, sociology of minorities
Michel Walrave, media and social media
Walter Weyns, sociology of religion

Scholars at other universities:

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

Axel Gosseries (UCL) and Patrick Kenis resigned from the Academic Council.
The Board of Directors wishes to thank them for their dedication and advice.

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 & Chairman
Dominiek Lootens, Deputy Director of Academic Affairs & Vice-Chairman
Sara Mels, Scientific Collaborator
Barbara Segaert, Scientific Coordinator
Geert Vanhaverbeke, Head of Administration

Team **Luc Braeckmans**, Director of Academic Affairs & Chairman
Dominiek Lootens, Deputy Director of Academic Affairs & Vice-Chairman
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 **Public Religion, Spirituality, and Lifestyle**

The twelfth annual summer school took place from 28 August to 3 September 2016 with public lectures by Prof. Candy Gunther Brown and Prof. Linda Woodhead.

An international group of graduate and post-graduate researchers examined the theme of religion, spirituality, and lifestyle. In her public lecture, Linda Woodhead (SBNR) indicated why the box ‘I’m spiritual but not religious’ is the most and increasingly commonly marked self-descriptor in Western European research surveys. Only a small minority of this group has atheist or anti-religious beliefs, and although the group is very diverse, everyone in this group possesses liberal views on ethical issues such as abortion, euthanasia and gay marriage. Younger generations in particular are moving away from organized religion. Their way of living their faith is strongly individual and pragmatic; they often adopt a practice of spirituality without dogma. One can describe the people in the ‘non-religious’ group as people who assess their own high potential and need no higher authority for their own creative achievement. To this attitude belongs a cosmology without god(s) in which life and death form a continuous circle: I was born, I live and I die. Within this development it ultimately becomes clear that rituals, both personal and public, such as spontaneous homages using flowers or candles, also change, but are neither completely secular nor religious in their experience.

Candy Gunther Brown analysed several practices in her lectures to the ‘SBNR’ group, practices such as yoga, mindfulness and Steiner methods recently being introduced in the framework of American public education. Due to the required neutrality of the government and the resulting stipulations for public school curriculum, these practices are stripped of their original religious content (Hindu, Buddhist, Theosophical) and programmed rather as methods or exercises for physical or mental health. Equally instructive is Gunther Brown’s study of the tension between alternative healing methods such as Reiki healing or prayer, on the one hand, and traditional religion and modern medicine or science, on the other.

Thijl Sunier and Adam Yuet Chau – from the perspective of Islam – explained the modalities of ‘doing religion’ and the various aspects of religion as mediation between people and the transcendent, as well as the way this relationship materializes. It makes sense to analyse religion using the concept of ‘branding’ because religion only exists when it is made manifest through the senses in word and image, in practices, knowledge, claims, commercial products, forms of art and relaxation ... but this communication through and about religion is constantly changing content. Thus, everything that is said out of, but also about Islam becomes a social and cultural process of ‘authorization’: legitimizing or delegitimizing attitudes; formulating or denying truth claims; generating or rejecting knowledge; and granting or denying authenticity. The 20 participating young scholars employed in Europe, the USA, Africa and Asia applied these new insights to their own research and therewith entered into an interdisciplinary exchange between (religious) sociology, religious studies, (pastoral) theology, psychology, political science, sinology, anthropology and media studies.



Scribani Network

Thirteen 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.

International Migration, Integration and Social Justice in Europe

The Pedro Arrupe Human Rights Institute – a research group of the University of Deusto – is the Basque partner of the Scribani network; it organized the seventh Scribani conference from 6 to 8 July 2016 in Bilbao.

This constituted the final conference of a project in the context of the European INTEGRIM program that brought together eight research centres and prepared graduate students from disciplines such as sociology, law, anthropology, political science and geography for research on migration and European integration.

The Scribani conference analysed the situation and initiated a conversation between scholars, citizens and policy makers about the challenges of integration in three areas: economic, cultural and legal. How have migrants across Europe – from Turks in Norway to Roma in Naples and Syrians in Turkey – experienced their permanent or temporary integration for each of these dimensions? What policy is being implemented by the European, national, regional and local governments? What can the civil organizations do?

Is it possible to develop a concept of cultural integration that allows us to replace the normative idea of assimilation: harmony without harmonization? Not only should the results of a multiculturalism policy be equitable, but also the procedures through which we decide and deliberate on the matters. Researchers often experience a tension between their political engagement on the one hand, and the scientific review of facts and practices on the other.

Although the legal presence on our territory of failed asylum seekers and refugees has been erased, they often actually remain in the country. Being a child of ‘undocumented parents’ is an unfavourable basis for political rights and participation in one’s community of residence. Such individuals struggle actively with questions about where home is and which community’s values s/he should hold. These questions take on an explicit form in the urban environment, as deduced from studies on poverty and diversity, cultural participation and planning. The Federal Republic of Germany experienced like no other what a challenge the influx of refugees and asylum seekers is for the European labour market, which is anything but a free market with equal opportunities. The agreement between the EU and Turkey illustrates how complex the search for an appropriate European response can be.

The debate on these questions indicates how the European project can rely on – but also further contributes to – social cohesion and justice.



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.

The City as Global, Political Actor

The workshop took place from 9–11 March 2016 in collaboration with the Urban Studies Institute of the University of Antwerp (Prof. Bert de Munck & Prof. Stijn Oosterlynck). Prof. Eric Corijn & Prof. Kevin Ward gave a public lecture followed by a panel discussion on March 9.

This workshop examined how cities tackle global political challenges such as social inequality, super diversity, and interculturalism or environmental sustainability. Are cities at an appropriate level of governance for this kind of collective action by virtue of their proximity to the citizen and their necessary pragmatism? Are they an alternative to or a complement to other layers of ‘multi-level governance’ such as the nation-state? Does the context in the South not differ too greatly in depth from that in the North? These questions become more important as an increasing share of the world population lives in towns and megalopolises. Academics and the public increasingly believe that cities are a laboratory for the development of new policy ideas and vote for an inter-urban organization (government of mayors).

A multifaceted group of scientists including urban sociologists, geographers, political scientists, urban planners, architects, philosophers and cultural historians delved into these issues. They brought up phenomena and trends throughout the world such as gentrification, city marketing, fashion and urban development, green cities, religious urbanization, and international diplomacy. Attention was also paid to the policy aimed at de-radicalization and the EU policy towards the city.

Utopia Today. The Future as the Horizon for Social and Political Action

The workshop brought historians, political scientists, philosophers, sociologists and experts by experience together from 23–25 May 2016. The steering committee consisted of Prof. em. Ludo Abicht, Prof. Marnix Beyen, Prof. Tim Heysse, Prof. em. Tom Moylan and Matthijs van de Sande. Prof. Hoda M. Zaki and Mr Koert Debeuf (University of Oxford) gave a public lecture on May 23 & 25, respectively.

The ‘grand narratives’ of the free market or of communism were relieved by doomsday stories of climate change, stock market crashes and migratory flows. The workshop examined whether the utopian imagination of today can bring social and political transformations into motion and maintain that dynamic. Don’t dreams have to be followed immediately, with a plan including achievable objectives? Or does political realism mean a betrayal of the dream?

The contributions showed different concepts of ‘utopia’. Based on the work of Ruth Levitas, ‘Utopia’ is a substantive concept: a utopian model of society with, for example, universal equality and world peace. A second concept emphasizes formative aspects: ‘Utopia’ as a direction or horizon towards which social groups want to evolve. A third concept of ‘Utopia’ ascribes it a functional value: a form of conversation or of social criticism. But some may find this a dilution, whereby ‘Utopia’ stands for any ideal. Wherein lies the strength of utopian thinking and who wants to or is able to give it form?

Hoda M. Zaki discussed the history of voting rights in the United States. Universal suffrage remains a distant utopian horizon in that the rules on voting rights are always changing. Koert Debeuf examined parallels between the French Revolution and the Arab Spring in Egypt. The latter development led to war and the emergence of Islamic State, whereas the former led to both war and the formation of the French Nation-state.



International Academic Workshops

Religious Community Life: A World between Tradition and Innovation

This seminar took place on 20 and 21 October 2016 in collaboration with Prof. Veerle Fraeters, Dr. Wim Vandewiele, Prof. Walter Van Herck and Prof. Em. Henk Witte. On 19 October Br. Michael Casey o.cist. gave a lecture.

Beliefs – both men’s and women’s – have for centuries been central to the formation of religious communities where believers live together abiding by certain rules and evangelical values of poverty, chastity and obedience: congregations and orders, spiritual movements, but also lay groups. Scholars from disciplines such as theology, history, religious studies, sociology of religion and spatial planning explored the interaction between societal trends such as increasing individualization, (the idea of) increasing personal autonomy, economization and the new social media on the one hand, and the internal and external dynamics of old and new religious communities on the other.

Taking into account the dialectic of rule and life, the workshop looked at the bond that regular clergy and lay groups have with (monastic) rules: do these rules limit life or do they actually give freedom to live? Furthermore, is there flexibility for monks and members of religious communities to interact with their religious tradition and to give a contemporary meaning to rules such as vows to poverty or chastity? Which religious communities maintain their relevance, both within their church and religion and for the surrounding society?

Sustainable Development and the Contribution of Church Communities

Took place on 8 and 9 December 2016 with a lecture by Fabien Revol on 7 December.

Some suggest on the basis of the Luther anniversary year 2017 that the global implications of climate change and other environmental problems are challenging the Christian churches to unite in ‘practical ecumenism’ after centuries of doctrinal divisions. In this workshop, scholars from various disciplines along with theology students and social activists investigated the contribution of the churches to sustainable development. Bold questions such as the following were broached: Which theological and spiritual ideas about the relationship between God, human beings, animals and nature are appropriate for interpreting the global environmental problems? Does the Orthodox ‘Byzantine’ cosmic theology in particular offer anything to hold onto in this respect?

Different perspectives on and conceptions of social justice that may or may not place people (present or future) and/or their rights in the centre of their focus, may form the base for new ecological ethics, norms and laws. Is it possible to interpret the global public interest as an alternative to economic self-interest in a new way that is valid for both theologians and economists? What objectives and practices are based upon a sustainability policy? Which structures for international governance can overcome the shortcomings of a system based on nation-states and subsequent nationalism and populism? What can churches do for (sustainable) development?

Fabien Revol analysed how the encyclical *Laudato Si’* was welcomed both within and outside the church. Mgr. Luc Van Looy confirmed that the document is the starting point for an ‘eco-ecumenism’ between Christian churches and that during its preparation, the Roman Catholic Church conducted an unusually open and intensive discussion with civil society. Aviel Verbruggen and Sabine Denis (*The Shift*) stressed the continuing importance of other reference documents, namely the ‘2030’ UN agenda for sustainable development or the decisions of the 21st climate conference.



Lecture Series and Seminars

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 and other partners.

On March 14, Prof. Daniel S. Schipani (Anabaptist Mennonite Biblical Seminary Elkhart, USA) gave a theological lecture on 'Toxic Religion and Spirituality'. According to some, it is not good when spirituality is not rooted in physicality and emotion (psyche). This pastoral theologian recognizes sectarianism (a narrowing of community), dogmatism (a narrowing of meaning) and proselytism (firmly buoying off the hoped-for destination) as dangerous forms of spirituality. They can bring about emotional, moral, but also occasional physical or sexual harm. Through an inclusive, cross-cultural approach, pastors and caregivers can guard themselves against their own intransigence and hypocrisy. Their work is successful when the persons seeking help are able to make choices in greater freedom, when they are less anxious, and when they feel more peace and love.

On December 19, 2016 the archbishop of the diocese of Malines-Brussels, Mgr. Cardinal Jozef De Kesel, explained why the Belgian and Dutch bishops have introduced a new text of the Our Father in the liturgy, a joint version shared for the first time among all dioceses. The text was brought up to date and the explanation of the choice of 'test' instead of 'temptation' made it clear that even this most significant of small word changes expresses better for contemporary believers what has always been intended. Jesus could never have said that God would 'submit men to a test' (beproeven), let alone 'tempt them' (bekoren). The letter of Paul to the Corinthians supports the correct interpretation: 'Do not bring us into a situation of trial that is beyond our human powers.'

Stijn Van Den Bossche (KU Leuven and Institute Lumen Vitæ) elaborated on the value and importance of prayer on the basis of the recent translation from German of the booklet

The Our Father Explained Anew (Halewijn, 2016) by Gerhard Lohfink. The guest speaker clarified the content of the prayer that Jesus uttered, as well as its historical context and background in the Old Testament.

The question and answer session with the audience highlighted the fact that even the two millennia that lie between us and the original prayer are no justification for imposing a haphazard translation on the prayer so that it expresses what we want it to.

Pastoral Care and Church

Along with the Pastoral Service Centre of the University of Antwerp (Gert Van Langendonck) and the Flemish University and Higher Education Pastoral Care (VUHP), UCSIA organized the 13th residential seminar on January 14-15, 2016, on the theme 'Image of God, ruler of creation'.

Publicist Jonas Slaats testified from his own experience on the bias towards Islam – with both truth and fiction – in order to open the space for discussion and a mutual encounter between religious traditions. The theme was the idea that having dominion over the creation means caring for creation.

Theologian Jacques Haers sj introduced 'eco-spirituality' by analysing the papal encyclical *Laudato Si*, that looks at the complex and threatening environmental crisis from the viewpoint of the poor. Karel Malfliet described how *Ecokerk* (eco-church) brings pastoral insights into the daily practice of church and pastoral care. Theologians Johan Ardui and Tom Jacobs found a metaphor for an ecological and spiritual approach to nature in the fermentation of beer. Bernard Pottier sj called psychology and spirituality two perfectly legitimate and true ways to look at the complex human mind – perspectives which are, however, often blind to each other. His book *Psychologie et spiritualité – Enjeux pastoraux* inspired the participating pastors to talk about their roles at the university. They exchanged their ideas for best practices that create opportunities for students to further their religious education and Christian identity, in dialogue with time and culture.



Lecture Series and Seminars

Spiritual Care versus Pastoral Care?

On March 3, 2016 in collaboration with the Diocese of Antwerp, Relevant and Caritas Antwerpen|Cairo, UCSIA organized the seminar Who do you say that I am?

The spiritual and pastoral care in healthcare faces three challenges: 1) professionalism, 2) pluralism and 3) socialization. Using an integrated concept of mankind, one can argue that along with other health care professionals, the pastor as spiritual caregiver contributes to proper and effective care. In prisons and healthcare facilities, Catholic chaplains work alongside Protestant pastors, moral counselors and Muslim consultants. Pastoral care is thus one specific form of religious care. Because the outside world – society – is becoming more involved in the professional care of the inner world, the question is what place pastoral care will take. Pastoral care in parishes and care facilities appears to be drawing closer together. Who finances the pastoral care then, the Church or the care facility itself?

Prof. Daniel Schipani explored spiritual care as a psychologist as well as a theologian; do we conceive of it from a generally human or from a specifically Christian perspective? Conceived of as spiritual care, pastoral care invites pastors to be close to patients and to work on personal, cultural and social change. That fundamental mission is more important than the name of their profession.

In line with the perspective of Prof. Doris Nauer, Dr. Dominiek Lootens invited the participants to be critical of their desire to comply with the management of care services. The job title of ‘pastor’ protects their free, socially critical task better than the title ‘spiritual caregiver’ and they should not be too concerned about effectiveness and evidence.

The workshops revealed the experience of two groups of professionals to be complementary. In prisons and public welfare services the ideological offerings are so diverse that it matters little whether they call themselves Catholic pastor or chaplain. The bottom line is that the specific and diverse needs of people are met, and that is better achieved via intensive cooperation between ideologies. In Christian care services, the Catholic pastor naturally takes a more privileged place among the other philosophies, but the spiritual or pastoral care they provide within a facility is relegated more to the margin next to the other healthcare professions. To meet the needs of the believers or unbelievers that they meet there, they describe their occupation variously as ‘care of meaningfulness’ [zinzorg], ‘spiritual care’ or ‘pastoral care’.



Lecture Series and Seminars

Life without Papers

On June 22, UCSIA organized this news-related lecture and debate on the proposal of the members of its General Assembly.

European and national policies frame the inflow, residence and possible deportation of asylum seekers and migrants in a legal universe. The actual universe does not coincide with this: in spite of legal assumptions and decisions, tens of thousands of people stay in the territory as 'undocumented', often in precarious conditions. UCSIA hopes to support a more informed public debate about this issue by documenting it with the findings and insights of researchers and professional experts.

From Fear of the Other to Love of His Religion

UCSIA offered this lecture on 12 September 2016 in collaboration with Caritas Antwerpen/Cairo and Halewijn Publishing.

Susanna Snyder argued that our experience of migrants and asylum seekers of other faiths can evolve from fear to faith. Migrants are one of the many realities (besides climate change, Ebola, ...) that we experience as a risk. The 'fear of the other' instilled by this risk can be misused for political purposes. We experience migrants and their transnational ties as a threat to the unity and identity that the nation state provides. We are forced to accept a multiculturalism not of our own choice. We are concerned that less well-off migrants will take our jobs, housing and social benefits. We all too easily see a direct link between (all) migrants, refugees and asylum seekers on the one hand, and terrorism and crime on the other. The experience of loss and confusion inherent to a rapidly changing society gets too easily projected upon migrants. Migrants themselves experience fear and uncertainty – that is indeed often the reason why they leave their home in the first place. All this fear forms an 'ecology of fear' that feeds on itself, and is also fed on by current politics.

That the Bible points the way to an 'ecology of faith' should not hide the fact that some American and European Christians find material in the Bible (Ezra, Nehemiah, ...) permitting them to condemn the arrival of all kinds of aliens. Careful study of their historical background nuances such texts and shows that even in biblical times, migrants were used as scapegoats for internal socioeconomic and political rivalry. The relationship between Ruth and Naomi in the Book of Ruth can be seen as a basis for an 'ecology of faith', which is based on mercy, risk appetite and direct personal encounters between complex people.

We ask ourselves how refugees and asylum seekers, especially Muslims, adapt 'their' cultural and religious beliefs to 'our' values. Zayn Kassam looked at the apparent contradiction between 'us' and 'them' through feminist and postcolonial lenses.

Jacques Haers sj introduced the book *Out of Love for Islam*, which reveals the insights of the Jesuit Paolo Dall'Oglio who was kidnapped and taken to Syria and who, during his time in the desert monastery Mar Moussa, ended up opening up to Islam. He describes a 'double belonging' – an authentic respect for both his own Christian faith as well as for Islam. Jacques Haers sj referred to Daniel Groody's kenotic 'theology of us' and to the German-Iranian writer Navid Kermani, who advocates the transcultural idea that the identity of a Christian unfolds in the encounter with non-Christians belonging to the same society and that protects believers against exclusivism.



Lecture Series and Seminars

STEM

Science, Technology, Engineering and Mathematics in Secondary Education

This 2nd 'Dialogue-day on Education' for principals, faculty, pedagogical assistants, directors and students took place on May 11, 2016.

Using practical examples and experiences, speakers and the audience reflected on the value and place of the STEM programme within a broader educational landscape that is being rearranged by the government. STEM will only be successful if it is rooted in a broader culture and if the conditions are met for offering the subjects in an optimal way, such as adequate training for teachers at all educational levels, plenty of equipment in any type of education or even proper guidance in making educational choices. It has an added value in connection with engaging in art, cultivating creativity, and learning design.

The Flemish Government calls for greater collaboration between schools. Proposals for more technical training can in any case count on the support and cooperation of the technology industry to fill its growing demand of technologically skilled labour. Critics fear a deterioration of the general formative character of education. On the other hand, technology and science are so prominent in society that technological illiteracy has become a threshold for everyone, not just students.

Boosting the Desire for a Sense of Community

On June 9, UCSIA and the Interdisciplinary Research Centre Church and Society (IKKS) organized a think-/workday on 'Energy for Meaning', an impulse-day about giving meaning to life and work in organizations.

The day was expertly led by Goedroen Juchtmans and René Bouwen, with an illuminating introduction provided by Stijn Latré. Using the method of 'appreciative inquiry', participants from civil society organizations, citizens' initiatives, educational centres and religious communities exchanged their own key stories about meaning-experiences in professional life, in order to then discover together the so-called 'core forces' that act as links between these anecdotes. The idea behind this is that these forces are a reflection of positive dynamics that live in the 'belly' of society, but which require further discussion and clarification.

Based on these insights, the next step was to tinker with concrete projects that can give a new shape to these core forces: a training programme for meaning makers in social movements; a co-living garden project in Antwerp; a citizens' initiative in the former coal region of Limburg to reexamine cultural diversity using the lens of 'meaning-giving'; concrete impulses for the transformation of the 'Catholic dialogue school', and so on ...



Lecture Series and Seminars

What I Believe

The Activity Report 2015 published a report on the ninth workshop for teachers of Roman Catholicism which UCSIA had organized in Antwerp on 13 October 2015. In that workshop education inspector Ronald Sledsens and Pastor Jacques Haers sj introduced teachers to the book *What I Believe* by Hans Küng, challenging their personal faith as a teacher of religion.

This was such a success that on October 11 2016 in Ghent UCSIA repeated the workshop for teachers from East and West Flanders.

In Conversation with Our Traditions

The Activity Report 2015 published a report on the fourth workshop bringing together teachers of both Roman Catholicism and of Islam, which UCSIA had organized in Antwerp on 27 October 2015. The workshop was a practical exercise in interreligious listening and speaking about inspiring texts out of both traditions. Due to the success of this event, UCSIA organized the workshop again in Ghent exactly a year later for teachers from East and West Flanders.

Brain under Stress

Technology at School and at Work

On 22 October the fifth biannual conference took place in collaboration with the Alumni Federation of the Flemish Jesuit Colleges and the Flemish Federation of the Jesuit Colleges.

Neuropsychiatrist Theo Compennolle (of the Solvay Business School, among others) noted that the computer is doing the opposite of what it was created for, due to the way we use it. Being constantly connected online provides short-term gratification, similar to a dose of dopamine. But when we respond to every 'ping' by zapping to a tweet or sms response, our brain is continually distracted, a state for which we are not actually neurophysiologically suited. The permanent online life is thus actually a long-term stress factor that affects our concentration, thinking and creativity. It is undoubtedly necessary and useful that school children learn ICT skills for learning and working, but that entails much more than training smartphone thumbs. Educational pedagogue Paul Kirschner (Open University Netherlands) confirmed adverse effects of this type of 'multitasking'. It is proven that studying – reading and thinking over information – is greatly slowed down by regular intervals on e-apparatuses (laptop, smartphone, etc.). The conference ended with the question, *Is the 'Homo Zap-iens' actually a step forward in our evolution?*



Lecture Series and Seminars

Mystic Freedom: Traditions and Future

In collaboration with Ruusbroec Society, UCSIA organized a conference honouring the mystic of Brussels, Jan van Ruusbroec, on his death day, 2 December (2016).

Today, the word freedom is usually used as a modern, secular term that refers to the right to free development of the individual. It could therefore come as a surprise that freedom is also an important motif in the work of Jan van Ruusbroec and other mystics. The conference explored the motif of freedom in the Christian mystical tradition and Buddhism. How can complete surrender to God and freedom coexist? What exactly does the emancipatory power of the mystical process consist of? Can what some mystical thinkers of the past tell us about 'freedom' still be relevant today?

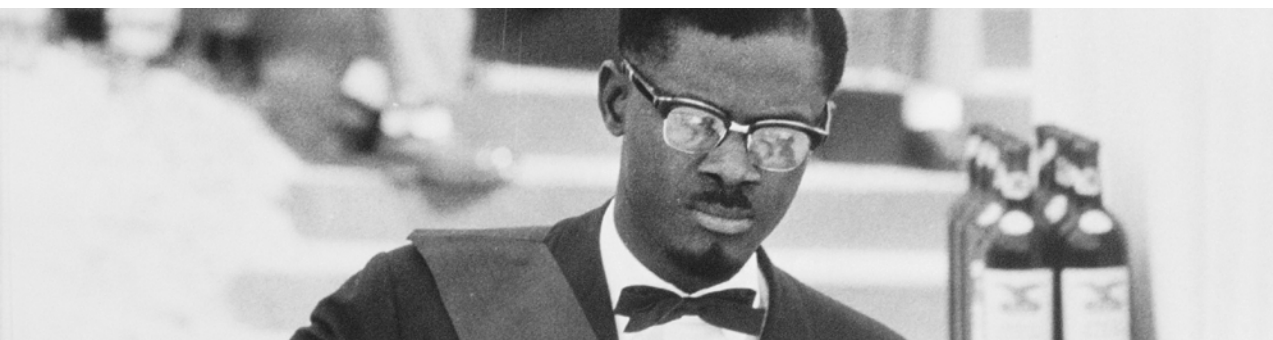
Shattered Narratives

In a guest lecture and a workshop on 6 December 2016 the artists Els Opsomer, Mounira Al Solh and Sammy Baloji were brought together by UCSIA in collaboration with Academie voor Schone Kunsten, Sint Lucas Antwerpen, the Filmstudies group from the University of Antwerp, and the periodical Streven.

As a visual artist, Els Opsomer focuses on the survival strategies of the individual in extreme situations such as war. She lays bare the realities behind the news. She leads the collective Sound-ImageCulture (sic) in which artists, filmmakers and anthropologists support the projects of audio-visual artists and social scientists.

The Lebanese Mounira Al Solh is a multi-media artist who created a research platform on language and migration. Sammy Baloji 'reads' ethnography, architecture and urbanism in his work. He looks at the contemporary African identity against the backdrop of the Congolese history and also participates in a collective that supports local artistic practices.

A presentation of their work gave rise to a discussion with teachers and university and college students on the contribution of art to addressing societal challenges – in this case multiculturalism – and the educational and research methodologies that it requires. Each of these artists works in Belgium as a 'host land' and in their country of origin as a 'homeland'. This spurs them – as 'angry young men and women' – towards a creative approach to the challenge of identity, being the 'Other', and living in transnational loyalty as part of a diaspora.



Other Lectures and Seminars

Learn to Live with Terror

Prof. Tom Sauer teaches international relations and diplomacy at the University of Antwerp. He spoke at the annual UCSIA New Year's reception on January 21, 2016.

Prof. Tom Sauer argued that we must learn to live with the fear of attacks. Violence or the mere threat of it haunts citizens, filling them with fear, but at the same time it helps achieve political and ideological goals. Terrorism is a well-considered and efficient strategy because even the slightest attention of (social) media exponentially increases the relationship between benefits and costs.

The extremist Islamism of Al Qaeda and Islamic State has many right-wing and left-wing predecessors: from the IRA, ETA, RAF, Brigata Rossa or CCC to the turbulent 'freedom movements' such as Irgun or PLO in the Middle East, and the deadly anarchism of the late 19th century. While one terrorist movement fades away, another begins – and that will not change. The IS-terrorism, however, has taken on a hitherto unknown dimension in terms of the numbers of overseas combatants, indigenous sympathizers, attacks and victims, as well as its geographical ambition and efficacy.

The intellectual community can no longer ignore that Belgium is a breeding ground of Islamist terrorism. What attracts combatants to go to Syria? The living conditions of the – mainly Moroccan – youngsters are undoubtedly a push factor: their lives are by and large characterized by school retention and substandard numbers moving on to higher education, cultural differences with native Belgians and generational differences among Muslims, poverty, crime. They are an easy target for Wahhabi recruiters and straight talkers with a cocktail of heroism and nihilism. Other causes are authentic outrage about the plight of Sunni religious brothers, Western intervention in Afghanistan, Iraq or Libya and the late fall-out from Western imperialism, problematic decolonization and Cold War.

Prof. Sauer sees no miracle solutions. The international community must establish good governance in Syria, curb IS and cope differently with Saudi Arabia and Israel. Domestic safety should be maintained strongly but with a cool head; integration policy and the mentality surrounding it deserve to be handled better.

The Iconography of Lumumba

On February 17 2016, together with the research group Post-colonial literature and the Visual and Digital Cultures Research Center, UCSIA organized an evening of interdisciplinary lectures, debates and film at the conference 'The iconography of Lumumba in the arts and in the work of Raoul Peck'.

On the occasion of the 55th anniversary of the assassination of Congolese Prime Minister Patrice Lumumba, this activity examined the mix of history and memory in the different representations of this politician. A colorful tapestry of popular images and stories that define the collective memory and mythologize the figure developed after his violent death. The process is similar to what happened in the wake of the deaths of Che Guevara, Malcolm X and Steve Biko: hero myths formed around all of these figures in a culture of emancipation and resistance, but also secondary myths in pop culture, or 'counter myths' that try to debunk and slander the figure.

Raoul Peck's historic and autobiographical film *La mort d'un prophète* (1990) illustrates and reinforces this very variegated web of interpretations and comments, opinions and manipulations. The fact that Lumumba's project remained unfinished, and that his body could not be buried, casts a shadow both on the present and on his memory. Prof. Piet Defraeye inventoried the cultural legacy of Lumumba as an introduction to the film.



**Other Lectures
and Seminars**

School Ministry in Catholic Schools

On March 15, 2016 UCSIA organized this seminar on identity and school ministry within the Catholic ‘dialogue schools’, in collaboration with the Identity Services of the Archdiocese of Mechelen-Brussels and the Diocese of Antwerp.

The ‘dialogue school’ is the school that the Catholic Education Flanders (Katholiek Onderwijs Vlaanderen) holds up as the model of free Catholic education in a pluralistic and secularizing Flanders. It aims to form and strengthen all individuals, regardless of their personal relation to belief, preparing them for a future that they share with each other. Its identity is as alive and dynamic as leavened bread. Dr. Jürgen Mettepenningen expanded this metaphor further, examining how the school ministry can be the yeast in the dough. Ministry in school makes God’s tenderness and Jesus’ example of ‘boundless love’ tangible within the school. In this seminar, management, teachers and other school ministry staff members told about how they give form to the school ministry: they spoke of their faith, hope and disillusionment; of the strength and the limitations they experience with regards to it. Current issues were also discussed, such as the need for quiet areas and the effects of increases in the scale of public administration. Dr. Lieven Boeve, general director of the Catholic Education Flanders, responded to these questions and impulses and framed school ministry as a schoolwide process within the project of the dialogue school.

Parents and School: Partnership for Success

On May 25 2016, Prof. William Jeynes (Witherspoon Institute, New Jersey USA) highlighted the meta-analyses he carried out in the United States.

Parental involvement noticeably improves children’s school performance, especially when parents teach their children in a subtle way to expect a lot – but not too much – of themselves and of their own efforts. The parents’ own lifestyle reflects strongly on the results of the children, especially the examples they set of ‘warm love’ and ‘structure and organization’. Reading out loud to them is also very beneficial. Parents regularly attending parent meetings or school activities, checking homework or being involved with the school in any other way is positive – but less so than their involvement at home. Governmental and school programmes that aim to involve parents more in the education of their children produce good results, but spontaneous and voluntary efforts by parents have a deeper effect on the children. These positive effects also apply to minority groups such as Latinos and people of African background, which makes it possible to state that parental involvement is a lever for more ethnic equality. There is substantial evidence that children from minority groups who grow up in stable, deeply religious families score just as well as typical ‘white’ Americans in all areas and for all tests! By joining forces as partners, schools, teachers and parents can significantly improve school performance.



**Other Lectures
and Seminars**

The Divine Countenance of Charity

Pope Francis’ naming of 2016 as the ‘Year of mercy’, together with a proposal from the Antwerp bishop Mgr. Johan Bonny, encouraged UCSIA to organize an inter-religious meeting on November 16, 2016.

People ‘of the field’ – Jews, Christians and Muslims – testified about their ‘work of mercy’, both volunteer and professional work: Radia Assou, Paula Bemelmans, Imad Ben, Rita Boeren, Monique Dujardin, Annemie Luyten, Illias Marahha, Zohra Salhi, Gledis Shabani, Marianne Van Geert, Raphaël Werner, Alexander Zanzer. Dominiek Lootens brought them into conversation with each other, with guest speakers and with the audience, not only about their commitment, strength and faith, but also about the powerlessness or doubt that sometimes rears its head. The meeting was based upon three main themes:

- Is your heart speaking, or your beliefs?
- Compassionate people or just structures?
- Is there mercy even outside the safe confines of the everyday environment?

Three guest speakers brought theological insights from their own faith traditions to these themes. Ilse Van Halst (Diocese of Antwerp) interpreted the parable of the Good Samaritan in the tradition of Roger Burggraeve and Emmanuel Levinas (Diocese of Antwerp). Naima Lafrarchi (Odisee University and KU Leuven) referred to ‘the Most Merciful’ as one of the many names of Allah. Ephraim Meir (Bar-Ilan University) explored the tension between the mercy and justice of the Almighty.

Vicar General Bruno Aerts stated – also on behalf of the bishop – his appreciation and thanks.



Other Lectures and Seminars

Constitutional Law, Church and Religion

Some of the proposed constitutional amendments that the relevant parliamentary committee is discussing deal with freedom of religion and the relationship between Church and State. In an UCSIA seminar on 30 November 2016, academics of various points of view – historical, legal, economic, and philosophical – exchanged scientific insights on the topic, documenting, refining and deepening the debate.

The neutrality and the impartiality of government are basic elements of a liberal legal system. Philosophers disagree, however, about the precise meaning of this motto and even countries interpret and organize the concept of ‘neutrality’ in diverging ways. Economists and sociologists agree that religions are important in the development and preservation of social capital. The Belgian Constitution and its legal surveyors such as the Constitutional Court, and the European and national law provide fairly firm ground in the debate. Some liberal philosophers argue that ‘secularism’ and the strict separation of Church and State should be better anchored in the constitution. Other philosophers see a contradiction in the idea of removing religion from the public sphere and relegating it to the individual private sphere because religion is ultimately about relationships between people.

Connecting Students and Society: Studying, Reflecting, Engaging

On Tuesday 13 December 2016 a workshop on ‘community service learning’ took place.

Higher education in the 21st century has increasingly been offering a broad education that imparts to the students a widespread knowledge and skillset, and trains them foremost to become critical and committed individuals. This requires that universities and colleges travel outside the classroom. Service learning connects education, research and service and encourages students to engage as active citizens from out of their discipline, to test new academic content in social learning contexts and to link this learning back to their own personal lives.

This pedagogy is successfully established in academic institutions in the United States and Latin America. In order to introduce and encourage it in Europe and Flanders, UCSIA organized a workshop on the topic together with the departments of Environment (Ecocampus) and Education & Training of the Flemish Government and partners at the universities of Antwerp, Ghent and Leuven. A colourful array of national and international testimonials and experiences provided inspiration and guidance to academics, teaching staff, student representatives and policy makers from universities and colleges and educational governance.

In a concluding panel discussion, every Flemish university confirmed through its Vice Rector that they will take the path of service learning or will powerfully and systematically commit to following the steps that are already in place. The networking paid off; here and there agendas and planners were taken up and appointments were made across institutional borders.



3

TEACHING CHAIRS

&

SCHOLARSHIPS



Teaching Chairs UCSIA Teaching Chair at the University of Antwerp: Discounting the Future?

UCSIA organized this chair from 21-24 November 2016 in collaboration with the biology, economic and engineering management departments, the research group Environment and Society, and the Antwerp Centre of Evolutionary Demography of the University of Antwerp. This debate fit with the BASF Deloitte Elia Seminar about sustainable development from the Antwerp Management School. UCSIA was also able to count on the support from the IA/BE Instituut van Actuarissen in Belgium, Trends and VITO (Vlaamse Instelling voor Technologisch Onderzoek).

In a master class, a public lecture with panel discussion, a doctoral seminar and a luncheon seminar, environmental and development economist Ben Groom presented his research on how society allows the current costs of large public projects to outweigh future collective costs and benefits until very far into the future. As examples, he named the choice of a new nuclear power plant vs. renewable energy, the actions involving prevention of loss of biodiversity, and the approach to the increasing antimicrobial resistance.

At what ‘social discount rate’ – backward interest – does a project become socially profitable? In 1928 British economist Frank Ramsey thought up three determining factors: (1) impatience to postpone consumption, (2) aversion to inequality linked to the expected growth of the economy and prosperity, and (3) the assessment of potential risks or catastrophies in the far future. Who should decide such a discount rate: the financial market through the interest rate? The people via a referendum or poll? Scientific experts? Most European governments – not the governments in Belgium – determine an official social discount rate that varies between 3,5% and 6%, depending on the different weights of the components. The famous debate between Nicolas Stern and William Nordhaus demonstrates why the chosen rate is important. Nordhaus holds to a social discount rate of 6% and thus eliminates future benefits from climate efforts, thereby proposing that it is not worth incurring

these costs today. Stern, by contrast, advocates a discount rate of 1.4%, making it permissible today to dedicate great resources to work against global warming.

Ben Groom disagrees with leaving the choice of a discount rate solely to experts, due to the large discrepancy between their opinions. In the doctoral seminar he tested a new instrument that can derive an implicit social discount rate from a simple set of multiple choice questions. He will develop it further so that various groups such as politicians, philosophers or the general public can be questioned. Masters and doctoral students from a variety of disciplines took part in this learning experience: economics and environmental economics, ecology and soil remediation, product development or evolutionary demography (University of Antwerp, KU Leuven, Hasselt University, Ghent University).

The public debate showed that different groups use complementary methods for large strategic projects because they doubt that any concerns can be summarized in a single figure, such as is the case in a cost-benefit analysis and discounting. Wouter De Geest explained how his company (BASF Antwerp) uses ‘scenario thinking’ to support decisions on its future product range as well as the research and the investments that are needed; they base this technique on respect for ‘people, profit and planet’. Professors Verbruggen and Meire questioned whether discounting on its own provides a sufficient foundation for major long-term challenges such as biodiversity or nuclear power, due to the essentially structural changes involved.



Teaching Chairs **Chair UCSIA-IJS/University of Antwerp Jewish-Christian Relations**

UCSIA organizes this chair in collaboration with the Institute of Jewish Studies of the University of Antwerp. This edition included public lectures on March 17 & 21 2016 and a guest lecture at IJS.

Christine Hayes teaches classical Jewish religion and culture at Yale University (USA) and wrote *What's Divine about Divine Law?* (Princeton University Press, 2015).

According to Greek and Roman philosophers, the divine law is equal to the immutable order of nature. The positive law [*ius positum*], by contrast, is all about people and refers to specific and changing situations. The Torah recognizes the divinity of the law, but does not consider it universal or immutable, seeing the law as only revealed to one chosen community. Jewish scholars reconciled their divergent views with those of the Hellenistic majority in different ways. Philo of Alexandria, for example, explicitly identified the Torah with the Logos. The apostle Paul equated the Torah with positive law and placed the figure of Jesus as the incarnate Logos above both the Torah and positive law.

The guest professor exchanged views with Paula Fredriksen (Boston University, USA, Hebrew University, Jerusalem), who believes that the apostle Paul minimized the divine law to bring Christ's message to the fore. This 'anti-Jewish' attitude helped the first Christians to overcome mutual differences. The universal Christian concept of God is derived from Hellenistic philosophy and surpasses both the Jewish particularism and the ethnic character of the gods of polytheism. Augustine put Christianity back in its Jewish context by pointing to the fact that the Mosaic law recognizes the physical; the conception of the incarnation of Christ built itself on this point.

Christine Hayes also analysed how some rabbis see Moses as an ally of God in the biblical story of the golden calf, while others recognize in Moses God's challenging opponent. These various Talmudic traditions shed light on the relationship between God and man, the nature of God, and the human power to change the course of history.



Teaching Chairs

Teaching Chair on Peace Education

The Antwerp Teaching Chair on Peace Education highlights innovative scientific research in various disciplines on sustainable peace building, conflict resolution, violence, and the prevention of war. The chair presents levers for peaceful and constructive relations, both nationally and internationally. It is the result of a collaboration between the Peace Centre of the Province of Antwerp, the City of Antwerp and the University of Antwerp.

Prof. Tom Sauer and Prof. Jorg Kustermans welcomed Johan Galtung, the founder of peace research as a scientific discipline, on 21 and 22 April 2016. He founded the International Peace Research Institute Oslo and is chairman of the Galtung Institute for Peace Theory and Practice. Galtung's Transcend Organization mediated in 150 cases, of which 35 times successfully. The formula brings together the factors that Galtung considers crucial for peacekeeping and conflict mediation. He is wary of western governments that claim to be democratic and peaceful, but are record-holder of military interventions. Peace is not the absence of armed conflict but that of structural inequality. This also applies to the European Union, which seems to be moving away from its original goal of peace. Empathy is the ability to see a problem from the standpoint of another.

One must try to understand the motives and arguments of each party to a conflict, including those of terrorist groups. In many cases, violence is caused by unresolved trauma, sometimes from a distant past. Conflict arises when goals from different parties are contradictory. Good conflict resolution does not necessarily erase the differences, but reconciles them with each other by joining them in a broader approach and a shared, inspiring vision. Good mediators listen to each party; they do not insist upon solutions but involve every stakeholder in such a way that they feel ownership of the solution. They avoid compromises, since these are less sustainable than elegant.

In addition, Galtung stopped at the phenomena of migration and nationalism. He distinguishes 'push' factors of migration: slavery, colonialism, predatory capitalism, war, environmental pollution. The uneven distribution of development and prosperity, even within Europe, moves people to look for better situations. The European fault line between East and West has deep historical roots. Galtung does not prefer the choice of a single European currency, since it excludes a customized national recovery policy. In its monetary and economic policy, the European Union should show more pragmatism and allow for divergent speeds.

After the public lecture as well as in a doctoral seminar, there was an extensive exchange of thoughts between the guest speaker and the participants on topics including the role of politicians and the possibilities of international law and institutions, in particular the United Nations; the development of peace research; and the role of the media, religion and education.



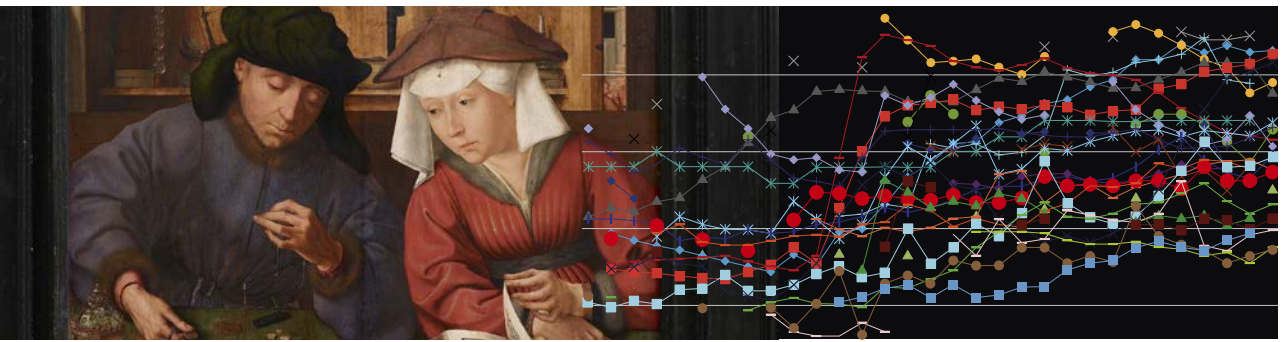
Teaching Chairs

Teaching Chair P.W. Segers

The Teaching Chair P. W. Segers, named after a leading figure in the postwar Christian Labour Movement, was organized by UCSIA together with the Centre for Social Policy Herman Deleeck (University of Antwerp). The 2015-2016 programme examined two of the proposals Prof. Tony Atkinson formulated to reduce the inequality of income and wealth.

The reading and discussion on Monday, March 21 submitted a variety of proposals for capital grants for further examination. Nicolas Barr explained how the British government – according to his recommendations – converted grants into loans and allowed the universities to determine their tuition fees by themselves. He gave concrete evidence of how this improved study opportunities for the weakest students. Ides Nicaise calculated that Europe could lift 20 million people above the poverty line by providing a basic upper secondary education qualification to all unqualified adults. Paul Yperman testified that all financial and other efforts by the government for a more accessible education only really show benefits where students, parents, school administrators and government commit themselves personally and join forces.

On April 18, the question was voiced whether government, researchers, users, and social partners, among others, could direct technological developments so that innovation would keep more people at work and provide an income. Robert Went argued on the basis of the report ‘Mastering the Robot’ that this is indeed the case. Christa Sys and Jan Blomme closely monitor technological developments and new transshipment techniques in ports, and argue that the resultant productivity gains have allowed people to keep their jobs in the Flemish ports. Even here, however, the harmony between ‘people, profit, and planet’ is the fruit of concertation between all partners involved. The debate between different stakeholders and the audience showed that technological innovation involves demands and challenges that go far beyond the old ‘for’ or ‘against’ paradigm. In the long term, technological innovation increases well-being and keeps opening opportunities for social innovation, such as one and the same social status for all those working in the ‘share economy’.

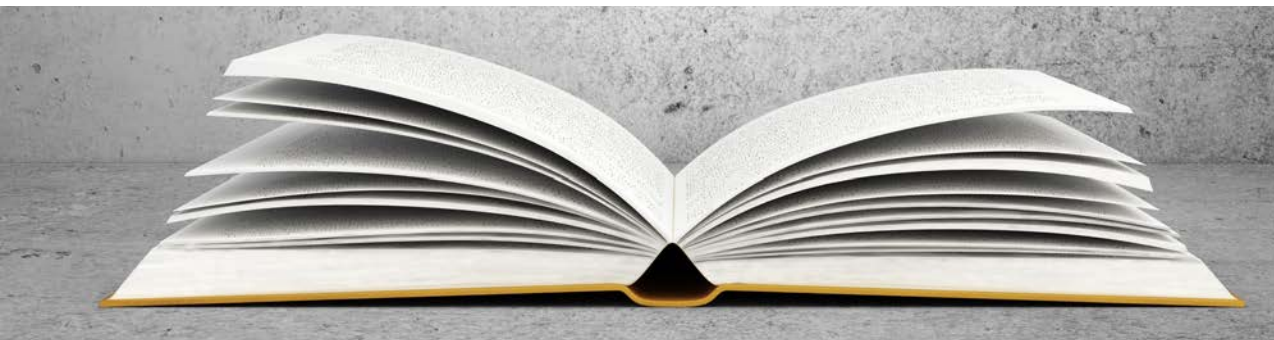


Teaching Chairs An unconditional basic income for all is one of the proposals for greater income equality. Philippe Van Parijs and Toon Vandevelde described the historical and humanistic roots of the idea being propagated for decades by the Basic Income European Network (BIEN). Experiments show that the virtues of a universal basic income really become visible when citizens exhibit a different kind of ‘choice behaviour’ on the labour market. That is only the case when the experiment is sufficiently large and lasts a long time. Solid and convincing evidence is thus too scarce for governments to be able to decide to take that step of providing a basic income. According to Van Parijs, the introduction of a universal basic income is therefore mainly a utopian dream. Many questions arise when one weighs the universal basic income with respect to existing policy instruments against poverty and for social protection. Those who see in a universal basic income leverage for more personal freedom of choice in shaping one’s life and career tend not to find it so relevant whether the basic income is higher or lower than the poverty threshold. Basic Income appropriated only as assistance for the poor ends up stigmatizing and necessitates administration, eliminating the argument of simplicity and accessibility.

The debate showed that the social partners – unions and employers – retain their confidence in the existing system of social security and protection that they want to reform, but not to give up. For them, the transition to an unconditional universal basic income for the sake of ‘idealistic’ motives represents an irresponsible leap into the unknown. The proponents of a Basic Income argue that the current system of social security has been supported already for a hundred years by the tax on the surplus value created by labour in companies. Today’s prosperity is increasingly achieved through technological innovation that is greater than a combination of labour and entrepreneurship. For them, a universal basic income is the new ‘social security 2.0’, financed by taxes on robots or consumption taxes on non-renewable energy resources, coupled with a redistribution of the decision-making rights.

4

PUBLICATIONS



- Publications 2016**
- Youth 2.0: Social Media and Adolescence. Connecting, Sharing and Empowering***
Michel Walrave, Koen Ponnet,
Ellen Vanderhoven, Jacques Haers,
Barbara Segaert (eds.)
ISBN 9783319278933
Springer, 2016 | 210 pages | Order @ Springer
- Is There a Judeo-Christian Tradition? A European Perspective***
Emmanuel Nathan, Anya Topolski (eds.)
ISBN 9783110416473
De Gruyter Mouton, 2016 | 287 pages
Order @ De Gruyter Mouton
- Youth in Education The Necessity of Valuing Ethnocultural Diversity***
Christiane Timmerman, Noel Clycq,
Marie Mc Andrew, Alhassane Balde,
Luc Braeckmans, Sara Mels (eds.)
ISBN 9781138999602
Routledge, 2016 | 266 pages | Order @ Routledge
- Political Engagement of the Young in Europe Youth in the Crucible***
Peter Thijssen, Jessy Siongers, Jeroen Van Laer,
Jacques Haers, Sara Mels (eds.)
ISBN 9781138923386
Routledge, 2016 | 210 pages | Order @ Routledge
- Changing Family Dynamics and Demographic Evolution The Family Kaleidoscope***
Dimitri Mortelmans, Koenraad Matthijs,
Elisabeth Alofs, Barbara Segaert (eds.)
ISBN 9781785364976
Edward Elgar, 2016 | 272 pages | Order @ Edward Elgar
- Complex Political Decision-Making Leadership, Legitimacy and Communication***
Peter Bursens, Christ' l De Landtsheer,
Luc Braeckmans, Barbara Segaert (eds.)
ISBN 9781138211148
Routledge, 2016 | 223 pages | Order @ Routledge



ANNEXES



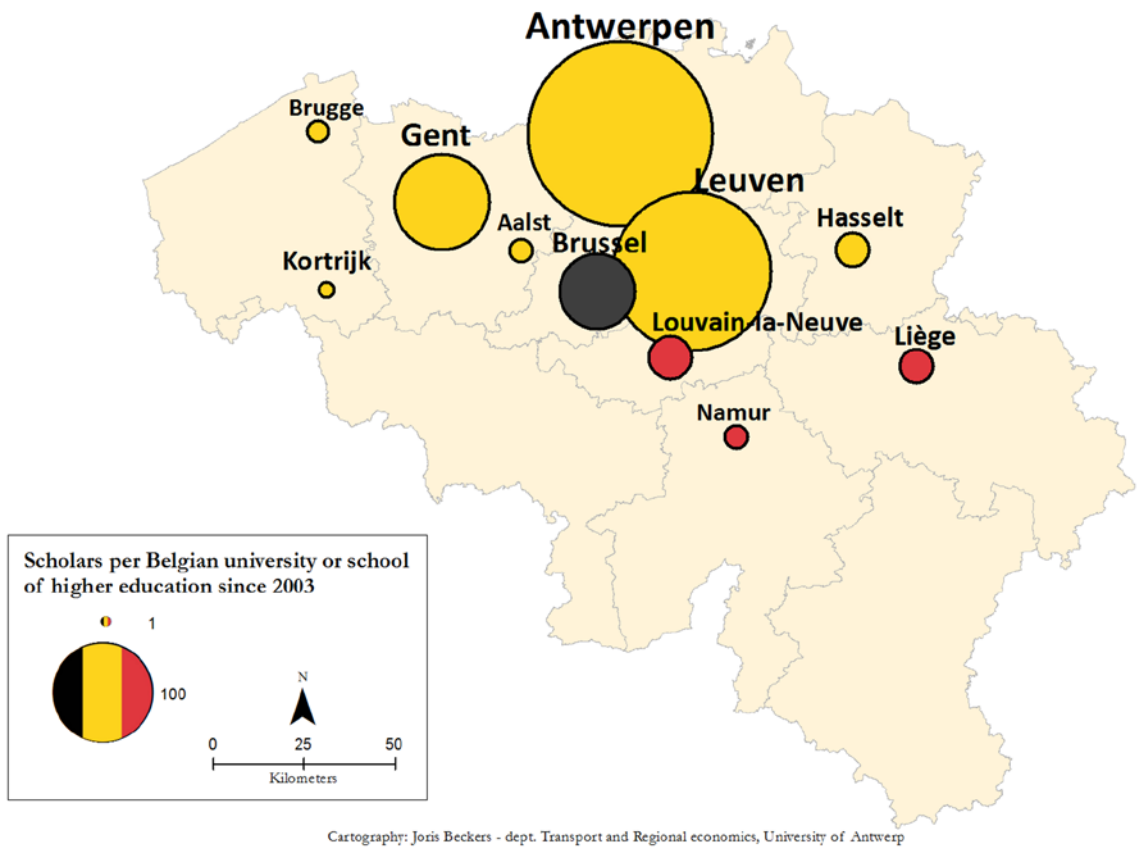
Annex 1 Academic Network of UCSIA

The charts below represent the number of scholars who have participated one or more times in UCSIA activities from 2003 to 2016 as a member of a steering group, a guest speaker, author, participant at the summer school or an international academic workshop. As of 2016, also the professionals who participated as guest speaker or as panel member are included.

ACADEMIC NETWORK 2003–2016		#	1984		#
In Belgium	761	38%	In the world without the European Union	373	19%
West Flanders	6		United States	170	
East Flanders	91		Israel	31	
Antwerp	325		Turkey	21	
Flemish Brabant and Limburg	251		Switzerland	17	
Brussels Capital Region	54		Australia	17	
Louvain-la-Neuve	18		India	12	
Namur	5		Norway	10	
Liège	11		South Africa	10	
In the European Union without Belgium	850	43%	Nigeria	9	
The Netherlands (1958)	241		Canada	7	
United Kingdom (1973)	213		Brazil	7	
Germany (1958)	93		Japan	7	
France (1958)	51		Russia	6	
Portugal (1986)	46		Ukraine	5	
Italy (1958)	40		Lebanon	5	
Spain (1986)	27		Indonesia	4	
Poland (2004)	21		Malaysia	4	
Austria (1995)	15		Armenia	3	
Ireland (1973)	12		Egypt	3	
Hungary (2004)	11		Philippines	3	
Romania (2007)	11		Mexico	2	
Denmark (1973)	10		Singapore	2	
Bulgaria (2007)	8		Brunei	2	
Finland (1995)	8		Pakistan	2	
Czech Republic (2004)	8		Kyrgyzstan	1	
Slovakia (2004)	6		Serbia	1	
Estonia (2004)	3		Jamaica	1	
Latvia (2004)	2		Colombia	1	
Lithuania (2004)	2		Iraq	1	
Luxemburg (1958)	2		Syria	1	
Slovenia (2004)	2		United Arab Emirates	1	
Greece (1981)	1		Botswana	1	
Kroatia (2013)	1		Ghana	1	
Malta (2004)	1		Ethiopia	1	
Sweden	15		China	1	
Professionals in Belgium	52		Taiwan	1	
*as of 2016			Macedonia	1	
			Bangladesh	1	

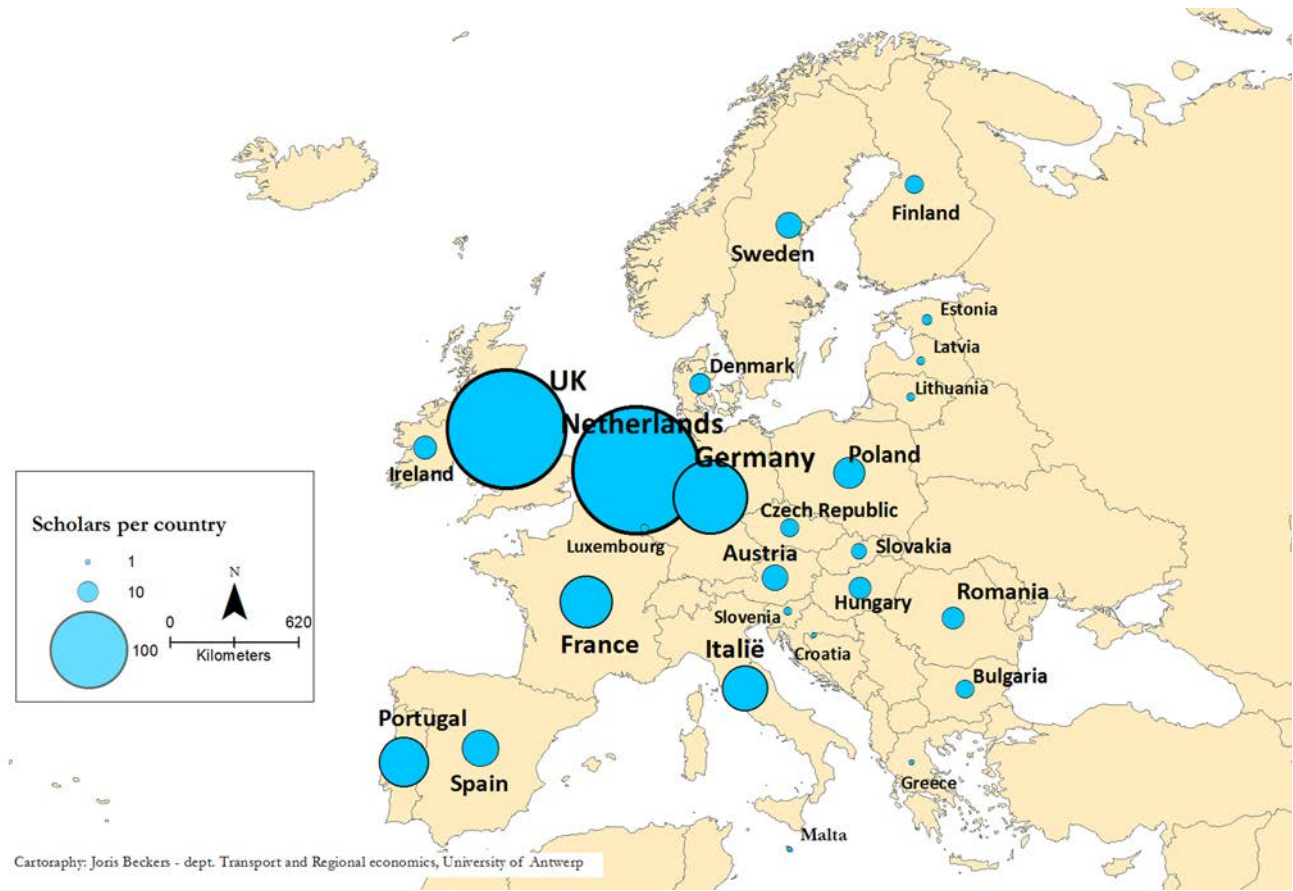


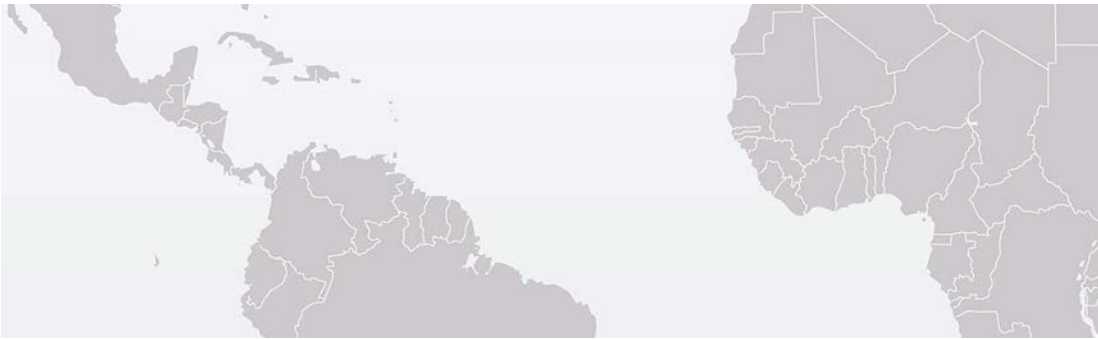
Academic Network of UCSIA in Belgium



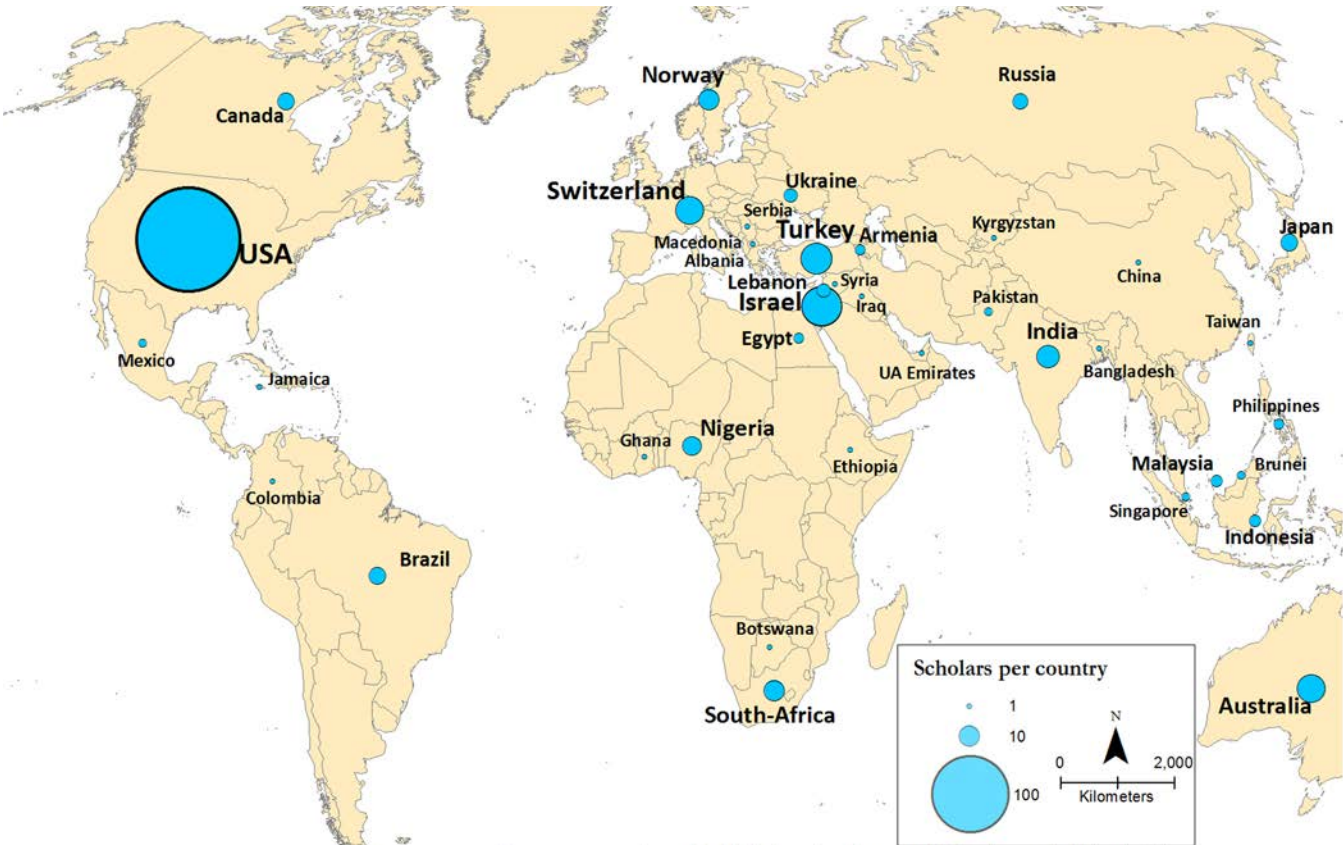


Academic Network of UCSIA in the European Union





Academic Network of UCSIA outside the European Union



Cartography: Joris Beckers - dept. Transport and Regional economics, University of Antwerp



Annex 2 Members of the Scribani Network

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

Faculty of Social Sciences Pontifical Gregorian University, Rome, Italy
www.unigre.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

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 3 Academic Guests & Panel Members 2016

This list enumerates the people who participated in 2016 as board member, guest speaker, author, participant at the summer school or participant at an international workshop.

GUEST SPEAKER/PARTICIPANT	INSTITUTE
Ludo Abicht	University of Antwerp
John Arblaster	ku Leuven
Johan Ardui	uc Leuven-Limburg
Cagla Aykac	University of Geneva
Marziyeh Bakhshizadeh	Ruhr University of Bochum
Nicolas Barr	London School of Economics
David Bassens	Vrije Universiteit Brussel (Free University of Brussels)
Luce Beeckmans	Ghent University
Anne Bergmans	University of Antwerp
Marnix Beyen	University of Antwerp
Fakhar Bilal	Royal Holloway University of London
Jan Bleyen	ku Leuven
Erik Borgman	Tilburg University
Anne-Marie Bos	Titus Brandsma Institute
Joseph Bosco	North-West University
Luk Bouckaert	ku Leuven
René Bouwen	ku Leuven
Johan Braet	University of Antwerp
Eva Brems	Ghent University
Robert Bringle	Center for Service and Learning usa
Emma Brown	Durham University
Jo Bryant	Cardiff University
Bea Cantillon	University of Antwerp
Manoela Carpenedo	University of Cambridge
Grégoire Catta sj	Centre Sèvres
Anna Clot-Garrell	Autonomous University of Barcelona
Theo Compernelle	a.o. Solvay Business School
Arthur Cools	University of Antwerp



GUEST SPEAKER/PARTICIPANT	INSTITUTE
Eric Corijn	Vrije Universiteit Brussel (Free University of Brussels)
Ann Crabbé	University of Antwerp
Katrien De Bruyn	Ghent University
Matthias De Groof	University of Antwerp
Peter De Mey	ku Leuven
Job De Meyere	uc Leuven-Limburg
Bert De Munck	University of Antwerp
Henk de Smaele	University of Antwerp
Johan De Tavernier	ku Leuven
Lars de Wildt	ku Leuven
Celia Deane-Drummond	University of Notre-Dame
Carolyn Declerck	University of Antwerp
Piet Defraeye	University of Alberta
Danielle Deli	University of Antwerp/ICOR
Ben Derudder	Ghent University
Bart Dessen	Ghent University
Nico Dockx	Royal Academy of Fine Arts Antwerp
Philip Endean sj	Centre Sèvres
Guido Erreygers	University of Antwerp
Brandi Estey-Burt	Dalhousie University
Carolina Falcão	Federal University of Pernambuco
Ramón Flecha	University of Barcelona
Veerle Fraeters	University of Antwerp
Renaat Frans	uc Leuven-Limburg
Dirk Fransaer	VITO
Paula Fredriksen	Hebrew University Jerusalem
Johan Galtung	Johan Galtung - Galtung-Institute for Peace Theory
Hans Geybels	ku Leuven
Georges Goffin	AUHA/Antwerp
Meera Gopakumar	Jawaharlal Nehru University
Ben Groom	London School of Economics



GUEST SPEAKER/PARTICIPANT	INSTITUTE
Candy Gunther Brown	Indiana University
Kathleen Gyssels	University of Antwerp
Jacques Haers sj	ku Leuven
Jan Jorrit Hasselaar	Tilburg University
Christine Hayes	Yale University
Tim Heysse	ku Leuven
Lesley Hustinx	Ghent University
William Jeynes	Witherspoon Institute New Jersey usa
Michael Jones Correa	Cornell University
Isabelle Jonveaux	University of Graz
Goedroen Juchtmans	HIVA/ku Leuven
Zayn Kassam	Pomona College Claremont usa
Koen Keignaert	University of Antwerp
Paul Kirschner	Open University College, the Netherlands
Robert Kloosterman	University of Amsterdam
Lukas Köhler	Munich School of Philosophy
Olivier Koudie Taghue	University of Accra
Jorg Kustermans	University of Antwerp
Justice R. Kwabena Owusu Kyei	Polish Academy of Sciences
Naïma Lafrarchi	University College Odisee and ku Leuven
Tina Lasquety-Reyes	ku Leuven
Stijn Latré	University of Antwerp
Karen Lens	Hasselt University
Patrick Loobuyck	Centre Pieter Gillis, University of Antwerp
Dominiek Lootens	Philosophisch-Theologische Hochschule Vallendar
Tina Magazzini	Pedro Arrupe Human Rights Institute · University of Deusto
Paul Mahieu	University of Antwerp
Thomas Maloutas	Harokopio University
Carmen Mangion	University of London
Stefaan Marysse	University of Antwerp
Annemarie Mayer	ku Leuven



GUEST SPEAKER/PARTICIPANT	INSTITUTE
Lorraine McIlrath	National University of Ireland Galway
Ephraim Meir	Bar-Ilan University
Patrick Meire	University of Antwerp
Martin Melosi	University of Houston
Jürgen Mettepenningen	ku Leuven
Enzo Mingione	University of Milano-Biocca
Katrien Monden	Ecocampus, Flemish Government
Antonio Montañés	Autonomous University of Barcelona
Maaïke Mottart	ku Leuven
Tom Moylan	University of Limerick
Sjoerd Mulder	Tilburg University
Frikk Nesje	University of Oslo
Glen Newey	Universiteit Leiden (Leiden University)
Ides Nicaise	HIVA/ku Leuven
Michael Northcott	University of Edinburgh
Stijn Oosterlynck	University of Antwerp
Daan Oostveen	vu University Amsterdam
Demetrios Papademetriou	Migration Policy Institute
Philipp Pattberg	vu University Amsterdam
Bruno Peeters	University of Antwerp
Gilles Pinson	Université de Bordeaux
Anneke Pons-de Wit	ku Leuven
Bernard Pottier sr	Institut d'Études Théologiques Bruxelles
Rasa Pranskevičiūtė	Lithuanian University of Health Sciences
Thomas Quartier osb	Radboud University Nijmegen
Filip Raes	ku Leuven
Monique Ramioul	HIVA/ku Leuven
Julie Remoiville	Centre National de Recherche Scientifique
Fabien Revol	Université de Lyon
Jennifer Robinson	University College London
Bianca Roseaux	University of Antwerp



GUEST SPEAKER/PARTICIPANT	INSTITUTE
Dominic Roser	University of Fribourg
Tom Sauer	University of Antwerp
Lukasz Bernard Sawicki	Monastic Institute
Manuela Scheiba osb	Sant' Anselmo University of Rome
Daniel S. Schipani	Anabaptist Mennonite Biblical Seminary Elkhart usa
Yang Shen	Boston University
Elena Sidorova	Sciences Po
Jan Sloot	Franciscan Study Centre · Tilburg University
Peter-Ben Smit	vu University Amsterdam
Susanna Snyder	University of Roehampton & Catherine of Siena Virtual College
Tim Soens	University of Antwerp
Nicolas Standaert	ku Leuven
Janis Stöckel	Academics for Development
Annemie Struyf	University of Antwerp
Thijl Sunier	vu University Amsterdam
Meghan Sweeney	Boston College
Christa Sys	C-Mat · University of Antwerp
Christiane Timmerman	CeMIS · University of Antwerp
Dirk Timmermans	University of Antwerp
Guillaume Tuytschaever	Ghent University
Tony Valcke	Ghent University
Petra Van Brabandt	University of Antwerp
Ernest Van Buynder	University of Antwerp
Jan van Coillie	ku Leuven
Hans Van Crombrugge	University College Odisee
Jan Van Damme	ku Leuven
Mathijs van de Sande	ku Leuven
Stijn Van den Bossche	ku Leuven
Frank Van Gaal	University of Antwerp
Mieke Van Hecke	University of Antwerp
Walter Van Herck	University of Antwerp



GUEST SPEAKER/PARTICIPANT	INSTITUTE
Gert Van Langendonck	University of Antwerp
Luc Van Liedekerke	University of Antwerp
Masja van Meeteren	University of Leiden
Philippe Van Parijs	UCL
Steven Van Passel	University of Antwerp
Steven Vanderputten	Ghent University
Antoon Vandeveld	Institute of Philosophy · KU Leuven
Wim Vandewiele	KU Leuven
Guy Vanheeswijck	University of Antwerp
Dirk Vanheule	University of Antwerp
Jan Velaers	University of Antwerp
Aviel Verbruggen	University of Antwerp
Linh Vu	University of California at Berkeley
Kevin Ward	University of Manchester
Darren Webb	University of Sheffield
Walter Weyns	University of Antwerp
Henk Witte	University of Antwerp
Linda Woodhead	Lancaster University
Adam Yuet Chau	St. John's College University of Cambridge
Hoda M. Zaki	Hood College Maryland

As of 2016, also the professionals participating as guest speaker or panel member are included:

GUEST SPEAKER/PARTICIPANT	INSTITUTE
Mounira Al Solh	Artist
Hans Annoot	Federation of Steiner Schools
Radia Assou	Jes Stadslabo
Sammy Baloji	Artist
Paula Bemelmans	Sant'Egidio
Imad Ben	
Jan Blomme	Flemish harbour commissioner
Rita Boeren	Eco Church



GUEST SPEAKER/PARTICIPANT	INSTITUTE
Lieven Boeve	Katholiek Onderwijs Vlaanderen
Dave Bookless	A Rocha International
Roger Boonen	Educator
Rudelmar Bueno de Faria	World Council of Churches
Bernard Buysse	VBO
Stijn Callewaert	KU Leuven
Michel Cardinaels	Technisch Instituut Sint-Michiël Bree
Michael Casey o.cist.	Monk
Chris Claes	Vredeseilanden
Agnes Claeys	Sint-Bavohumaniora Gent
Christa Damen	Diocese of Antwerp
Wouter De Geest	Flemish Ministry of Education and Training
Paul De Hondt	BASF
Tony De Jans	Beweging.net
Mgr. Jozef De Kesel	Archbishop Mechelen-Brussel
Mia De Schampheleere	Katholiek Onderwijs Vlaanderen
Gilbert De Swert	ACV
Guido Dekeyser	
Georges Delcroix	DDEL Portfolio Solutions
Wilson Depril	Agoria Vlaanderen
Anouk Depuydt	Criminologist
Roland Duchâtelet	Businessman
Monique Dujardin	vzw Rouwzorg Vlaanderen
Annemie Estor	Artist
Natacha Gesquière	Sint-Bavohumaniora Gent
Theo Geuens	Intermediary
Thomas Goyvaerts	ELEMENT vzw
Serge Huyghe	ETION Antwerpen-Mechelen
Fien Ingelbrecht	Axcent vzw
Tom Jacobs	Theologian
Frank Judo	Liedekerke Lawyers



GUEST SPEAKER/PARTICIPANT	INSTITUTE
Annemie Luyten	De Loodsen
Martin Maier	Jesuit European Social Centre
Karel Malfliet	Netwerk Rechtvaardigheid en Vrede
Illias Marahha	
Guido Ooghe	Unesco Platform Vlaanderen
Els Opsomer	Artist
Peter Pavlovic	Conference of European Churches
Raoul Peck	Fémis/Paris
Zohra Salhi	
Chris Serroyen	ACV Studiedienst
Gledis Shabani	
Jonas Slaats	Publicist
Nico Tanghe	Journalist De Standaard
Els Van Doren	Chiro
Marianne Van Geert	Prison chaplain
Ilse Van Halst	Diocese of Antwerp · Relevant
Baudouin Van Overstraeten	Jesuit Refugee Services Belgium
Kristien Van Puyvelde	Flemish Ministry of Education and Training
Frank Vandermarliere	Agoria
Didier Vanderslycke	ORBIT and ORCA
Lea Verstricht	CCV
Robert Went	Wetenschappelijke Raad voor het Regeringsbeleid Nederland
Raphaël Werner	Forum der Joodse Organisaties
Dick Wursten	Secondary school inspector
Paul Yperman	sj Colleges
Alexander Zanzler	The Centrale · Royal Society for Jewish Welfare

