

ACTIVITY REPORT • 2013–2014



# ACTIVITY REPORT

2013-2014





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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 35<sup>th</sup> 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  
**Kristien Justaert**, postdoctoral researcher, KU Leuven  
**Eduard Kimman sj**, Professor of Ethics, Radboud University Nijmegen  
**Jan Koenot sj**, jesuit  
**Özcan Ohidir**, Dean Faculty of Islamic Sciences, Islamic University of Rotterdam  
**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 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  
**Johan Vanhoutte sj**, Pastoral Care, University of Antwerp  
**Gerlinde Verbist**, Assistant Professor, University of Antwerp

*external members:*

**Lieven Boeve**, Director-General vsko Federation of Catholic Education  
**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**, Political Editor Tertio  
**Maddie Geerts**, Honorary National Secretary of ACV  
**Peter Vande Vyvere**, ccv-Ghent  
**Mieke Van Hecke**, Honorary Director-General of vsko

The mandate of the following members reached its end of term: Frans Crols, Loïc De Cannière, Pierre Devos sj, Peter Knapen, Frank Lambert, Jan Peters sj, Hugo Roeffaers sj and emeritus Prof. Dr. Jean Van Houtte. The General Council thanks the resigning members for their commitment and dedication; in particular Prof. Van Houtte who decisively contributed to UCSIA's expansion from its very start in 2003. The General Council elected Ms Mieke Van Hecke as its President.

**Board of Directors**     **Alex Vanneste**, Professor Emeritus, University of Antwerp  
**Luc Braeckmans**, Director of Academic Affairs  
**Martin Decancq**, Director of Finance, University of Antwerp  
**Carl Reynolds**, 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 Decancq and Carl Reynolds (President of the Investment Committee) as members. The managing director of UCSIA and the head of administration can attend the meetings

**Academic Council**     The Academic Council will be reorganized by the end of 2015.

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

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

In August 2014, **Prof. Dr. Jacques Haers sj** resigned as Director of Academic Affairs to head the University Parish at the Catholic University of Leuven, next to his assignments at the Faculty of Theology and Religious Studies.

The General Council, the Board of Directors and the staff members of UCSIA are thankful for his work and for his contribution to the further development and expansion of UCSIA from 2011 until 2014.

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PROJECTS



## Summer School 2013

### **Social, Political and Religious Change and Plurality**

*The 9<sup>th</sup> edition of the Summer Seminar on Religion, Culture and Society took place from 25 August to 1 September 2013 with public lectures by Professor José Casanova on 27 August and Professor Louise Ryan on 29 August 2013.*

Thirty young researchers from around the world presented their current research on religion, culture and society in front of a select number of renowned senior scholars. Both the classes and the intense mutual exchanges invigorated their research skills and gave them a more profound understanding of research methods and theoretical frameworks in disciplines other than their own.

The 2013 edition focused on the interplay between changes in politics, society and religion with special regard for plurality within and between religions. The sociologist of religion José Casanova compared secularization in Europe with developments in the United States, China and India. Each one of these countries combined the religious and the secular according to an individual pattern. Consequently, secularization in these countries is far less homogeneous than in Europe.

Louise Ryan confronted the young scholars who study religion, identity, gender and ethnicity with their own basic methodological and ethical assumptions. She analysed how, and to what extent, young Muslims and migrated Catholics maintain their religious, ethnic and linguistic identity in interchanges with fellow believers elsewhere and whether or not they are influenced by the church of their persuasion.

## 2014

### **The Research Framework for Religion and Culture in a Globalized World**

*This 10<sup>th</sup> short edition of the Summer Seminar on Religion, Culture and Society, took place from 3 to 5 September 2014 with a public lecture on 'Deep Pluralism' by Professor Robert Hefner on 3 September.*

Fifteen postdoctoral researchers – alumni selected from amongst the previous three editions – defended the common framework that enables researchers from very different angles such as anthropology, literature, history or African studies to carry out fertile research into actual manifestations of religion and culture in a globalized world. How does 'lived religion' relate to religious authority and institutes? How does modernity reshape religions? Which qualitative methods or quantitative research results do researchers have at their disposal? Which new theories are under construction?

Western scholars observe an unstoppable modernity and secularization at work, which is supposed to entail religion steadily but irreversibly disappearing from public life, to remain only as a private concern. Elsewhere in the world, religion as an institute and tradition is not fading and moving towards the background. Migration and mobility are increasing the challenge of co-existence in societies with growing ethnic and religious differences. Pluralism and multiculturalism necessitate new models of living together democratically and new forms of governance as well as new lifestyles and ethics for the public space.

Prof. Hefner interprets these developments as 'deep pluralism' instead of secularization. He professes that the UCSIA Summer Seminar developed into a forum where anthropologists, sociologists of religion, political scientists, economists or experts of gender studies, cooperate to better analyse and understand religion as a relevant social phenomenon.



**Scribani Network** On the initiative of Fr. Mark Rotsaert sj and UCSIA, 17 European centers for research and/or social advocacy that have links with the Society of Jesus, have established a network. It examines relevant social issues and trends in Europe from the angle of justice and solidarity. An itinerant bi-annual conference organized by one of the members alternates with a bi-annual workshop at the University of Antwerp.

**2013**

#### **Communities of Solidarity**

*On 20 September 2013, the 4<sup>th</sup> Scribani workshop took place in Antwerp with a public lecture by Professor Michael Reder on 19 September.*

The workshop assessed the Scribani conference on detention policies in Europe (Dublin, 2012) and prepared the next Scribani conference on energy transition (Paris, 2014). Both conferences aim to work out how communities can show their solidarity with the poor and those at the margins of society.

Michael Reder maintained that the moral value of solidarity should be shaped by an understanding of the global 'common good', and by universal rules of law and redistribution by the state. However, according to Michael Reder, solidarity should also be practiced in culturally diverse local communities. Bea Cantillon concluded that national institutions and systems of solidarity find it increasingly difficult to accomplish their mission of redistribution and fighting against poverty or social exclusion. At this moment in time, procedures for international cooperation in this area should be formulated, first and foremost in the European Union. Stephan Parmentier argued the case for the concept of restorative justice whereby society is allocated the role of stepping in between victim and perpetrator.

**2014**

#### **A Fair Energy Transition?**

*The Centre de recherche et d'action sociales (CERAS), a French partner of the Scribani-network, organized the 5<sup>th</sup> Scribani Conference from 5 to 7 September 2014 in Paris.*

The conference concluded an intensive preparation by scholars and schools of higher technical education, participants from civil society such as business leaders, environmental organizations, trade unions or tenants' associations and policy makers. More than 250 participants took stock of scholarly insights from various disciplines and debated various aspects of the conference theme. The results of the conference will form starting points for further activities: a doctorate, a special issue of *Projet*, a website, new discussion rounds between NGOs, SMEs and larger companies and a memorandum addressed to the 2015 autumn climate summit in Paris.

The conference made clear that sustainable development cannot be reduced to a number of technical interventions or a set of financial and economic policy measures for clean technology. One cannot arrive at a feasible and sustainable energy transition without also tackling issues of social justice. In view of high unemployment and debt management, many countries don't implement radical energy transition measures. But inactivity does not resolve existing social inequalities. Ill-advised interference in the supply and demand of energy may give rise to new inequalities, e.g. by making those who cannot afford installing solar panels subsidize the better-off consumers via increased electricity tariffs. How can one ensure sufficient access to energy at a regional, national or European level? What kind of collective action does this require? What can business and civil society do? Which cultural changes does this presuppose? In a number of workshops, participants explored housing, transport, urban planning, democracy and politics, pricing, taxation and the tensions between national and European measures.



## 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.

**2013**

### Youth 2.0

*This took place from 20 to 23 March 2013 in cooperation with research groups at the University of Antwerp, the University of Ghent, the vub Brussels and ku Leuven with public lectures from Prof. Dr. Jochen Peter and Prof. Dr. Ola Erstad.*

The omnipresence of social media enables youngsters to express and share their ideas, to present themselves, to socialize and to network with others. Online platforms contribute to their (self-) awareness, help them to acquire autonomy, and enhance their social capital. However, social media also confront youngsters with new and sometimes aggressive modes of marketing and entertainment. How can parents, schools and policy makers use social media in order to counsel and educate youngsters? Can youths be trained to become more literate in the use of social media? Are online counselling and advice helpful new tools? How can we train young people to handle the risks of using social media, and should privacy inevitably remain an idle notion? Are commercial interests rendering social media less 'social' than they might seem at first sight?

Jochen Peter and Ola Erstad launched these new research topics, paying particular attention to the influence of social media on the development of identity, on the self-image of youngsters and also to social media as a tool for formal and informal learning.

The organizers enabled an exceptional number of researchers to participate – over 100 – who turned out, themselves, to be devoted users of the social media and Twitter!

**2013**

### Youth and Civic Participation

*This took place from 15 to 17 May 2013 in cooperation with Prof. Dr. Peter Thijssen, Dr. Jessy Siongers, Prof. Dr. Jeroen Van Laer and Prof. Dr. Dimokritos Kavadias. Prof. Dr. Constance Flanagan gave a public lecture on 15 May.*

This workshop examined how the current young generation makes sense of social trends and issues and how they try to influence politics. Is their civic commitment on the wane or is the political system in which they participate going through changes? The workshop tackled the issue from four angles:

- what values inspire and motivate youngsters to become actively involved in politics and society?
- do new, non-institutional modes of participation better suit the social environment and mental world of youngsters?
- how do context and experience shape the civic commitment of youngsters?
- how big is this commitment's impact and influence?

Researchers in the United States argue that present-day youngsters have become less politically active ('decline scenario') or that they try to express their commitment in new forms ('shift scenario'). The workshop examined a European answer to this perceived dichotomy; it concluded that it doesn't adequately explain the social and civic commitment of young people. New research frameworks need to be developed.

Constance Flanagan concluded from empirical research that youth develop their ideas about democracy, inequality and collective action in small-scale political arenas such as schools, neighbourhood associations or families where they learn to cooperate, to determine points of view and to negotiate.



## International Academic Workshops

2013

### Youth, Education and Value Change

*This took place from 20 to 22 November 2013. CeMIS - the University of Antwerp research centre for Migration and Intercultural Studies - cooperated and organized a pre-conference on the educational achievements of young migrants. Prof. Dr. Gill Crozier gave a public lecture.*

This workshop and public lecture examined whether the school system should, in the first place, uphold and maintain current social values, or whether it offers a platform to explore new values. Values are no longer straightforwardly transferred to the next generation as may once have been the case; the term 'exchange of values' may be more appropriate to designate what happens rather than 'value transfer'.

The family, school, the peer group and the local neighbourhood all are important contexts in which youngsters and adolescents develop into adults. The classroom confronts the adolescent with different sets of values that sometimes concur, and at other times conflict. Schools are faced with the challenge of a plurality of values. How do family, peers, school structures and local neighbourhoods determine the value development, behaviour and school performance?

Gill Crozier analysed how school, parents and family handle the increased ethnic and social diversity, marginalization and exclusion within the cities.

2013

### Youth (Sub-)Cultures

*This took place from 4 to 6 December 2013 in cooperation with Prof. Dr. Alexander Dhoest, Prof. Dr. Steven Malliet and Prof. Leonor Wiesbauer. On 4 December, Prof. Dr. Annick Schramme submitted insights into youth culture to a panel consisting of Prof. Dr. Miranda Campbell and individuals from the Antwerp art world framed by an urban dance performance.*

Youth cultures are not considered as mere counter cultures living in opposition to the establishment. Youngsters' search for identity and the cultures they create, lead them to creative expression, art and urban entrepreneurship with new divisions of labour.

What do present-day youngsters oppose to? Do the internet and social media widen young people's perspectives and commitment from the local urban environment to the global world? How do young people move across from their subculture to adult life?



# OBJECTIVITEIT VAN DE RECHTER

## International Academic Workshops

2014

### **The Family Kaleidoscope:**

#### **Evolving Partnerships and Parenting**

*This workshop took place from 19 to 21 March 2014 in cooperation with research groups of the University of Antwerp, KU Leuven, HU Brussels and the VUB Brussels.*

*Prof. Dr. Jacqueline Scott gave a public lecture on 19 March.*

This international academic workshop analysed new forms of partnership and parenthood, such as unmarried cohabitation or blended families. Until recently, the nuclear family was considered the best guarantee for a balanced emotional, social and cognitive child development. What are the effects of new and often complex and stressful relations on child wellbeing, education and parental roles? Will the next generation adopt these new patterns? How can social policy and family law be attuned to non-traditional families and children's rights? Do the new family patterns change the socializing role of the school and do they exacerbate child poverty?

In her opening lecture, Prof. Dr. Jacqueline Scott (University of Cambridge) approached the issue from the often underexposed perspective of the child and the role of father, mother and society at large. She drew attention to important gender differences and tensions between full-time or part-time employment and unremunerated homework.

2014

### **How Objective Can Judges Be?**

*This workshop took place from 14 to 16 May 2014 in cooperation with the faculties of law of the University of Antwerp and KU Leuven.*

When we set aside the formal and judicial-technical rule of law, we find that legal judgment is subject to various influences: the judge's profile, the role of language, the importance of scientific methods, the social and political context, ... This UCSIA workshop examined if and how legitimate judicial decision-making can be developed, taking into account various subjective influences on the judge, such as his/her personal and social background, gender, the growing importance of expert opinions and scientific methods, the relationship between the different courts, the development of jurisdiction (international law), ... Junior practitioners should learn to ground their judgments on firm professional skills, but should also be aware of subjective influences. Can lay justice enrich legal practice?

The participation of academic keynote speakers and paper presenters guaranteed the academic and multidisciplinary character of the workshop. UCSIA brought together experts of law, penal law, psychology of law and philosophy of law who dialogued with judges and other experts of legal practice, constituting a both diverse and homogeneous panel of reflection.

René Focué launched the research issues during an introductory public lecture and debate.



**International Academic Workshops**

**2014**

**Psychical Vulnerability in Context**

*Took place on 23 and 24 October 2014 with public lectures by Prof. Dr. Bernard Sabbe and Prof. Dr. Philippe Delespaul, a projection of Bas Labruyère's film 'Lost years', an address by Flemish Minister for Public Health Jo Vandeurzen and a panel debate held on 22 October.*

The workshop invited unions of patients, professional healthcare workers, policy makers and scholars from various disciplines. Recent scholarly and professional insights, a new language and powerful metaphors have inspired a fundamental renewal of spiritual healthcare. The participants will continue to gather as a network in order to maintain the impetus of change and elaborate concrete steps. Psychiatric problems occur all too frequently, but are rarely and reluctantly discussed. We put our trust in well-trained medical specialists, institutions and pharmaceuticals, but at the same time entertain the opinion that the mental healthcare system could, but does not meet our expectations.

Neurobiology examines the influence of genetics and context, but until now, this has had little influence on clinical care. Yet, new and promising models of care are emerging. Ecological psychiatry shifts the attention from vulnerability and protection towards resilience. An instrument such as 'Psymate' helps professional caretakers to take into account the personality, the context and the proper nature of the patient and his problem.

For many patients, the recovery approach constitutes a breakthrough because, even with limitations remaining, it resettles them as a person amongst, and together with, other individuals while encouraging them to being a co-producer of their own mental health. The DPP-model (disorder-person-professional) discounts the 'self' and the fundamental attitudes regarding existential and world view matters of both the patient and the professional caregiver.

Hands-on experts testified that an innovative scientific and therapeutic approach to mental healthcare in Flanders is both necessary and feasible.

**2014**

**Collective Decision-Making in Complex Matters**

*Took place on 13 and 14 November 2014 in cooperation with researchers from the University of Antwerp: Prof. Dr. Peter Bursens, Prof. Dr. Christ'l De Landtsheer and Prof. Dr. Kenneth Sørensen. Prof. Dr. Adrienne Héritier gave a public lecture on 12 November with a response by Prof. Dr. Dirk De Bièvre.*

At the European level, informal decision-making mechanisms can overcome deadlocks in complex situations, but they may lack democratic legitimacy. Judicial actors have latitude for specification or the European Commission uses its right of initiative to implement framework policy goals. Also, the implementation may be delegated to independent organisms: the European Central Bank could address the euro-crisis on the basis of its mandate.

Scientific evidence often leads to a preference for technical solutions in complex matters. Companies and organizations collaborating in networks make an effective contribution to collective action, e.g. regarding transport and mobility issues. Psychological and political research reveals that economic and political decision-making under stressful conditions does not always confirm the validity of rational choice theory; instead rationality is limited by factors such as ability, time, competing values and goals and the relative importance and complexity of the problem at hand. The use of rhetoric may either simplify political and legal decision-making or make it more complex. The Ukrainian crisis shows all but rational drivers involved in international political decision-making: propaganda, emotions and misperceived signals are all at work and expert advice may help to overcome these factors.



### 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 and other partners.*

### Pastoral Care and Church

On 25 March 2013, the Irish theologian, missionary and spiritual counsellor Dr. Donal Dorr explored the qualities of spiritual leaders and the sources of their world views. Prof. Dr. Johan Verstraeten (KU Leuven) moderated a doctoral seminar on a radical option for the poor and the personal skills it requires: listening skills and a feeling of connectedness with, and care for, people and planet.

On 16 December 2013, the pedagogue of religion Prof. Dr. Guido Meyer (RWTH Aachen) reflected on the findings of the Sinus-report that classifies the social groups and cultures with which youngsters identify, and analysed their involvement in church and religion in Germany. This insight into youth culture could inspire religious teachers in Flanders.

On 31 March 2014, Em. Prof. Gilbert Van Belle (KU Leuven) interpreted the resurrection in the Gospel of John in the exegetical tradition of Rudolf Bultmann (1884–1976). He considers the death on the cross as the apex of salvation: the death on the cross elevates and glorifies Jesus and brings salvation to the people. But the resurrection does not add anything to this culmination. Nowadays, many people stumble over resurrection on their path towards faith. Can the supernatural force its way into the natural order known to us and are miracles and resurrection something to be taken seriously (externalism)? Or do we on the contrary hold that there is no need for God to manifest Himself empirically (internalism) without this impeding our faith? Prof. Guy Vanheeswijck (University of Antwerp) analysed the implications of this state of affairs. Modern rationality has narrowed down the range of reason to the visible ('the immanent frame'). He pleaded for a more subtle language than the language of modern science to discuss

resurrection, a language that would enable us to refer to God as a reality without empiricism.

Owing to circumstances, UCSIA had to cancel the theological lecture by Prof. Dr. Elena Lasida (Institut Catholique de France, Paris). She had been invited in cooperation with the Diocese of Antwerp and the pastoral magazine *Relevant* to elucidate how, according to her book *Le goût de l'autre* (Albin Michel, 2011), the economic crises offers opportunities to mend broken social relationships and to 'taste' from other cultures.

### 2013 End-of-Life Talk

*UCSIA organized this lecture in cooperation with Dr. Dominiek Lootens (Caritas Antwerp). Dr. Med. Marc Desmet sj (Jessa Ziekenhuis) and Dr. Wim Smeets (Radboud University) interpreted the lecture in their capacities as medical practitioner and pastoral caretaker respectively.*

In a public lecture on 23 October 2013, Prof. Dr. Frances Norwood (George Washington University, Washington) presented her in-depth anthropological research on Dutch people who wish to die at home. A request to end their life often turns into a series of questions concerning the end of life. To talk about euthanasia suspends social death. In a number of conversations with a husband or wife, children, general practitioner, specialist, home nurses, etc. the person involved may find opportunities to deal with questions regarding sense and significance.

### 2014 Interreligious Pastoral Care

*From 5 to 7 November 2014 UCSIA, Caritas Antwerp/Cairo and vzw Metanoia/Catholic Prison Chaplains cooperated to invite Prof. Dr. Sophie Gilliat-Ray. Between 5 and 7 November, she gave a public lecture and a master class, moderated a seminar with Catholic chaplains and Muslim consultants in hospitals and prisons and lastly, conducted a further seminar with pastors at universities and secondary schools. She teaches Religious and Theological Studies at Cardiff University and is Director of the Centre for the Study of Islam in the UK (Islam-UK).*

Against a background of secularization, migration leads to a more multicultural and multi-



religious society. The guest speaker had learnt some lessons from the policy and the practice of interreligious pastoral care in the UK. The new common language of spirituality or the spiritual has allowed chaplains and others to generalize across religious traditions and bridge differences among them. But there are also chaplains who resist the generalizing language of spirituality, insisting on the particularity, even exclusivity, of their teaching. The newly established Muslim chaplains, not all of them imams, follow a different and more pragmatic style than their Christian counterparts. Some of them evolved into role models for the conduct of multi-faith relationships in society. Their approach – entrepreneurial and pragmatic out of necessity – has engendered an Islamic pastoral theology characterized by openness. Shared ‘neutral sacred spaces’ lead to a surprising cross-fertilization in pastoral theology and liturgy. According to some researchers, ‘Multi-faith’ has gained political significance since it is replacing Christianity as the face of public religion in Europe and America.

## Other projects

2013

### A Scientist’s Look into the Future

*UCSIA celebrated its first decade on 27 November 2013, bringing together three renowned scientists to discuss new perspectives and agendas in science and the contribution of science to a just society.*

Prof. dr. Christoffel Waelkens (KU Leuven), an astronomer, maintained that science results in answers and technology, which, in turn, enable us to tackle new questions with ever more refinement. Life started out on the basis of a few very simple laws that governed natural processes, however, the cosmos is old and big enough to let very complex processes come into existence. For the natural sciences, man is not the measure of all things, but rather a complex being that questions and searches. Thus, the ultimate question concerning the biggest perplexity, time and again, whatever the scientist’s discipline, is: who am I? Who are we?

Prof. dr. Axel Gosseries (Université Catholique de Louvain) highlighted the debate on global justice: to whom and to what are we obliged, now and later, wherever in the world? Should there be reciprocity? What are the necessary fundamen-

tals and what do we mean exactly by justice and solidarity?

The jurist Prof. Dr. Patricia Popelier (University of Antwerp) concluded the introductions by pointing out the crucial role of constitutional courts around the globe: they safeguard constitutional rights and freedoms, settle federal conflicts of power, or make critical interventions within the increasing role of Europe. Constitutional courts protect nascent democracies that substitute for authoritarian regimes. But can a constitutional court still play a meaningful role in well-established democracies? As judges have not been elected, whose interests do they cater for? Much depends on what people expect from constitutional courts and the role allotted to them by the constitution itself.

Prof. Dr. Johan Meeusen (vice-rector of the University of Antwerp) moderated an animated debate between guest speakers and audience.



## Other projects

2014

### Plurality and Polyphony in and between Religions

On 18 November 2014 and for the 3<sup>rd</sup> time, a conference united teachers of Islam and teachers of the course 'Roman Catholic religion' in secondary schools.

Arnold Yasin Mol argued that from its inception, Islam left a space for manoeuvre to allow different readings and several interpretations. The Islamic legacy offers several useful markers to handle both old and new challenges of present-day pluralist European society. Bert Roebben (TU Dortmund) stood up for a model of personal education ('Bildung') contributing in feasible steps to an inter-spiritual understanding. Christianity too, offers a theological foundation for plurality and polyphony when pursuing the 'good life' morally and spiritually after the example of Jesus. Hans Van Crombrugge, who is researching the influence of Islam on family relations, referred to Islamic pedagogues who interpret intercultural dialogue as sensitiveness and openness towards the 'other' in other cultures and religions. The teacher and the school culture foster these opportunities and pedagogy rests on dialogue and hospitality.

2014

### Transcendancy in the Field of Tension between Modernity and Religion

UCSIA organized this conference and public lecture on 8 and 9 May 2014 in cooperation with the Center for Philosophy of Culture and the Pieter Gillis Center, both belonging to the University of Antwerp

Prof. Dr. Brad Gregory (University of Notre Dame, USA) discussed the gradual secularization of knowledge since the Reformation, referring to his recent book *The Unintended Reformation* (2012). Historical criticism in the humanities and the discoveries of the natural sciences challenged the epistemological status of theology as a scholarly discipline. Furthermore, the religious schisms during the Reformation played a crucial role in the secularization of academic knowledge. The confessionalization of higher education made it very difficult for theologians to handle the explosion of knowledge newly acquired outside of the universities and the challenges of the Enlightenment. The participants tested these insights with other recent academic publications such as *Radical secularisation* (Pelckmans/Klement, 2013).



## Other projects

2014

### Conference of Alumni of SJ-Colleges

On 22 November 2014, the 4th conference in cooperation with the Federation of Alumni of Flemish Jesuit Colleges and the Federation of Jesuit Colleges discussed 'Labour and Capital in Times of Crisis: Ethical Considerations'.

Em. Prof. Dr. Robert Skidelsky (University of Warwick, UK, and Cornell University, USA) reiterated his recent analysis in *How Much is Enough? The Love of Money and the Case for the Good Life* (Princeton University Press, 2012). He emphasized the necessity for a moral debate and for political choices that pave the way to the good life. In spite of Keynes' prediction that increasing productivity would enable us to work less whilst maintaining our income, we do not seem to have more spare time than before. Do we keep on working so hard because it offers so much satisfaction or are we unable to imagine a life with meaningful leisure activities? Perhaps average wages did not increase effectively? Are we just more and more eager to acquire material wealth and services? Robert Skidelsky acknowledges the intrinsic value of work, but he believes that we might just as well lead a valuable life that does not rest on status and consumption. Notwithstanding the economic and financial crisis, it is the increase in gross national product and material wealth that keeps on mesmerizing us.

The Governor of the National Bank, Mr Luc Coene, analysed the causes of the global financial crisis: overconsumption, real estate speculation and lack of financial discipline. Some observers attribute the underlying cause to the moral shortcomings of prominent financial actors. An ethical board, or codes of conduct in banks and companies, have to be complemented by an ethical business culture. Supervision by public authorities cannot enforce ethical behaviour but it does shape the framework that prevents derailments of the free market and assures the stability and efficiency of the financial system.

Prof. Dr. Guido Erreygers (University of Antwerp) shared some insights from political and economic philosophers, such as John Rawls, Robert Nozick and Amartya Sen, concerning the role of government and people's rights.

2014

### Genocide

Kazerne Dossin organized this lecture in cooperation with UCSIA on 1 October 2014.

Dr. Saskia Baas (University of Amsterdam), Dr. Kate Doyle (National Security Archive, Washington), Prof. Dr. Jacques Haers (KU Leuven), Dr. Bert Ingelaere (University of Antwerp) and Prof. Dr. Stephan Parmentier (KU Leuven) presented and discussed the book *Genocide, Risk and Resilience. An Interdisciplinary Approach* (Palgrave, 2013). Genocides are often the result of a protracted and hence recognisable process, which allows them to be predicted and prevented. The speakers presented cases from Rwanda, South Sudan and Guatemala that made clear why conflicts are not always, nor can be, explained as genocides in a straightforward manner, or why they persist, become less intense or ultimately come to a halt. Transitional law encompassing the consecutive stages of truth finding, making accountable those who are guilty, compensating the victims and reconciliation, may offer a way out of genocide.



## Other projects

**2013**

### **Michelangelo Pistoletto**

On 5 and 6 November 2013, the artist Michelangelo Pistoletto gave a lecture on art as generator of change in society. Prof. Dr. Gert Verschraegen (University of Antwerp) and Prof. Dr. Arthur Cools (University of Antwerp) explored the space where art meets science: imagination, precise observation and judgement. Art meets society yet, at the same time, distances itself from it. Guest artist Michelangelo Pistoletto lead a workshop of art students, attended the performance of a film on his earlier work, and also taught bachelor students in the philosophy of culture. UCSIA staged these activities in cooperation with the University of Antwerp, the Royal Academy of Fine Arts, Saint Lucas Antwerp, the Museum of Modern Art M HKA and Cinema Zuid.

**2014**

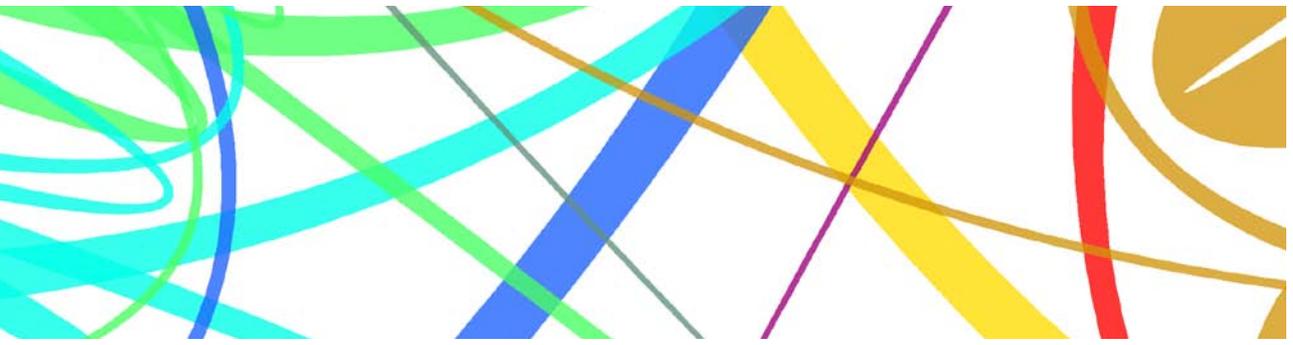
### **The Visionary Experience of Art**

Prof. Dr. Victor Stoichita (Université de Fribourg) explained how art depicts the mystical encounter with the transcendent and makes it palpable. He analysed the famous 17th century painting of Saint-Francis by the Spanish painter Francisco de Zurbarán who is called 'the painter of the Counter-Reformation'. According to the legend, Saint-Francis, who had died in the 12th century, was discovered standing upright in his tomb by Pope Nicolas v in 1449, in an uncorrupted state and with an ecstatic expression on his face. The miracle became a central theme of the Counter-Reformation. The artist does not so much depict a moment of religious devotion, but rather its theatrical setting in order to provoke awe, fascination and worship. Prof. Dr. Walter Van Herck (University of Antwerp) responded to the lecture. UCSIA organized this lecture in cooperation with the Ruusbroecgenootschap (University of Antwerp) on 6 February 2014.

The guest lecturer held the International Francqui Chair 2014.

3

TEACHING  
CHAIRS



## UCSIA-Teaching Chair at the University of Antwerp

### Teaching Chairs

#### 2013

*In cooperation with the Faculty of Applied Economics and the Institute of Development Policy and Management, UCSIA invited **Prof. Dr. Ha-Joon Chang** of the University of Cambridge. He made an audience consisting of both scholars and a broader, interested public reflect critically on established views on the economy, economic science and economic policy.*

In a master class he pleaded for pluralism in economic science. The neoclassical interpretation of economic problems – even narrowed down to one of its research methods, i.e. rational choice theory – remains relevant, however, it is not the one and only truth. Each and every school and tradition that has come into being in the last two centuries allows us to gain valuable insights into economic problems; they cross-fertilize into new powerful, hybrid theories.

In a public lecture, Prof. Chang questioned the common belief in a linear relationship between more higher education and greater productivity and economic growth. University education is valuable in itself, but it does not necessarily give us direct access to the purported blessings of the knowledge economy. During a doctoral seminar, the guest lecturer and researchers of several universities discussed the impact of institutions such as property rights and free markets on economic development.

#### 2014

*In cooperation with the Centre for Migration and Intercultural Studies (CeMIS, University of Antwerp), UCSIA invited **Prof. Dr. Stephen Castles** in October 2014. His public lecture, at the same time conceived of as the inaugural lesson of the new course Interdisciplinary Perspectives on Migration and Integration, examined judgments and prejudices concerning migration. In the course of a doctoral seminar, he examined the formulation of theories on migration from the perspective of the 'social transformation theory'.*

Migrants do not flood the world and their share of the world population has declined to 3%. In the more developed countries, they account for 9% of the population, in Belgium 10%. In the 1960s and 1970s, national migration policies attracted low-skilled migrants to work in factories, construction or basic services. Since the global economic crisis of 2008, migration continues due to family reunion.

Migration and cultural difference is often linked up with insecurity, collapsing social cohesion and threats to national identity, but a lack of human security and precarious living conditions in the global South are causes of migration in their own right. A policy that officially prohibits low-skilled migration, but tacitly accepts millions of irregular migrants to fill the labour-market gaps in agriculture and personal services, creates precariousness.

All too often, inequality and difference are looked at with a racist bias. However, destination countries cannot deny the disadvantages of migrants in the labour market and in education. Remittances by far exceed official development aid and migrants bring home technological skills and knowledge through brain circulation and, sometimes, the experience of democracy. But, blue card immigration that only admits highly skilled professionals, often turns out to result in an inverse solidarity. Public funds invested by the poorer countries in education are lost and potential taxpayers leave the country. Tens of thousands of Indian or Philippine doctors and nurses leave for industrialized countries. In some African countries facing

# ETHICS

## Teaching Chairs

epidemics, up to one third of trained medical staff emigrates. Today's migrants to Belgium or other European countries are on average better trained than local workers. Work, income and family reunion remain important motives for migration, but new flows of migration have come into being. After going through a temporary stay for study, youngsters frequently migrate 'for good'. Older people settle in a warmer climate for a more relaxed life at lower living costs. All over the world, marriage migration is developing.

Prof. Castles also examined a form of involuntary and non-economic migration: the world has 45 million displaced persons, an increasing number. Richer countries are quite eager to admit millions of migrants – regular or irregular – but each year accept a maximum of 80.000 refugees. Asylum seekers and refugees are at the bottom of the migration ladder.

Migration should be considered as a normal ingredient of global change and human development. It requires a judicious policy, cooperation and consultation with all those involved including the migrants themselves and suitable global institutions and agreements.

Vice-rector Prof. Dr. Johan Meeusen tied this analysis to the University of Antwerp. The city of Antwerp is host to 170 nationalities, one third of its inhabitants have a foreign origin and this share will increase to four fifths in 2030. The university and the associated schools of higher education will have to respond to this increasing diversity sooner than their counterparts elsewhere in Flanders, its active pluralism being a trump card because it stands for respect, critical reflection and dialogue.

## Teaching Chair Jef Van Gerwen sj

*ucsia organizes this chair in cooperation with Prof. Dr. Luc Van Liedekerke (University of Antwerp) and Antwerp Management School.*

### 2013

During a public lecture given on 18 April 2013, **Em. Prof. Dr. Luk Bouckaert** (KU Leuven) provided some potential handles to manoeuvre out of the paralysing experience of economic crisis, political deadlock, social problems and collective existential doubt. A more profound personal spiritual life, utopian thinking and spiritual leadership can reconnect people with themselves and one another. A purpose that cannot be reached without abandoning defensive mechanisms such as scapegoats, competitive thinking, or one-sided rationality aimed at control. Organizations and companies can, and must, make room for such a process of intuitive creativity and contemplation. The guest speaker clarified the sources of his inspiration from science, literature and art.

### 2014

On 27 March 2014, **Prof. Dr. Patricia Werhane** (De Paul University, USA) and **Prof. Dr. Geert Demuijnck** (Université Catholique de Lille) elucidated how corporate executives can integrate good business with ethical and social objectives. They referred to the concept of 'working at the base of the pyramid': examples from India and Cameroon demonstrate how the needs of millions of poor people can be satisfied by enterprising companies who provide decent jobs and serve the common good.

Markets function well and lead to development, often more effective and efficient than philanthropy does and without rendering people dependent. But free markets never automatically lead to the best for all and they can even cause serious harm, as demonstrated by the financial crisis. Challenges are at the same time threats. Globalization, easy access to abundant information, a larger share of the financial sector in the economy and cultural changes such as more individual autonomy and rights bring about development, wellbeing and human liberation, but they may also lead to inequality, obstructed collective decision making, instability and distortions of economic life.



**Teaching Chairs** The business leader can strike a balance between the benefit of the stakeholders and the common good, and short term goals and incentives such as maximization of shareholder value. The path between both poles runs through critical personal reflection, commitment and spirituality, but it equally leads to monitoring instruments such as ‘UN Global Compact’ and ‘corporate social responsibility (CSR)’ that moors ethical behaviour in transparent procedures and agreements.

**UCSIA-IJS/UA Chair  
Jewish-Christian Relations**

UCSIA and the Institute of Jewish Studies expressed their shared attention to Jewish-Christian Relations by establishing a new chair at the University of Antwerp. The chair aims to encourage the study of Judaic history from the perspective of Jewish-Christian dialogue in order to interpret its place in contemporary European culture and to investigate its contribution to interreligious dialogue.

**2013**

**Prof. Dr. David Ruderman** (University of Pennsylvania) held the chair. On 21 February 2013, he discussed the different ways in which Christians and Jews dealt with the scientific revolution in Early Modernity with Prof. Dr. Steven Vanden Broecke (University of Ghent). On 7 March, and jointly with Prof. Dr. Peter Stallybrass (University of Pennsylvania), he discussed the divergent interpretation of Jews and Christians of Genesis and its implications for their mutual relationship and their relationship with the text. Furthermore, he lectured on medieval and early modern Jewish history at the Department of History of the University of Antwerp.

**2014**

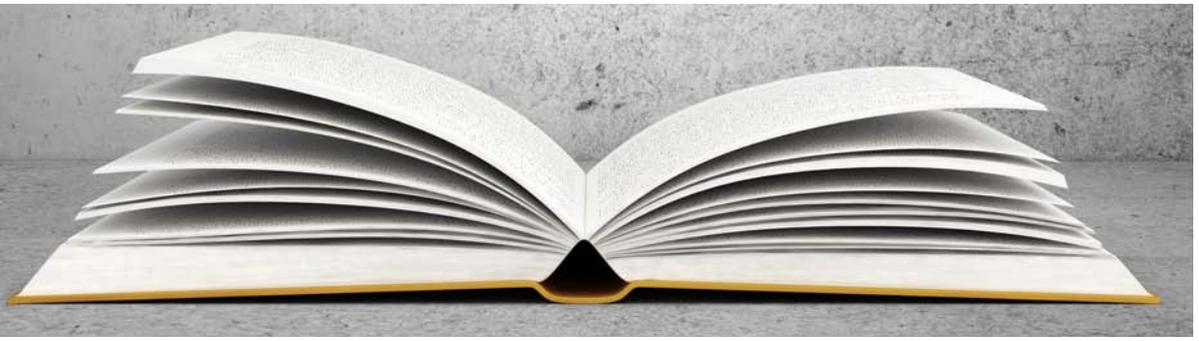
*The chair comprised two lectures and a conference on 12 and 13 February 2014.*

Prof. Dr. Israel Jacob Yuval (Hebrew University, Jerusalem) analysed the mutual influence of Jews and Christians during Late Antiquity and the Early Middle Ages. He emphasized the influence of Christianity and the New Testament on the development of Rabbinic Judaism of Mishnah and Talmud. Ada Rapoport-Albert (University College London) pointed out the differences between the rich female Christian mysticism and the absence of a female principle in the Kabbalah. Yet, Jewish-gnostic sources can be traced in the Christian Maryan tradition.

The conference examined the concept of a ‘Jewish-Christian tradition’ from the angle of theology, literature, history and philosophy. The concept was already used in Europe during the 19th century and some consider it to be a Christian finding to objectify ‘the Jew’. Today, the concept is polemically used to distinguish the European heritage and identity from Islam. In the United States, the concept was only recently introduced by Protestant theologians, but is resisted by Jewish theologians who fear their tradition being reduced as part of Christianity. Ideas of supersession and exclusiveness dominate the theological debate whereby a religion imposes itself on an already existing religion. The interactions between Judaism and Christianity cannot be reduced to simplistic patterns. ‘Critical theology’ by contrast looks upon the Jewish-Christian tradition from the angle of a shared common life and support of one another based on a relationship with God.

4

PUBLICATIONS



**Publications 2013**

***Genocide, Risk and Resilience***

*An Interdisciplinary Approach*

Eds. Bert Ingelaere, Stephan Parmentier,  
Jacques Haers, Barbara Segaert

ISBN 9781137332424

Palgrave Macmillan

***New Public Spheres***

*Recontextualizing the Intellectual*

Eds. Peter Thijssen, Walter Weyns,  
Christiane Timmerman, Sara Mels

ISBN 9781409460923

Ashgate

***Public Apology between Ritual and Regret***

*Symbolic Excuses on False Pretenses or*

*True Reconciliation out of Sincere Regret?*

Eds. Daniël Cuypers, Daniel Janssen,  
Jacques Haers, Barbara Segaert

ISBN 9789042036956

Editions Rodopi, Amsterdam/New York

***Religions in Movement***

*The Local and the Global in Contemporary*

*Faith Traditions*

Eds. Robert Hefner, John Hutchinson,  
Sara Mels, Christiane Timmerman

ISBN 9780415818759

Routledge Taylor & Francis Group

***From Identity-Conflicts to Civil Society***

*Restoring Human Dignity and Pluralism in Deeply*

*Divided Societies*

Valentina Gentile

ISBN 9788861051584

LUISS University Press

**Publications 2014**

***Re-imagining Imprisonment in Europe***

*Effects, Failures and the Future*

Eds. Eoin Carroll en Kevin Warner

ISBN 9781908308566

The Liffey Press

***Archive as Performance, Performance as Archive***

Series: Track Report TR 13/04

Eds. Thomas Crombez, Bert Danckaert,

Els De Bruyn, Nico Dockx, Johan Pas

ISBN 9789490521219

Koninklijke Academie voor Schone Kunsten  
Antwerpen

***Religion and Volunteering***

*Complex, Contested and Ambiguous Relationships*

Lesley Hustinx, Johan von Essen,

Jacques Haers, Sara Mels (eds.)

ISBN 9783319045849

Springer

***Mulieres Religiosae***

*Shaping Female Spiritual Authority in the Medieval  
and Early Modern Periods*

Eds. Veerle Fraeters, Imke de Gier

ISBN 9782503549125

Brepols Publishing

5

RETROSPECTIVE  
SYNTHESIS



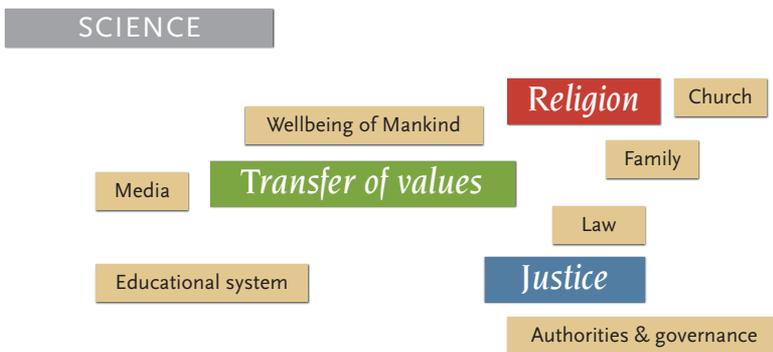
Fast and simple answers to complex societal issues often leave a bitter aftertaste. The mandate of UCSIA is to organize and stimulate the international scholarly debate on such issues. UCSIA brings together excellent research results on relevant social issues and developments, including aspects of world view and religion. It is intellectual ‘slow food,’ to be relished slowly and profoundly. UCSIA gives time and attention to reflect on these issues from a Christian perspective, and in a spirit of openness and tolerance. In so doing, UCSIA offers reliable resources to scholars, professionals and the wider public, resources that enable them to form a critical and informed opinion about the complex current social events.

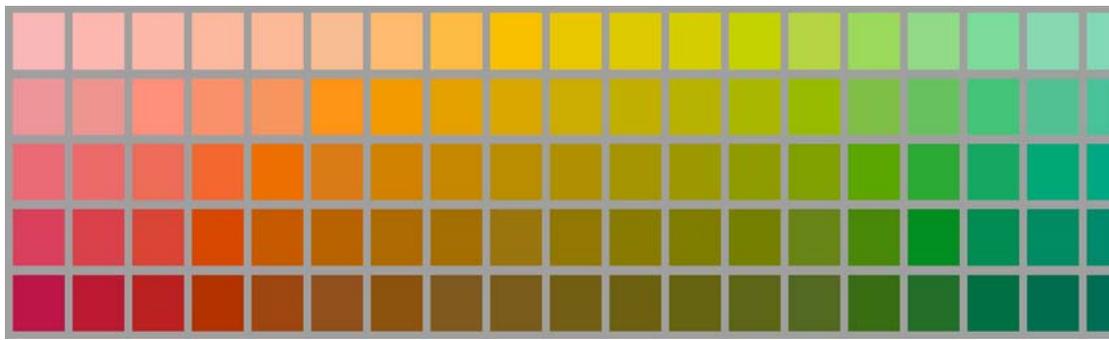
UCSIA’s General Council laid down three strategic perspectives on which to focus:

- **religion and world view:** the positive or negative contribution of religion and world view to human well-being and prosperity seen in context (international and/or national, in relationship with cultural and socio-economic developments, ...);
- **justice:** various forms of justice (distributive, contributive, commutative, ...) between persons and groups, temporal and spatial;
- **transfer of values:** de waarden die mensen met elkaar delen of aan elkaar overdragen, in tijd en ruimte.

A retrospective analysis demonstrates that all activities have contributed to a better understanding of one or more of these perspectives but likewise to an enhanced understanding of the ‘systems’ that regulate social intercourse: the individual, the authorities, law, the church, the educational system, the family, etc. Moreover, UCSIA’s activity programme spurs **science** itself: among other ways, it helps to define new research questions and refine research methodologies.

In 2013 and 2014, UCSIA’s commitment as a multidisciplinary scholarly platform produced new scholarly insights with respect to these perspectives. The reports and publications resulting from the various activities document and interpret these findings. This activity report under consideration merely offers a succinct synthesis that, due to its brevity, cannot do justice to the profundity of the underlying academic discussion.





## Religion

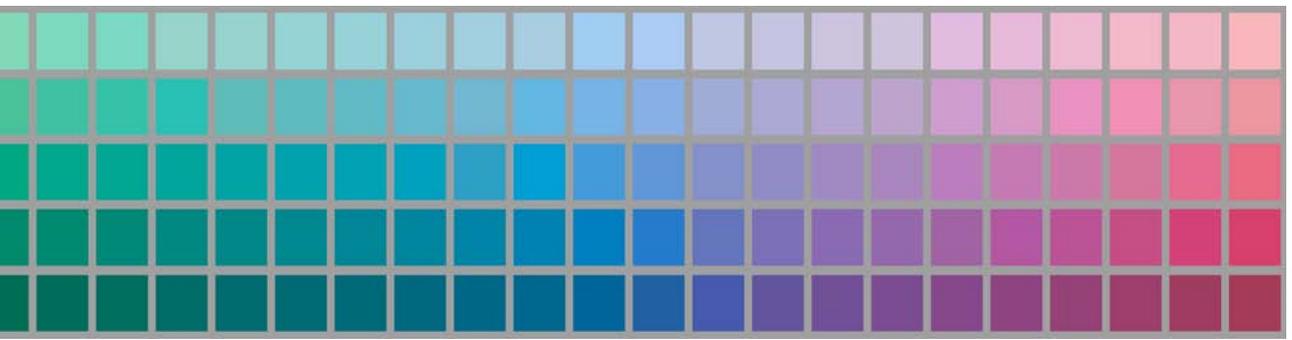
## Justice

### Religion and world view

- The religious and the secular are neither conjoined nor separate according to a single global pattern; strong differences show up between continents and countries. In the United States, China and India, secularization is far less homogeneous than in Europe and it accords to a different configuration.
- In places other than in Europe, religion as an institute and tradition does not fade into the background, as seems to be common in the EU.
- A refined understanding of religion makes a distinction between ‘lived’ religion and religious practice on the one hand, and religious organizations and the authority associated with them on the other hand.
- Social media are but a tool, but their use by youngsters may reveal how they ‘make sense’ of trends in society.
- A new holistic approach to mental health makes room for the spiritual and philosophical convictions of both patient and caretaker.
- According to a number of scholars, interreligious dialogue is replacing Christianity as the face of public religion in Europe and America.
- Which political and moral choices pave the way to the “good life” is the subject of social discussion. Is it possible to live well with less status and consumption?
- Visual art conveys a spiritual experience.
- In Early Modern Europe, Jews and Christians shared a theologically, religiously and culturally fertile segment of history.

### Justice

- There is a tension between a very universal and abstract understanding of justice as a number of universal rights and redistributions between present and future generations enforced by the government, and practiced justice that has become embodied for groups of people (prisoners, access to affordable energy for poor people, ...) in tangible local communities.
- National social security systems in Europe are no longer sufficient for combating poverty and social exclusion: international cooperation has become necessary.
- Global justice is currently a topic of philosophical and political debate: to whom and to what are we obliged, now and later? Should there be reciprocity? What do we mean exactly by justice and solidarity? What should the government do and which civil rights do citizens have for leading ‘the good life’? Which injustice do youngsters oppose to as revealed by their subcultures?
- What kind of spirituality and leadership is needed to make a radical option for the poor succeed?
- The economic and financial crisis is an opportunity to mend the broken relation between people.
- Over-simplistic interpretations and prejudices blur a good understanding of worldwide migratory flows. Migration is and will remain a normal ingredient of global change and human development. All too often, migration is looked at as a cause rather than a consequence of instability, loss of social cohesion or endangered national identity. Asylum seekers and refugees are at the bottom of the migration ladder.
- At the ‘bottom of the pyramid’, business leaders can combine good business with good ethics and morals.



## Transfer of values

### Transfer and exchange of values

#### *Shared values: the common good*

- Small-scale experimental arenas such as school offer youth a chance to practice justice and actions for the common good.
- Pluralism and multiculturalism require a new ethics of the public space.
- To which political choices will a social and moral debate on the requirements of the 'good life' lead? Is it possible to live well with less status and consumption?
- A more profound personal spiritual life, utopian thinking and spiritual leadership can reconnect people with themselves and one another. Organizations and companies can, and must, make room for such a process of intuitive creativity and contemplation.
- For the benefit of the stakeholders and the common good, the business leader can strike a balance between market incentives and corporate social responsibility.

#### *Transfer of Values*

- On certain conditions, social media will help youngsters in their self-development.
- One can and must demonstrate to young students that economic science needs pluralism.

#### *Conflicting Values*

- Migration and increased mobility increase the challenge of living together in a society with greater ethnic and religious differences.
- A more multicultural and multi-religious society requires an adapted interreligious pastoral care.
- Appropriate instruments make it possible to predict and prevent genocide.

### Systems

#### *Wellbeing of mankind*

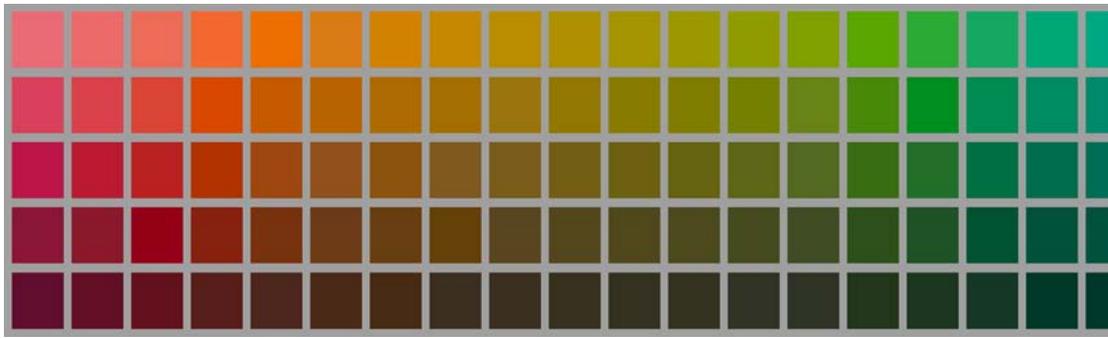
- It is desirable and feasible to reform mental healthcare and make its approach more holistic

#### *Law*

- Law can support justice, as the case of transitional law demonstrates. It provides compensation to victims and creates a positive relationship between victim and perpetrator.
- In order to judge cases objectively, judges must learn to discern and steer away from subjective influences.
- Family law and social policy should be attuned to new forms of parenting.
- Constitutional courts in the European Union or in nascent democracies play an important role but may be amended to new situations.

#### *Government and governance*

- The ways youngsters participate in politics has taken on new forms according to divergent patterns and degrees of intensity.
- Pluralism and multiculturalism require new models of democratic coexistence and administration, a new lifestyle, and a new ethics of the public space.
- It is possible to shape local, regional, national, European or global decision making in a way that prevents it from getting tangled up in complexity - without creating a democratic deficit.
- New modes allow alternatives for handling collective problems: NGOs that supervise the use of development aid, networks of companies and organizations for waste treatment, etc.
- Global, international treaties and institutions should frame and regulate migration flows.



#### *Educational system*

- Dealing with increased ethnic and social diversity poses a challenge for schools.
- Whether education should develop new values or defend existing ones is a matter of discussion.
- Youngsters and groups of youngsters currently experience church, spirituality and religion in a multifarious way and that should induce a re-thinking of the teaching of religion in schools.
- The claim that the rollout of more higher education will directly create more economic growth is a not well-considered and even false argument to defend more public spending on higher education. More higher education (and more participation in it) is valuable in its own right.
- Against the specific background of ethnic diversity in the Antwerp metropolis, the University of Antwerp and its schools of higher education should respond to the growing diversity faster and more vigorously than elsewhere in Flanders. Active pluralism that embraces mutual respect, critical reflection and dialogue can be plaid as a trump-card.

#### *Religious teaching*

- Teachers of Roman-Catholic religion can support their pupils in developing their identity and self-image and in their engagement with systems that give meaning to life.
- Offering Roman Catholicism as a subject class remains important; the subject can hold its own among the various options open to students in school.
- The teaching of Roman Catholicism and Islam leaves room for a plurality of perspectives and open sharing of views in and between religions, but opinions differ on the extent of this plurality.

#### *Media*

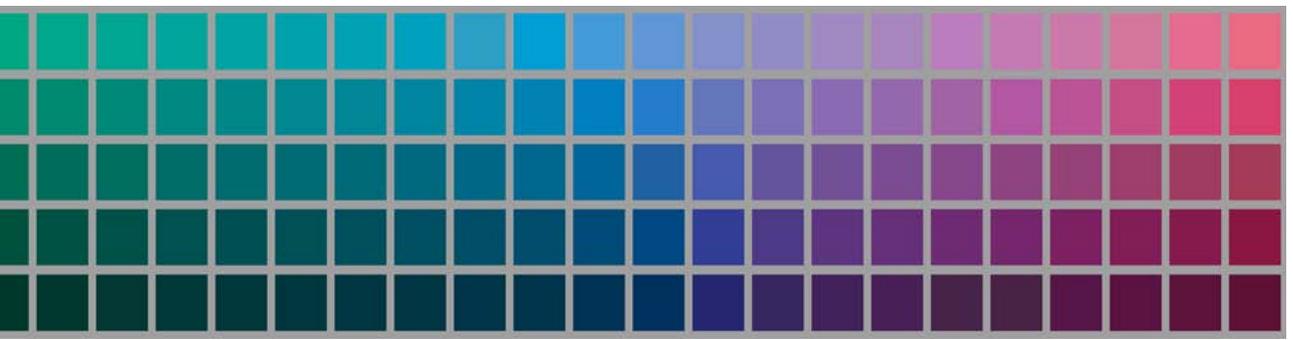
- Social media are not always social, but rather commercial.

#### *Family*

- To handle increased ethnic and social diversity is a challenge for school, parents and families.

#### *Church*

- Increasing multiculturalism and multi-religiosity necessitate the development of interreligious pastoral care.



### Science

- Young scholars who study religion, identity, gender and ethnicity should confront and discern their own basic methodological and ethical assumptions.
- New research frameworks need to be developed to examine the political commitment of the youth. The familiar dichotomy ('decline scenario' vs. 'shift scenario') doesn't adequately explain the social and civic commitment of young people.
- Through its annual Summer Seminar, UCSIA has helped to train a new generation of 'global researchers of religion'.
- A new scientific approach should be developed to examine mental healthcare issues from a more holistic perspective on the patient and his illness, including the philosophical convictions of patient and caretaker.
- Science may help to expose how complex problems have been 'framed', but in some cases it may just as well be used for this framing.
- One can and must demonstrate to young students that economic science needs pluralism.
- Art resembles science if one considers imagination and social change.

### Theology and pastoral theology

- Modern rationality has narrowed down the range of reason to the visible ('the immanent frame'). There is much diversity of opinion as to the relation between empiricism and belief.
- As a consequence of modernity, theology has lost its epistemological status as a source of truth. Religious schisms during the Reformation have further exacerbated this outcome.
- Anthropological research revealed that an official request to end one's life often turns into a series of questions concerning one's end of life. People call upon laws on euthanasia because this activates procedures that allow to bring up and handle questions about meaning and significance with close relatives and trained professionals.
- A new pastoral language of spirituality is developing, which is creating bridges across the different religious traditions. Prisons and hospitals in the UK are now required by law to employ Muslim chaplains. This has engendered an evolving pragmatic Islamic pastoral theology characterized by openness. Shared 'neutral sacred spaces' lead to a surprising cross-fertilization in pastoral theology and liturgy.



# ANNEXES



## **Annex 1 Members of the Scribani Network**

**Angelus Silesius House**, Wroclaw, Poland  
[www.silesius.org.pl](http://www.silesius.org.pl)

**Centre of Spirituality East-West of Michal Lacko**, Košice, Slovakia  
[www.csvzml.org](http://www.csvzml.org)

**Centre de recherche et d'action sociales (CERAS)**, Paris, France  
[www.ceras-projet.org](http://www.ceras-projet.org)

**CIFR · Interdisciplinary Centre Faith and Reason**, University of Namur, Belgium  
[www.unamur.be/esphin/poles-de-recherches/cifr](http://www.unamur.be/esphin/poles-de-recherches/cifr)

**Conference of European SJ Provincials**  
[www.jesuits-europe.info/cep/cep.html](http://www.jesuits-europe.info/cep/cep.html)

**European Centre of Communication and Culture (ECCC)**, Warsaw, Poland  
[www.eccc.pl](http://www.eccc.pl)

**Faculty of Social Sciences** Pontifical Gregorian University, Rome, Italy  
[www.unigre.it/Struttura\\_didattica/scienze\\_sociali/index.php](http://www.unigre.it/Struttura_didattica/scienze_sociali/index.php)

**Heythrop Institute: Religion & Society (HIRS)**, University of London, UK  
[www.heythrop.ac.uk](http://www.heythrop.ac.uk)

**Human Rights Institute, University of Deusto**, Bilbao, Spain  
[www.idh.deusto.es](http://www.idh.deusto.es)

**Institute for Social and Development Studies**, Munich, Germany  
[www.hfph.mwn.de/igp](http://www.hfph.mwn.de/igp)

**Jesuit Centre for Faith and Justice**, Dublin, Ireland  
[www.jcfj.ie](http://www.jcfj.ie)

**Jesuit European Social Centre (JESC)**, Brussels, Belgium  
[www.jesc.eu](http://www.jesc.eu)

**Jesuit Refugee Service Europe (JRS)**, Brussels, Belgium  
[www.jrseurope.org](http://www.jrseurope.org)

**'Pedro Arrupe' Institute for Political Formation**, Palermo, Italy  
[www.istitutoarrupe.it](http://www.istitutoarrupe.it)

**St. Thomas Institute**, Moscow, Russia  
[www.sfoma.ru](http://www.sfoma.ru)

**University Centre Saint Ignatius Antwerp (UCSIA)**, Belgium  
[www.ucsia.org](http://www.ucsia.org)

**University Institute of Migration Studies**, Comillas Pontifical University, Madrid, Spain  
[www.upcomillas.es/centros/iem/cent\\_iem\\_pres.aspx](http://www.upcomillas.es/centros/iem/cent_iem_pres.aspx)



## Annex 2 Academic Guests 2013–2014

*This list enumerates the guest speakers and board members of the UCSIA events in 2013 and 2014, who hold a doctoral degree and have a mandate as professor, including as emeritus, at a university or an associated research institute*

GUEST SPEAKER/PARTICIPANT	INSTITUTE
Elisabeth Alofs	Free University Brussels
Saskia Baas	University of Amsterdam
Joke Bauwens	Free University Brussels
Nicolas Benvegna	Medialab/Sciences-Po Paris
Itzhak Benyamini	University of Haifa
Klaus Boehnke	Jacobs Universität Bremen
Wilma Boevink	Trimbos-Instituut
Luk Bouckaert	KU Leuven
René Bouwen	KU Leuven
Luc Braeckmans	University of Antwerp
Peter Bursens	University of Antwerp
Miranda Campbell	Dawson College Montreal
Bea Cantillon	Center for Social Policy Herman Deleeck, University of Antwerp
José Casanova	Georgetown University, USA
Stephen Castles	Sydney University
Ha-Joon Chang	University of Cambridge
André Cloots	KU Leuven & University of Antwerp
Noël Clycq	CeMIS, University of Antwerp
Arthur Cools	University of Antwerp
Gill Crozier	Roehampton University
Leen D'haenens	KU Leuven
Dirk De Bièvre	University of Antwerp
Joop de Jong	VU University Amsterdam
Christ' l De Landtsheer	University of Antwerp
Dirk De Wachter	KU Leuven
Tom De Herdt	University of Antwerp
Philippe Delespaul	University of Maastricht



<b>GUEST SPEAKER/PARTICIPANT</b>	<b>INSTITUTE</b>
<b>Geert Demuijnck</b>	Université Catholique de Lille
<b>Jessie Dezutter</b>	KU Leuven
<b>Mandeep K. Dhami</b>	Middlesex University, London
<b>Alexander Dhoest</b>	University of Antwerp
<b>Geert Dom</b>	University of Antwerp
<b>Donal Dorr</b>	University of Fermoy
<b>Kate Doyle</b>	National Security Archive, Washington
<b>Christian Egenhofer</b>	Europacollege
<b>Mark Elchardus</b>	Free University Brussels
<b>Nicole Ellison</b>	University of Michigan
<b>Guido Erreygers</b>	University of Antwerp
<b>Ola Erstad</b>	University of Oslo
<b>Roger Finke</b>	Pennsylvania State University
<b>Constance Flanagan</b>	University of Wisconsin
<b>René Focué</b>	Emeritus KU Leuven
<b>Veerle Fraeters</b>	University of Antwerp
<b>Frank F. Furstenberg</b>	University of Pennsylvania
<b>Antoine Garapon</b>	IHEJ, Paris
<b>Kenneth Gergen</b>	Swarthmore College, USA
<b>Inez Germeys</b>	University of Maastricht
<b>Gaël Giraud</b>	CNRS, Centre d'Économie de la Sorbonne
<b>Pierre-Noël Giraud</b>	Les MinesParisTech
<b>Gerrit Glas</b>	VU University Amsterdam
<b>Axel Gosseries</b>	Université Catholique de Louvain
<b>Brad Gregory</b>	University of Notre Dame, USA
<b>Jacques Haers</b>	KU Leuven
<b>Mariann Hardy</b>	Durham Business School



GASTSPREKER / DEELNEMER	INSTELLING
Elisabeth Harris	Liverpool Hope University
Robert Hefner	Boston University
Adrienne Héritier	European University Institute, Firenze
Richard Herrmann	Ohio State University
Renee Hobbs	University of Rhode Island
Paul Hodkinson	University of Surrey
Marc Hooghe	KU Leuven
Jean-Charles Hourcade	CNRS, Ecole des Hautes Etudes en Sciences Sociales
Dick Houtman	KU Leuven en Yale University
Jean Hugé	IMDO, University of Antwerp
Rupa Huq	Kingston University
John Hutchinson	London School of Economics
Bert Ingelaere	University of Antwerp
Tom Jacobs	Katholieke Hogeschool Limburg
Dimokritos Kavadias	Free University Brussels
Koenraad Keignaert	University of Antwerp
Patrick Kenis	Antwerp Management School
Bert Klandermans	vU University Amsterdam
Bauke Koekoek	Hogeschool Arnhem Nijmegen
Frank Kortmann	Radboud University Nijmegen
Stijn Latré	University of Antwerp
Sylvain Lavelle	ICAM School for Engineering
Hervé Le Treut	CNRS, Laboratory of Dynamical Meteorology
Vivian Liska	University of Antwerp
Sonia Livingstone	London School of Economics
Dominiek Lootens	Philosophisch-Theologische Hochschule Vallendar
Ruth Lupton	London School of Economics
Michael Mach	Tel-Aviv University
Steven Malliet	University of Antwerp
Guido Marnef	University of Antwerp
Rudy Martens	University of Antwerp



GASTSPREKER / DEELNEMER	INSTELLING
Sandrine Mathy	CNRS, PACTE-EDDEN
Koenraad Matthys	KU Leuven
Marie McAndrew	Université de Montréal
Anne McMunn	University College London
Angela McRobbie	London University
Dominique Méda	Paris-Dauphine University/CBM
Wil Meeus	University of Antwerp
Johan Meeusen	University of Antwerp
Erik Meganck	KU Leuven
Yitzhak Melamed	Johns Hopkins University
Guido Meyer	Rheinisch-Westfälische Technische Hochschule Aachen
Dimitri Mortelmans	University of Antwerp
Erik Myin	University of Antwerp
Emmanuel Nathan	KU Leuven
Chri Nebojsa Nakicenovic	TU Wien
Walter Nonneman	University of Antwerp
Frances Norwood	George Washington University
Jacob Olupona	Harvard Divinity School
Therese O'Toole	University of Bristol
Stephan Parmentier	KU Leuven
Jochen Peter	University of Amsterdam
Guido Pieters	KU Leuven
Edith Piqueray	CeMIS   University of Antwerp
Koen Ponnet	University of Antwerp
Patricia Popelier	University of Antwerp
Ada Rapoport-Albert	University College London
Michael Reder	Institut für Gesellschaftspolitik München
Cécile Renouard	ESSEC Business School
Bert Roebben	Technische Universität Dortmund
David Ruderman	University of Pennsylvania
Bart Rutten	University of Maastricht



GASTSPREKER / DEELNEMER	INSTELLING
<b>Stefan Rutten</b>	University of Antwerp
<b>Louise Ryan</b>	Middlesex University
<b>Bernard Sabbe</b>	University of Antwerp
<b>Tom Sauer</b>	University of Antwerp
<b>Tammy Schellens</b>	University of Ghent
<b>David Schiefer</b>	Jacobs Universität Bremen
<b>Juliane Schober</b>	Arizona State University
<b>Jacqueline Scott</b>	Queens' College, Cambridge
<b>Katia Segers</b>	Free University Brussels
<b>Wendy Sigle</b>	London School of Economics
<b>Jessy Siongers</b>	Free University Brussels
<b>Robert Skidelsky</b>	University of Warwick, UK, en Cornell University, USA
<b>Mike Slade</b>	King's College London
<b>Wim Smeets</b>	Radboud University Nijmegen
<b>An Sodermans</b>	KU Leuven
<b>Lawrence B. Solum</b>	Georgetown University, USA
<b>Kenneth Sörensen</b>	University of Antwerp
<b>Peter Stallybrass</b>	University of Pennsylvania
<b>Victor Stoichita</b>	Université de Fribourg
<b>Peter Suedfeld</b>	University of British Columbia
<b>Thijl Sunier</b>	vu University Amsterdam
<b>Peter Thijssen</b>	University of Antwerp
<b>Christiane Timmerman</b>	CeMIS, University of Antwerp
<b>Anya Topolski</b>	KU Leuven
<b>Laurent Toulemon</b>	INED, Parijs
<b>Sabine Trepte</b>	Universität Hamburg
<b>Gisela Trommsdorff</b>	Universität Konstanz
<b>Martin Valcke</b>	University of Ghent
<b>Gilbert Van Belle</b>	KU Leuven
<b>Hans Van Crombrugge</b>	Hoger Instituut voor Gezinswetenschappen
<b>Matthijs Van Dijck</b>	Reframing Studio



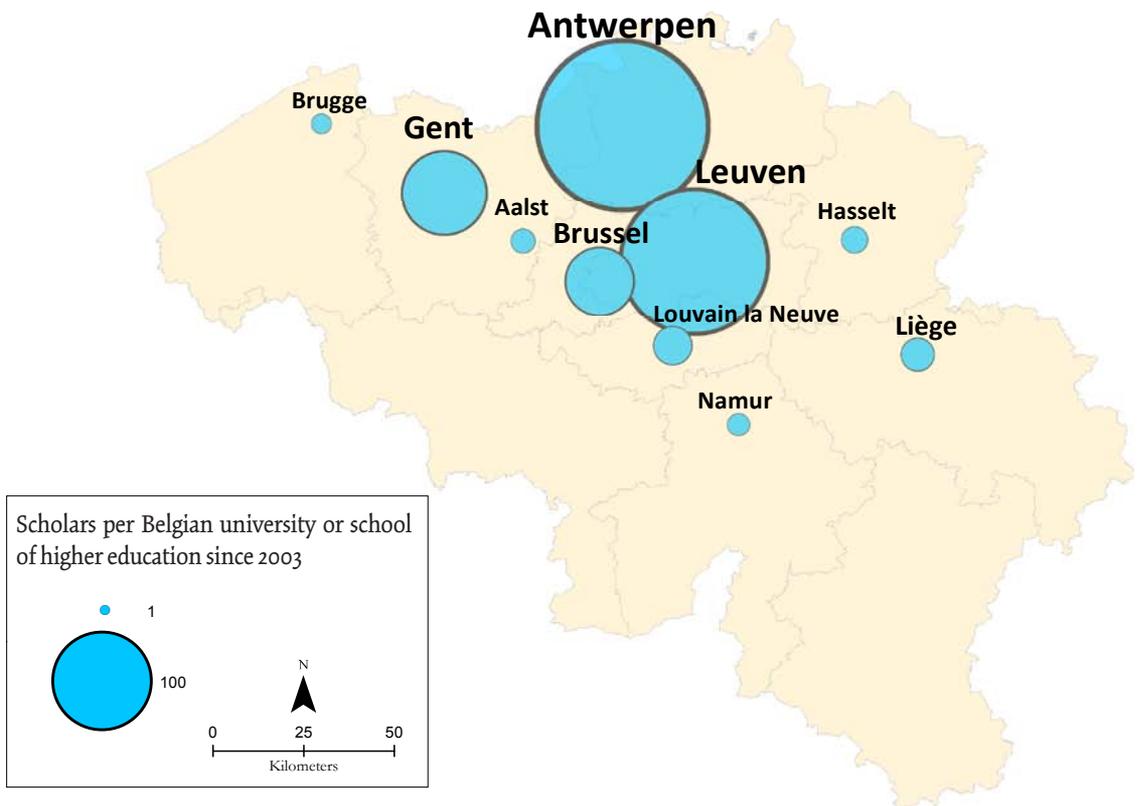
<b>GASTSPREKER / DEELNEMER</b>	<b>INSTELLING</b>
<b>Walter Van Herck</b>	University of Antwerp
<b>Peter van Koppen</b>	vu University Amsterdam
<b>Jeroen Van Laer</b>	University of Antwerp
<b>Catherine van Zelst</b>	University of Maastricht
<b>Greet Vanaerschot</b>	University of Antwerp
<b>Steven Vanden Broecke</b>	University of Ghent
<b>Anna Vandenhoeck</b>	ACPT • KU Leuven
<b>Miet Vanderhallen</b>	University of Antwerp
<b>Ellen Vanderhoven</b>	University of Ghent
<b>Dirk Vanheule</b>	University of Antwerp
<b>Josefine Vanhille</b>	Center for Social Policy Herman Deleeck, University of Antwerp
<b>Gert Verschraegen</b>	University of Antwerp
<b>Johan Verstraeten</b>	KU Leuven
<b>Geert Vervaeke</b>	KU Leuven
<b>Bruno Villalba</b>	AgroParisTech
<b>Sander Voerman</b>	University of Eindhoven
<b>Christoffel Waelkens</b>	KU Leuven
<b>Michel Walrave</b>	University of Antwerp
<b>Helmut Weiss</b>	Society for Intercultural Pastoral Care and Counselling
<b>Patricia Werhane</b>	De Paul University, USA
<b>Leonor Wiesbauer</b>	Karel de Grote - Hogeschool
<b>Bernd Witte</b>	Heinrich-Heine University Dusseldorf
<b>Arnold Yasin Mol</b>	University of Leiden
<b>Israel Yuval</b>	Hebrew University of Jerusalem
<b>Warren Zeev Harvey</b>	Hebrew University of Jerusalem



### Annex 3 Academic network 2013–2014

Since its inception in 2013, UCSIA has woven an intricate network of cooperating scholars. The circles in the graph represent the number of scholars that have participated one or more times at UCSIA activities since 1<sup>st</sup> January 2013 as a member of a steering group, a guest speaker, author, teacher or as participant at the summer seminar or an international academic workshop. The geographical distribution is in accordance with their university or institute of affiliation.

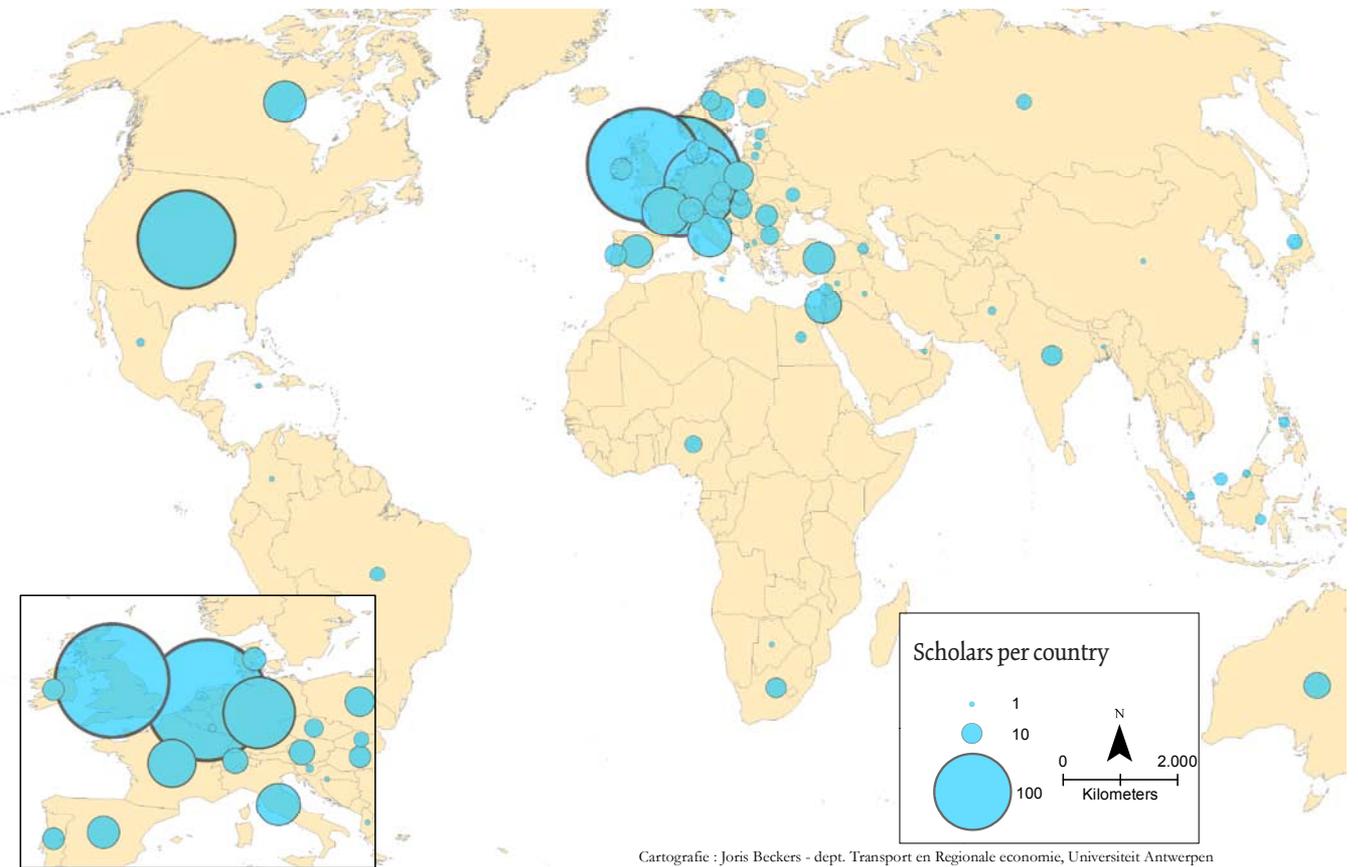
#### Academic network of UCSIA in Belgium



Cartografie : Joris Beckers - dept. Transport en Regionale economie, Universiteit Antwerpen



### Academic network of UCSIA outside Belgium



Cartografie : Joris Beckers - dept. Transport en Regionale economie, Universiteit Antwerpen

### Academic network of UCSIA

Belgium	693
European Union without Belgium	751
Other European countries	36
Outside Europe	333
<b>Total</b>	<b>1813</b>

