THINK BIG
it's an honour

INDEX

Utrecht University

Faculty of
Social and Behavioural
Sciences

HONOURS
COMMUNITY

Carrying on with a big smile and a coffee to go

FLTR: Anneloes Kip, Demi Blom, Kyra van Hamburg, Nina Chmielowice-Szymanski, Shermaily Riley

With pride we present to you the second edition of our Honours Magazine: "Think Big: it's an honour", developed by the faculty of Social and Behavioural Sciences! The Honours Magazine committee, consisting of Anneloes Kip, Demi Blom, Kyra van Hamburg, Marjolein de Jonge, Nina Chmielowice-Szymanski, Petra Arentsen and Shermaily Riley worked very hard to make this second edition live up to the expectations of the first one. The reactions and feedback regarding the first edition of our magazine were very positive. This is something we all appreciate a lot and what really kept us going. In addition, the pizza's after editorial meetings, the movie-without-movie night and an evening of wine-tasting also helped along in motivating us.

After the launch party of the first edition, the Honours Magazine committee gathered to reflect upon collaboration and to open up to each other about personal experiences while working together. From that moment on we decided to shift a bit in the distribution of individual responsibilities and contributions that existed until then. The members of the committee that had especially written pieces for the first issue of the magazine would now get busy with searching and inviting other potential writers (fellow honours students or people outside the Honours Community) and vice versa. By openly discussing what was on our minds and by giving each other the space to do so, we became even closer as a team since the first issue of this magazine.

Nevertheless, there were some obstacles along the road. First, we found it difficult to come up with innovative ideas. We had two or three meetings in which we brainstormed about people in our social networks who we could ask to contribute to our magazine. However, later on we found out that we were overloaded by potential contributors! Secondly, and unfortunately, we realized that it was still a hard job to make this magazine multidisciplinary instead of mostly psychological. We did our

best to contact every honours student studying any social science other than psychology and we held in mind that we could not invite every professional psychologist we knew. In the end, we think it all worked out pretty well!

We want to thank everyone that contributed to this second edition of the Honours Magazine. Every item is unique, as is its writer, and we loved to see you were so positive and ambitious when you were invited to write something for the magazine. Some of you were even that motivated about writing an item, that you contacted us before we could invite you! We really enjoy this kind of enthusiasm. Keep it up, we felt honoured!

In this edition, amongst other things, you can read different items regarding the honours community. These are, for example, items about students' experiences while doing a Creative Challenge (a component of the Honours Programme) and more personal stories. Besides that, you can find different columns about aspects of the contemporary education system, the meaning of research nowadays and about the intriguing way in which Julian Jaynes' writing style plays with your thoughts. As with the first edition, this issue also contains TEDtalk reviews and an interview. Read along and enjoy this second edition of the Honours Magazine Think Big: It's an Honour!

The Honours Magazine Committee

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UN~~PREPARED~~

Demi Blom - Honours student Clinical- and Health Psychology at Utrecht University

Nowadays it is all about achievement. Everything must be bigger and better, or at least that is what it feels like. As a second year student, I notice the pressure all around me. A lot of my friends are working incredibly hard to spice up their resume. They are in the Honours Programme, in three different committees, have a job on the weekend, work as a student-mentor or research assistant and also volunteer or gain experience as an intern. Honesty, I am guilty of this as well. But once we are done with all this, and our resumes are amazingly impressive, what is the next step?

What do you want to achieve? How do you approach the right person? And how do you present your talents and experiences? For help answering these questions, you can now turn to the Career Services at Utrecht University. This is a service to support students as they prepare for their professional career. Their website contains career counselling-tests and they offer workshops about job applications and finding internships, for example. Moreover, the coaches are available for personal advice. Luckily for us, being poor students, these services are completely free.

A while ago the academic skills-committee asked the Career Services to organize a workshop about self-presentation and job applications. Jacky Limvers, a coach, started the workshop by asking us to think about who we are, what our talents are and what we want. She stated how important this is to know, since one of the best things to do during a job interview is to be your true self. Our first little assignment was to answer the question 'Could you tell us something about yourself?'. An often hated and feared question during interviews (including by me). But besides being a pain in the ass, this question could be a great opportunity for a strong first impression. Take this opportunity to tell them exactly what you want them to know about you.

Next, Jacky told us about the elevator pitch. Another sometimes feared concept, which could, however, be very useful. The elevator pitch is a method in which you get one minute to pitch who you are, what you want and what they should want from you. I recommend this method when approaching, for example, a professor after a lecture to get information about a possible internship. Another tip Jacky gave us was to use the STAR-method, which you could use in both a face-to-face conversation and a letter. You explain an experience you had which proves that you have a certain quality or talent. You do this by telling about the Situation, Task, Action and Results of the experience.

To prepare yourself for a job application, it could be very helpful to get a deeper understanding of the vacancy. Do not only look at the explicitly named requirements, but also read between the lines. What would you ask the candidate if you were the employer? First of all, do you have the right qualities, experiences and motivation for this job? Then, they want to find out whether you fit the company. Last but not least, an employer most likely wants to know whether hiring you could be a risk for the company, meaning: how big is the chance you would screw up completely? Apply these questions to the vacancy of your choice and try to answer them as a preparation.

Et voila, now you know all the tips and tricks of our workshop about self-presentation and job applications. However, the aspect I valued most about his workshop was the personal approach, like working with specific examples given by the attending students. We were also triggered to reflect upon our own potential. It made me realise self-presentation is not just about tips and tricks, but also about believing in yourself (very cheesy, but very true). I would recommend everyone to contact the coaches at Career Services. Also, I would like to dare you all to take some time to reflect upon who you are and what you have to offer. I am sure you have some amazing qualities and once you realise that yourself, you are already one step ahead in the process of self-presentation.

CAREER SERVICES
http://students.uu.nl/en/careerservices
http://students.uu.nl/fsw/psychologie/career-services

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The Costs of Keeping Your Eyes Shut: A short opinion on the paradox of globalization

Luisa Kühlmann – Honours student Clinical- and Health Psychology at Utrecht University

Exchange program in Australia. Volunteer work in Ethiopia. Cross-country road trip through the US. These are experiences that are becoming more and more typical for students of our age. "The world", some of us are told, "lies at your feet." Our home basis is secure and our opportunities seem endless, constrained only by our bank account and time. We are children of a globalized world, a term we associate with seeing distant places of the world and consuming products brought to us from afar. "Exotic" does not exist in our vocabulary anymore. Yet how many people have bothered to question these privileged lives our neighbors and we ourselves are living?

I have not. During the times of socialism in East Germany my grandparents were constricted to a degree unimaginable to our generation. Yet they are not amazed anymore by the stories of yet another new country I have visited. I have, after all, grown up in three countries, making it seem like I embodied this new inter-connected world. Just like you, I felt free to be wherever I liked. Instead of questioning my privileged life, talking with my grandparents seemed only to underline the progress we have made to a freer society.

This feeling ended about two years ago when I applied for a student visa to study in the US. After a short interview at the American Embassy in Amsterdam, my request was unexpectedly denied. Returning to the country where I grew up was suddenly out of the question. No reasons or explanations were given. Excluded from the

Electronic System for travel Authorization (ESTA) I was also denied to attend my sister's wedding a few months later as well as any potential visits in the coming years. I now spend time with my brother and sister over Skype, and will watch my little niece or nephew (arriving in September) grow up via the computer.

By pushing me to the 'other' side, my time of uncritical travels was over. The personal melancholy of the visa experience is not so much the point as the forced insight into the shadow side of globalization: namely the world of borders, controls, and power. A world we are protected from because we are white, because we are from affluent countries, because we live in peaceful societies. A world protected by national and European borders and laws. Ignorance is bliss, and potentially, only the refugee crisis will have pushed a few of us to realize that things might just not be what they appear to be. Migration, displacement, protection and accountability are real despite them barely intruding in our every lives. When framing people as "insiders" and "outsiders" on a global level, the absurdity of this categorization becomes clearer.

13% Of people in the world consider their identities as "global" instead of national or regional [1]. Soon, Europe will have more physical barriers, including walls on their national borders, than there were during the Cold War.[2] Whereas border demarcation and nationalistic consciousness was inherent during the rise of nation states in the 19th century, this pounding demand to stay morally uninvolved and disconnected from the rest of the globe is preposterous when we are enjoying its freedom

and global luxuries. According to the sociologist Manuel Castells, "Globalization is both inclusive and exclusive. It includes everything that has monetary value and excludes everything else". [3] We want to enjoy the benefits whilst turning a blind eye to the costs. Hypocrisy, for the moment, seems to be our unquestioned view.

A number of contemporary thinkers have attempted to understand this issue on a more deeper, meaningful level. Zygmunt Bauman writes about liquid fears in our modernity.[4] Giorgio Agamben speaks of the role of the refugee in underlining the hypocrisy of our governmental system, our inability to recognize the human being if she does not belong within our definitions of the nation-state (e.g. as a citizen).[5] Based on the sociologists Alain Badiou's work[6], there seems to be a cognitive split in our relationship and interaction to the world, namely dividing the world where I live in - a "real" world – and the world of the "others", the poor, the oppressed, those who have no value because they do not exist within the rich capitalistic systems. Furthering this rationale, the accepted norm of labeling a person "illegal" is maddeningly ignorant.

To conclude, we are easily lulled into forgetting the costs our lifestyles ask of those with whom we are not connected. Only when "illegals" cross these invisible but titanic borders, or in fewer cases when we are given a personal shove in their direction, are we challenged with the deeper dynamics that balance the consumption we deem normal. I believe we are morally and ethically obligated to acknowledge globalization's darker sides. This holds especially for the future that is becoming increasingly interconnected and interdependent and where borders are becoming less and less visible.

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QUESTIONING OUR CURRICULUM

Sibe Doosje - Ph.D. University lecturer in Clinical Psychology

As a psychologist and lecturer of clinical psychology I have been teaching students for more than 25 years in research methodology, writing and presenting. I love my work. With the coming of age, I have started to reflect on how and what I teach and what this means to me. Recently, I was introduced to a philosophical method called Socratic dialogue. The main character developing this method was Socrates (470-399 B.C.). His pupil, Plato, wrote down Socrates' dialogues. Socrates himself did not write. He questioned people and listened to them. Those are also two main ingredients of the so-called Socratic method: questioning and listening. Last summer I followed a course on leading Socratic dialogues[1] and became very enthusiastic about it. Why? Well, as a psychologist I am well-trained in posing and testing hypotheses. But the Socratic method does not do this, instead it questions hypotheses that we have about this world. In that sense it is a scientific method, too. Socrates stated the only thing he knew was that he knew nothing. This means that his attitude was one of a curious child using adult logic to make people think. Should this not be what students and lecturers alike should do? There is a famous dialogue Socrates had with Laches, a general.[2] Laches had a conviction that courage was the most important trait a soldier should possess. However, when asked, he did not know what courage was. He got entangled in his own words, a state Socrates calls ἀπορία (aporia, or confusion). Socrates thinks this is a fundamental and important state. Socrates is curious and wants to know. He also does not pretend to know. Isn't that great?

Before writing this article, I invited ten honours students to try out the Socratic method. I thank them for that. They did experience some difficulty with this way of thinking and they also thought it was quite slow for their quick minds, but they did seem to have retained an ability to ask questions. One of the intriguing questions they came up with was 'Should learning always be fun?'. To me, asking questions is the essence of an academic training as a psychologist. But is it in the DNA of a bachelor's? Well, it may be found in the learning goals a bachelor of psychology should acquire, e.g. 'showing an open, critical and constructive attitude towards theories and practices in psychology and science in general'.[3] But is it practiced in the academic training students get? I am not sure about this. I remember that I often ask students to ask questions, but usually they refrain from this. This means that this is a competence students might have, but usually do not show. Are they afraid? Is the authority with which lecturers deliver their messages too dominant? Do we teach them this attitude? Are they focused on grades and their diploma more than on following their own curiosity? Well, at least I am trying to do this and others are, too.[4] Are you?

The Socratic method is not taught here at the psychology department, mainly because it is basically a philosophical method. It is a pity, though, because it would make psychology students so much more open and inquiring. And it would challenge lecturers so much more. Even in the philosophy department, there is no formal training in the Socratic dialogue. One could learn about Socrates at our university, but only in a historical sense, not in a practical sense (e.g. the course From Socrates to Wittgenstein, OSIRIS course code WYWY1V12005). Therefore, my plea is in favor of more Socratic dialogue between students and lecturers. It would make our encounters so much more interesting. Don't you think?

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GETTING EDUCATED
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PSYCHOLOGY NOW

Anneloes Kip - Honours student Clinical- and Health Psychology at Utrecht University

Ever felt torn about whether to ask a question or not during a lecture? I get the picture, in a sudden moment of bravery you are shouting out your question from the back of a giant lecture hall. Unfortunately, the teacher is like: "What? Sorry, I cannot hear a word you are saying." So you have to repeat yourself and before you know it the teacher is walking up the stairs, what seems to last forever, coming right at you. Of course, most of us would feel rather awkward when everybody is waiting and staring at you and the professor, engaging in this little moment of personal interaction. However, when you put this feeling of un-coolness aside, isn't it great that you were able to share your thoughts and personalize your education by asking a question that reflects your own personal interest? And isn't it great that your teacher is literally going the extra mile to provide you with an answer the best that he or she can?

It seems to me that we are sometimes forgetting that education withholds an interaction between a teacher who is educating and a student who is being educated. I know this sounds pretty basic, but what would happen if you would only take a passive approach in terms of being educated? Well, worst-case scenario, you would have a large group of students sitting in a lecture hall paying absolutely no attention to a very experienced and inspirational guest speaker. In fact, everybody is staring at their Facebook page or watching funny cat videos on YouTube, waiting to go home. This is exactly what happened when the course Psychology Now started a few years ago. At this time the course was mandatory to all psychology students during their bachelors. People would cheat on being present by taking turns crossing of each other's names on the attendance list. Storming off as soon as possible even while the guest speaker was still finishing up his or her story. Yes, this brand new course turned into a bit of a disaster, shown by the lack of participation by most of the attending students. Perhaps these students should take a little walk of atonement down the Heidelberglaan, followed by Septa Unella who is crying out "Shame!"

while ringing her bell (for those of you watching Game of Thrones, you know what I am talking about).
Now, I am not saying we should all make some major changes in the way we are attending our classes. Generally, most students are probably listening very carefully and are indeed interested in what is being taught. I truly understand that it can be scary to speak up in front of everybody, but I am sure some of you do not share their questions that are absolutely worth asking. Asking questions will not only be inspiring to others in terms of the content but you will also be giving an example that it is okay to pose them. Maybe you are thinking: "Well of course you are preaching this stuff being an honours student without a social life", but it is not just me. I have been talking to some of my friends who graduated some years ago and are now making to most of their carriers. They are telling me all the time how they wish they could go back and put more effort into their studies, because education is precious and most of us will only get to follow one study of choice during their lives. In addition, they assure me you can still party hard when you are in your thirties. This prospect certainly is encouraging to pay more attention and energy into studying in the present.

As I mentioned before, education to me withholds an interaction. So you may be wondering, what about the other party? Well, the course Psychology Now has made some very successful changes in terms of providing education. You can now choose to follow the course voluntarily outside of your regular curriculum of psychology. During the year, you prepare questions or short assignments and attend to weekly meetings in a small group of about 15 students. The meetings introduce various teachers, scientists and practitioners throughout the field of psychology. This gives you the opportunity to broaden and deepen your knowledge and truly move beyond the boundaries of regular education. For example, one meeting that made quite an impression last year was the presentation of a personal story of a transgender person. Because of the small group, students felt safe and familiar which in turn cre-

ated a rather intimate setting. It is this environment that stimulates and encourages you to speak up and think beyond what is told. This active participation is especially encouraged since the central element of the course is being able to have a good and balanced discussion with each other. So, if you are one of those people bursting with questions inside of you, ready to speak up and open to discussion: this course is a good fit. And maybe, eventually, you will be able to translate this active approach in terms of getting educated, into your regular classes and into those big and slightly scary lecture halls.

TWO STUDENTS ATTENDING PSYCHOLOGY NOW:

NATALIE VAN DER LET
The course Psychology Now has made me think about myself and my attitude during classes. Being able to look at matters in a more critical way and asking questions according to this are skills I acquired over the past year. Also, by participating in interactive discussions, the subject discussed lingers better. The absolute best that the course has brought me is the introduction to the psychological field and its professionals, a subject that is, in my opinion, too little discussed in regular courses.

EVA VERMEULEN
The lectures of Psychology Now provided a great boost to my passion for the field of psychology. I met people who were very experienced within the field of Health Promotion, which is my study specialisation. In addition, I met people from fields I didn't know or wasn't interested in before. Almost every time, that lack of interest faded very rapidly. Hearing the stories of those people broadened my perspective towards the field and towards the world in general.

PSYCHOLOGY NOW 2016-2017

Course code	*201500050*
ECTS Credits	*7.5*
Language of instruction	*Dutch*
Contact person	*dr. C. Evers (c.evers@uu.nl)*

Psychology of Pain

A brief introduction of pain as a multidimensional construct

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Figure 1. René Descartes' pain: Harm causes hurt.

Last summer during my vacation in the French Alps I was making coffee, the old fashioned way. I sat in an uncomfortable campstool while stabilizing a thermos with my feet and poured boiling water into the filter. Everything went well, until a horsefly decided to prey on my left foot. I was startled by the sudden sting, accidently dropped the thermos and jumped up to prevent the stream of outflowing coffee to touch my feet. For one moment I was satisfied by my quick response to this threat, but a burning pain reminded me I was still pouring boiling water from the cattle, only this time over my hand and leg.

This situation illustrates the vital importance of pain as an indicator of danger and thereby as a system that contributes to survival. In response to this threat, I probably broke my personal sprint record to reach the sanitary building in desperate need for cooling. Furthermore, the rest of my vacation only the slightest touch reminded me of my burned skin, which facilitated protection and - more importantly - I outsourced coffee making to my more motorically gifted girlfriend.

Despite the irrefutable benefits, pain is not always a useful indicator of danger as in the example above. In contrast, approximately 20% of the human population suffers from long lasting (i.e. chronic) pain that often has a severe impact on daily life functioning. For example, many patients with chronic pain report difficulties with attending social activities (48%), sleep (65%), walking (47%), and maintaining relationships with friends and family (27%). [1] It is therefore not surprising that back pain alone is ranked by the World Health Organization as the illness that causes the highest disability worldwide.[2] But why do people still feel pain, far beyond the healing period of the initial injury?

To understand the ambivalent role of pain, it is important to explore the pain mechanism itself. Below, I will briefly outline various important components of this network and highlight psychological factors that are involved in pain experience.

René Descartes' pain

The example above relates to many painful experiences that we all have experienced: cuts, burns, strains, fractures, and other forms of injury and illness are part of our lives. In most of these occasions, our pain system functions in accordance with our lay conception. That is, sensors in our skin (i.e. nociceptors) detect tissue damage and transport a 'pain signal' through our spinal cord to our brain leading to pain. Subsequently, this signal will immediately direct our attention towards the endangered area and motivates us to protect the painful tissue. This simple model of pain is nicely illustrated by René Descartes (figure 1). In this situation: Harm causes hurt.

Hurt does not equal harm

Although the 'Descartes' model' can account for the immediate pain that I felt when the boiling water touched my skin, it fails to explain why even the slightest touch of the burned skin in the days after the accident - which is *not* a damaging stimulus - still caused pain. An alternative way to explain this 'hurt without harm' phenomenon, is to assume that the sensitivity of our nervous system that transports signals from skin to brain can be modified. Indeed, many experiments

with unfortunate students and laboratory animals have led to the identification of at least three important systems in our nervous system that modify pain sensitivity. First, inflammatory mediators that are released in the area of the damaged tissue as part of the inflammation process, increase the sensitivity of the nociceptors. This lowers the threshold for transmitting a nociceptive signal towards the spinal cord.[3] Second, continuous activity of peripheral nerve fibers can lead to an increased responsiveness of connected nerve fibers within the spinal cord. The result of this learning effect is an amplified nociceptive signal towards the brain.[4] Third, the brain anatomy itself changes as a result of persisting pain. One aspect of this 'functional reorganization' is an increased activity in areas related to emotions, which facilitates learning and memory processes within the pain network leading to increased sensitivity for nociceptive signals.[5] Based on this information, two important conclusions can be drawn: 1) hurt does *not* equal harm, 2) pain

is a multidimensional construct where factors such as cognitive (e.g. attention, memory, learning processes), emotional (e.g. fear, stress), and nociceptive input determine the amount of pain that someone experiences at a given moment.

Chronic pain

With these dimensions of the pain network in mind, it is possible to highlight both the adaptive and maladaptive sides of pain. First, it is important to note that the property of increased sensitivity of the pain network is useful in many situations. For example, the glowing pain of sunburn will remind you to use sunscreen in the following days. However, increased sensitivity can also lead to situations where pain persists for years and greatly interferes with someone's life. According to the fear avoidance model (figure 2), one of the key psychological elements that contributes to chronic pain is the cognitive interpretation of pain. If pain signals following an initial injury are misinterpreted as a sign of serious

damage (i.e. catastrophizing), this can result in a vicious circle, where increased fear of pain leads to an attentional bias towards pain and to structural avoidance of (anticipated) pain provoking behaviors. Over time, the enduring conflict between pain avoidance and daily life goals will lead to decreased physical fitness and to difficulties in all kinds of psychosocial domains.[6]

Treating chronic pain

The multidimensional view does not only clarify the mechanism of pain, it also provides all sorts of treatment options for patients with chronic pain. For example, mindfulness techniques can be adopted to decrease attentional bias towards pain.[8] Another type of treatment is Graded in Vivo Exposure, where patients gradually perform activities that they fear the most. For patients with chronic back pain, the actual experience that their spine is able to endure a somersault or a jump from a table, helps to challenge catastrophic beliefs about pain and injury.[9] In interdisciplinary pain rehabilitation programs, various treatment components, such as the examples above, are combined. Instead of treating the pain itself, these programs provide patients with insights into their condition and with tools to gradually break out of the vicious circle and to live a meaningful live despite the pain.

Conclusion

To sum up, in contrast to our intuition, hurt is not equal to harm. Rather, pain output is the result of a network that includes both nociceptive information and psychological dimensions. This system allows for increased sensitivity, which can be both maladaptive - leading to disability - and adaptive, facilitating the protection of damaged tissue. Despite the fact that the pain system is more sophisticated than it initially seems, I am not sure if I will able to fully appreciate this bodily feature next time I hurt myself.

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Figure 2. The fear-avoidance model.[7]

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WHAT MAKES RUUD ABMA TICK?

Dr. Ruud Abma - Academic teacher Interdisciplinary Social Sciences. Interviewed by:

Shermaily Riley - Honours student Cognitive- and Neurobiological Psychology at Utrecht University

Demi Blom - Honours student Clinical- and Health Psychology at Utrecht University

Could you introduce yourself briefly?

My name is Ruud Abma, I am a psychologist. I studied Cultural Psychology in Nijmegen, a subdiscipline with a strong interdisciplinary flavour. This prepared me quite well for my job as a teacher and researcher at Interdisciplinary Social Science (*ASW*) at Utrecht University. Cultural psychology focuses not only on the human being as an individual actor, but also on its sociocultural and historical context.

I also became a self-taught historian of science. As a student it was hard for me to understand why there were so many different points of view within psychology. To solve this puzzle, I started to study the history and the philosophical backgrounds of psychology. I like to think of myself as someone who is both part of the Faculty of Social Sciences and a critical commentator, asking questions such as, 'What is happening here? Do we want this? Who benefits from it?'.

Of course we read some of your publications and blog articles..

Good!

..And we noticed that you seem to have a strong opinion about publication pressure. We wondered what exactly that opinion is, and what is wrong about publication pressure?

The question is: what is the goal of practicing science? The goal is to understand how something works, or how it came to be. This can be so complicated that it might need a year or three to get to the bottom of it. When, on the other hand, you state that the goal of science is to ensure a continuous stream of publications, you are in fact creating an external criterion for the instant evaluation of scientific work. This criterion is very handy for management purposes, but it has a distant relation to the content and also to the real quality of scientific work. Which scientific results will stand the test of time and thus have stimulated scientific progress is for later generations to judge. In the business model of universities, however, your production scores are under continuous scrutiny. A drop in the production of articles of a research group is likely to trigger questions by administrators who are in fact total outsiders to your field of expertise. And it is not possible for a professor to respond by saying: 'You know what, stay out of it. We are working on an extraordinarily complicated project, which you cannot judge from your point of view'.

Is it possible not to go along with this system of publication pressure?

Well, actually the system is already changing as a result of critical comments in various countries. Some universities where you can apply for a tenure track take the content and quality of your publications more into account than their quantity. But as long as your employer wants you to deliver a certain number of publications in Anglosaxon journals, you have a problem. An example is the unit of History and Theory of Psychology at Groningen University, with two well-known professors - Douwe Draaisma and Trudy Dehue - who do not go along with the system. Dehue prefers to write in Dutch. Why? Because she finds it important to inform the Dutch public directly and wants to enable readers to discuss important issues such as depression and attention deficit hyperactivity disorder. In the current evaluation system her books are labelled only as 'valorisation of knowledge' and 'popularisation' instead of being recognized as valuable contributions to the growth of scientific knowledge. Here you see how so-called objective, quantitative parameters can have unwanted, hidden consequences for the content of scientific work.

The next subject is internationalisation. In several of your blogs you stated this might be detrimental to the role of universities for for Dutch society. Can you elaborate on this?

I myself have been teaching courses in English on and off, and I participate in international organizations. I am a supporter of sharing

knowledge both nationally and internationally. For the latter the English language is indispensable. But since the majority of students in our faculty after graduation will be working in a Dutch setting and will have to communicate with members of Dutch society, it is rather illogical to decree that English should be the exclusive teaching medium on the master level. It all comes down to the board of Utrecht University saying: 'We find it important to create an international atmosphere, so we all need to speak English.' But how does such a strong opinion relate to the goals that a university should fulfil? Why is it preferable to be an international 'research university' rather than to be a Dutch university that is firmly embedded in our national culture? There has been no real debate on this issue, internationalization is enforced in a top-down manner. Why not let professors and their teams decide themselves whether they prefer to write and teach in English?

Can this 'enforced' internationalisation be stopped?

Let's assume there is a market for universities and you want to create a strong position in that market. When all universities start doing exactly the same thing – focus on the international market – room is generated for different perspectives and approaches, for instance a Faculty of Social Sciences that focusses on high-quality education and research geared towards analysing and solving problems that originate in the Dutch context. Of course, when doing that you bring in relevant knowledge that has been produced internationally, but that is only part of your endeavour: a concrete analysis of a concrete situation requires in-depth interaction with both policy makers, intervention specialists and citizens. It also requires an open ear and eye for all sorts of subtleties that are at stake in your locus of investigation. You need a multi-layered mastery of the Dutch language to do this type of work properly. An exclusive focus on the use of English in teaching and research contributes to an atmosphere where other scientists are your primary conversation partners and it steers you away from interaction with relevant actors in your local context. That is a choice, and that should be made in an open and rational way.

In your publications, you seem to prefer integration of knowledge rather than specialization. Why is that?

For me it is not a matter of 'either-or'. In scientific research there is a natural tendency towards specialization. Researchers need room to figure out something in detail. But these details are meaningless if they are not part of a more encompassing theoretical framework. That takes time and it also does not correspond well with the current practice of publishing short research articles. On the whole, producing empirical 'novelties' stands in higher regard than the more laborious attempts to integrate knowledge, reflect on theoretical presuppositions, etc. Ideally, research groups would consist of both specialists and integrative thinkers, and have a joint output in both articles and books. Specialist articles tend to become a cloud of confetti, and here books might help to connect the dots and stimulate scientific progress by presenting a more integrated picture.

Integration is also important in university teaching, especially in the bachelor programs. We expect from an academician that she or he is able to analyse problems on a higher level of objectivity than your average Dutchman and with a proper use of scholarly literature. That implies a high level of proficiency in reading and writing. Me and my colleagues notice that students often have problems with close reading of complicated texts, for instance the book 'A Realist Philosophy of Social Science' by Peter Manicas, that I use in the course '*Over de grenzen van disciplines*'. Manicas step by step analyses the the epistemological differences between the social sciences, the humanities and the natural sciences. The book requires patient and careful reading – and thinking! - but I notice quite a bit of resistance in students to do just that. They tend to say: 'Just tell us what we need to know for our exams.' In my opinion acquiring an attitude of asking questions is more important for students than continuously getting answers from their teachers or learning a body of knowledge as materialized in textbooks. Textbooks can be quite useful to get acquainted with a discipline, but they present canonized knowledge in a scholastic way that does not foster a true academic attitude.

A university is much more than a collection of research departments; it is primarily an institute of education. And teaching has different requirements than doing research. You cannot say: "if we just hire some good researchers, then university education will automatically be good as well." For people who are mainly focused on research, teaching is a secondary activity. First and foremost they will be judged on their research performance – and they know it!

This problem is aggravated by the fact that universities have become mass universities. Especially at the bachelor level, this creates a distance between staff members and students. The fact that for years the pressures of teaching have been mounting does not help either. Therefore it is not surprising that staff members sometimes experience teaching as a burden and students as overly dependent pupils who lack the proper academic attitude. But in my opinion you get the students you deserve: when you treat them like secondary school pupils, they will act as such.

In one of your publications you write that upgrading academic education can also upgrade the quality of research. How would that work, and what exactly should we do to achieve this?

From my own experience I can say that teaching requires you to describe issues as precise and sharp as possible, and also to put them in their scholarly context. That does not come automatically with doing research. Reflecting on the context and presuppositions of knowledge adds to your understanding. University teaching is the best way to 'valorize' knowledge. Students are representatives of Dutch society as a whole. Teaching then makes you think about the relevance of knowledge production, and how to localize it in its social context. Students can also teach you something. So teaching can influence the way you think and enrich you as an academician and researcher. It makes you realise that it's good to take off your blinders and avoid the tunnel vision that often accompanies specialized research.

You say we should take off those blinders, and do qualitatively better research that is also valuable for the general public, instead of just publishing for the sake of publishing. Do you think there is a point in trying to, as long as the research system is the way it is now?

Change is always possible, but you have to think about aims and strategy. My starting-point here differs from that of the faculty management team, I have a different answer to the question: 'what are universities for?'. Especially institutions of science need to value critical comments on their policy and stimulate debate. My blogs, columns and more scholarly articles are aimed at doing just that. I get – mostly supportive – responses from colleagues and – mostly annoyed – responses from university administrators, and both provide good encouragement to keep on doing what an academician should do: critical thinking, speaking and writing. That is a good take home message, right?

We do have one last question: You have a clear view about how the educational programme should be organized, and we were wondering how we as students can contribute to this ideal.

A lot! Do not hesitate to talk with your teachers. Teaching is not a one way affair. I always greatly appreciate it when students raise their hand and ask a question or give a comment. An academic education is more than just pouring knowledge from one human being into another. Teaching ideally is a form of serious conversation with your students and this means that students have to respond, so speak up!

Travel report: Honours trip Southampton

Eefje Overgaauw – Honours student Clinical- and Health Psychology at Utrecht University
Marjolein de Jonge – Honours student Developmental Psychology at Utrecht University

Our study trip to Southampton started off really good. Everyone was on time, as expected from honours students. However, there was one, maybe narcissistic, person who thought she did not had to conform to the social honours rules and let us wait on this early Monday morning. The bus trip was unbelievable: people were chit-chatting, some had very deep conversations and we have heard some beautiful (and mainly loud) singing voices. Outstanding! Unfortunately, this wonderful ride was shockingly interrupted for one person by the intense and sudden fear of not being able to enter England. Very surprising if you imagine that his identity card has only been expired for a year. The ferry was very mind-blowing to some of us: how could so many busses fit on one boat without making it sink?! Eventually, we arrived at our five-star resort in Winchester where heating was definitely overrated.

After a freezing night, we were luckily invited into a free sauna a.k.a. lecture room. This lecture of professor Constantine Sedikedes, expert on 'the self' and self-enhancement, was nevertheless very interesting. Even though it was sometimes hard to not get distracted by the heat and lack of oxygen. Before arriving at the Southampton University we expected a posh, British, Hogwarts-like castle, but it actually turned out to be a very multicultural and modern campus. Missing our comfortable University Library of Utrecht, we decided to work in the beautiful University Library on this amazing column, after a marvelous lunch with some delicious white bread with grated cheese. Unfortunately all the Southampton students had the same idea, forcing us to move to a cozy cantina where we worked on our assignments. After the lecture of Professor

Pauline Leonoard about Social Media, we went back to our sunny camping site where we relaxed for a little while. Strengthened with a wonderful British dinner we played a thrilling game of '*Levend Stratego*'; it is plausible that some of us may still be searching for the victory flags.

On Wednesday we went to London! First we visited the Freud museum, where our guide was so enthusiastic about the man that she could not stop talking about him and his life. Afterwards, everyone had an amazing day in London. We eventually met each other again at the St. George Tavern for an ordinary food-fest completed with some delicious British pints of beer.

After a good 8 hour sleep, everyone felt well-rested to start a fresh new day at the University of Southampton. Where we, at the end of the day, could enjoy all the presentations of all our hard work. We ended our wonderful trip with a pub quiz, where it was more important to know whether Ruby Lips was a Pornstar or a My Little Pony, then whoever Sherlock Holmes was. But if there is one thing we learned that evening: you should never slam a door, unless you want to use this as a bird call for the fireman. In our opinion it was a perfect last evening where we once again noticed how close we have become.

When we started the trip we did not really know what to expect and how well the group would blend. However, from the start we noticed that we were part of a very open and social group who basically welcomed everybody. Everyone got closer this week and it started to feel like a real community. Although we have a wide range of personalities within our group, everyone felt welcomed and accepted. In our experience no one is left out, and we believe this is something to cherish. During the long nights playing the game '*Weerwolven*' in the 'man cave' we got to know each other's wild, crazy, and sometimes even weird sides. Never gonna forget the gang of *Wakkerdam-West*! The lack of Wifi and sleep, our number one nightmares, turned out to be very convenient in terms of socializing. We recommend everyone this Social Media deprivation. We think everyone can look back at a great and bonding trip. We want to thank the StudyTrip Committee again for making this trip possible, and exceeding all our expectations!

ME MYSELF AND I-MEDIA

Nina Chmielowice-Szymanski - Honours student Interdisciplinary Social Sciences at Utrecht University
Anneloes Kip - Honours student Clinical- and Health Psychology at Utrecht University
Anja Tolpekina - Honours student Neuropsychology at Utrecht University

During April 2016 the honours community of the faculty of Social and Behavioural Sciences of Utrecht University went on a once in a lifetime study trip to Southampton. Camping in the remote and rural area of Winchester immediately brought us back to nature. Meaning: no Wi-Fi and thus no social media and Whatsapp usage while being on the camping site. However, being offline turned out to be quite stimulating for our social communication and group bonding. Suddenly, we escaped from our own little bubbles, expanding our visual horizons by looking at each other instead of staring at our phones. Truthfully, most of us felt rather good about ourselves being able to survive in the analogue world in this manner. To further reinforce this line of thought, we felt a strong urge to distance ourselves from 'those kids today', who would certainly languish if not being able to post selfies or other self-related messages online. Yes, even we were grumbling about children not playing outdoors or even together anymore. Let's not fool ourselves. Are we not all familiar with the scene of sitting together at the dinner table with our phones right next to our spoons, neglecting each other's company?

These social changes have been frightening and alarming us for quite some time. In The Culture of Narcissism, Christopher Lasch (1978) already stressed the growing emphasis on individuality, rivalry and short-term hedonism within Western societies.[1] Could social media have contributed to those changes? We are concerned of people becoming more and more narcissistic: craving for admiration and respect by others, feeling a disproportionate sense of self-importance while lacking compassion and more communal traits such as kindness and sensitivity.[2,3] Nowadays, social media are often accused of provoking narcissistic and self-centered behaviours. Various forms of social media certainly look like ideal environments to profile our feelings of grandiosity by displaying our competence and uniqueness through posts, blogs, vlogs and selfies. We seem to be in a constant pursuit of likes, adding new friends and have a growing need to show everybody what we have been eating on our sandwiches. In this manner, these often called narcissistic behaviours seem to influence our social interactions.

The first part of the term social media would incline, of course, that it can not be as bad for social interaction as it has just been portrayed. Social media can also advance social connections, whereas in a different manner than we are used to. This leads us to the following question: do social media make us more antisocial? Therefore, in this article we want to try to get closer to the answer of this question by taking a further look and question the pro's and cons of social media in terms of social interaction. In addition, we wonder about the meaning and implications of social developments such as the growth of narcissism pressuring our interpersonal functioning.

First of all, we are not the only ones questioning the influence of social media on the way we communicate and relate to each other. Due to the sudden rise of technology that enables social media and the widespread use of it, many wonder about the effect on its users. Research does indeed confirm our concerns in personality changes, showing increasing narcissism amongst college students since the mid eighties.[4] In a modern written article called 'Does Online Social Media Lead to Social Connection or Social Disconnection?'[5], Twenge addresses the possibility of negative social interactions when narcissism is being inflated by social media usage. On a first glance it seems that narcissists are more prone to use social media. Narcissistic people tend to be more active on Facebook for example [6], and have more friends on various social networking sites.[7] However, there seems to be evidence that social media actually cause higher narcissism in addition to it being more alluring to people already high on this trait. In an experiment where college students were given the task to either edit their MySpace page or trace a route on Google Maps for fifteen minutes, the first group scored higher on narcissistic personality traits after this task compared to the group who spend their fifteen minutes on Google Maps.[7] From this point of view social media do make us less social, as narcissism is correlated with decreased empathy and caring for others.[8] In addition to that, narcissism is a powerful predictor of aggressive behaviour when paired with social rejection.[9] Consequently, social media undermine beneficial social connections (Twenge, 2016).

In addition to increasing narcissism, social media and internet could harm social connections in other ways as well by leading to more negative behaviours towards others. This is illustrated by a study on the internet use of students (grades 7 to 12) in Hong Kong.[10] They found that students who used the internet more than average, which was found to be 15 hours a week, were more likely to engage in antisocial and delinquent behaviour. Another study on high school students in Connecticut found a similar result, demonstrating a connection between high levels of internet use and proneness to violence.[11] However, these studies are correlational and therefore we cannot conclude that internet or media use causes antisocial and violent behaviour. Nevertheless, social media do seem to create a new way for people to exhibit antisocial and aggressive behaviour: cyberbullying. This online issue seems to be caused by the 'online disinhibition effect': the tendency of people to be less inhibited online. Moreover, several sites offer the possibility of staying anonymous, something real life very scarcely does, and this causes people to be less inhibited as well.[12,13] Therefore, we conclude that social media enable antisocial and aggressive behaviour online and is related to such behaviour in real life.

Social media certainly do have positive effects on social behaviour as well. While it increases narcissism, social media seem to enlarge self-esteem as well.[7] Additionally, self-esteem correlates with social connectedness according to a study on undergraduate women.[14] Higher self-esteem also has a positive effect on dating relationships.[15] Furthermore, social media can be advantageous for people who are shy but still want to be sociable. Social media give users the possibility to communicate with others in a reduced-cues environment.16 This could be an advantage for introverted people. The enormous amount of chat rooms, newsgroups and message boards offers a great way to find people with the same interests, even very unusual ones. Additionally, certain limitations as physical unattractiveness, stuttering, visible shyness or visible handicaps that may interfere with forming relationships with others in real life, have no or little influence over these forms of 'computer-mediated communication'. There are people who have an internal motivation to be with and get to know others, but are inhibited by other internal characteristics (like shyness). They seem to find the use of social media to positively affect their relationship development and thus sociability.

The study trip to Southampton did force us to have a lot more social interaction than we usually would have on a normal day. In a way, the lack of social media made us more social which could mean that the use of social media goes along with less social behaviour. Our aim for this article was to answer the question whether the use of social media makes us more antisocial. Based on our trip, the answer is definitely 'yes', but does research yield the same results?

Narcissism seems to go hand in hand with antisocial behaviour and was found to increase amongst college students. The usage of social media can undermine the benefits of real-life social connections. Furthermore, people who use social media

more often have higher chances of engaging in antisocial and delinquent behaviour. And high levels of internet use correlate with proneness to violence. Despite most research being correlational, there certainly does seem to be a link between the usage of social media and antisocial behaviour.

On the other hand, beneficial effects of social media usage also do exist. It enlarges self-esteem which in turn has positive effects regarding real-life social behaviours. Communicating via internet could also be much easier for people who are shy or extreme introverts. When dealing with a physical disability, for example, the internet could also be an easier way of communicating with other people, since it can break down some of these barriers. Nevertheless, these statements are merely speculative and require further investigation.

According to the several studies included here, high levels of social media use do at least correlate with antisocial behaviour. Besides that, we experienced that communicating with people that are right next to you is much easier when there is no access to the internet. So for now, you may want to take a moment to re-evaluate your own social media usage and reflect a little bit on it's meaning and importance to your own self esteem. How do social media influence your daily communication and your social interactions? Take a closer look at your selfies and ask yourself: "Have I become more self involved?" or "Did I lose my kindness and sensitivity towards others?". If you are truly up to the test we strongly recommend a cold-turkey-offline approach to assess your own level of narcissistic needs.

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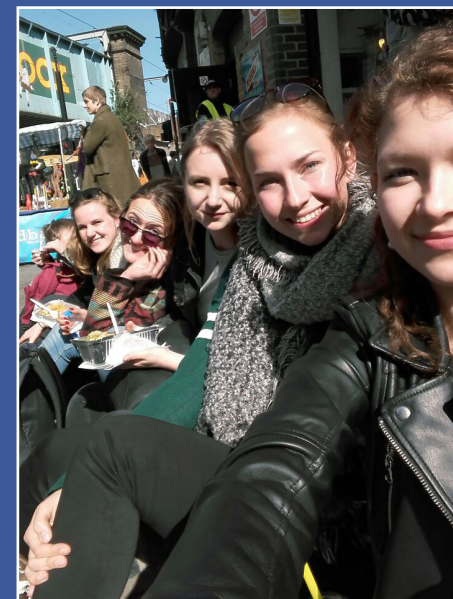
INTERNATIONAL PERSPECTIVES:
DIFFERENCES BETWEEN DUTCH AND
ENGLISH STUDENTS

Linh My Vu – Psychology student at University of Southampton (left in the picture)

As an international student from Vietnam, where the Eastern Asian culture partially makes people become a bit more reserved, I remember the first impression I had about the English. When I moved to Southampton two years ago I noticed that they were quite open and active. But man oh man, don't the Dutch take it to a whole new level. Do you know how English people have a stereotype of being cold and aloof? Well, they are actually not too bad. But if I somehow got myself into a situation where I was stuck in a room full of either Dutch strangers or English strangers, I would choose the first scenario. They were so friendly and they made you feel welcomed; no awkward feelings. In case you think I am racist against the Brits, my English friends for some reasons seem proud of their stereotype to some extent, and admit that they can be generally grumpy and avoid reaching out to strangers. They are perfectly lovely people once you get to know them and befriend them, although this process would take some time.

Spending 4 to 5 hours working with Dutch students, I observed a few cultural differences between them and the English. First of all, Dutch people were very eager to contribute their opinions. More importantly, everybody was encouraged to give their view, no matter how big or small. If you were a teacher giving lectures in England and wanted to ask your students questions, you should better build up your patience

because finding someone who would readily speak up is HARD and would take a lot of encouragement.

Secondly, during the report session where one group discussed the use of social media for business purposes, it surprised me how widely informality was accepted and even encouraged among young people. Back in Vietnam, companies communicate with customers in a formal manner, and even more so in England. This is also what expected of them. I may be wrong wrong (and do correct me if I am) but the Dutch seem more tolerant towards informality: the people are more relaxed but not definitely rude.

Finally, I am glad to hear that psychology is a much more popular subject in the Netherlands. Around 200 students enrolled as Psychology students at University of Southampton each year and most of them are female. A lot of my friends who do hard science subjects like Chemistry, Engineering or Computer Science often joke about how Psychology is not a real science (outrageous I know). I heard each year Utrecht University welcomed around 600 new students and the distribution of genders seemed more balanced. Overall, I must say I enjoyed the experience. Who does not like hanging out with friendly people? I look forward to visiting the Netherlands soon.

CHALLENGE YOURSELF CREATIVELY!

All honours students aim to do a Creative Challenge: a component of the Honours Programme of the faculty of Social and Behavioural Sciences at Utrecht University, in which you may choose a specific subject of personal interest within your discipline. Following up this choice, which is sometimes hard because of the many interests a student can have, you work with a supervisor to really study on this subject profoundly. Mostly, the goal of this Creative Challenge is to further develop a personal and professional perspective on the chosen subject, which can be important for the future career paths of this students.

On the next pages, you can read about how Mats van der Heide and Eva van Grinsven challenged themselves!

CREATIVE CHALLENGE MATS VAN DER HEIDE

Honours student Cognitive- and Neurobiological Psychology at Utrecht University

Hi, my name is Mats van der Heide and I am a member of the Honours community. I study cognitive and neurobiological psychology and I have recently started on my Creative Challenge. The lovely people responsible for the Honours Magazine have asked me to write a bit about what I do and what my experiences are considering my Creative Challenge.

Deciding what I would do to fulfill my Creative Challenge was easy for me. My ambitions lie in conducting research. I had spoken to several Honours members who had completed their Creative Challenge by setting up an experiment and so I decided this is what I wanted to do too. At first, I waited for the course in which it felt right to conduct my very first scientific experiment. After a small obstacle in doing research for the Social Neuroscience department – the teachers really had their hands full at that time - I followed the course Cognitive Neuroscience which

was, in my opinion, the best course I have ever attended. Getting help with setting up an experiment was not hard, as my teacher dr. Marnix Naber was very enthusiastic when I told him about the Creative Challenge. We made an appointment and before I realized, we were bouncing ideas and deciding on what avenue of research we would pursue. He was very open about his skills and abilities and made sure that I would find it interesting to conduct research in his area of expertise.

Since I did not have a very large preference for a particular subject, Marnix talked me through some of his yet to be set up experiments and explained to me the pros and cons of a few of them. I really enjoyed this since he let me have a say in deciding what to do, how to do it, and what we would expect to find. We settled on one of his ideas about how the methodology of measuring binocular rivalry could influence the results in such

a way that certain "rules" about binocular rivalry might not be valid anymore. The basic idea is that when the two eyes receive different input, the perception of what is seen alternates between the left and right (google 'Binocular Rivalry' if you are interested in this topic). At this point Marnix was also casually making remarks about publishing, which was very exciting!

After deciding on the experiment we were going to conduct, it was time to start programming. Now, I am a worthless programmer since the only experience I have had with programming was a very basic course (Experimenting and Registration), so this was kind of awkward for me. Marnix however, thought it would be a good idea if he programmed while I sat next to him and ask him the things I did not understand. This was a great learning experience for me, since I got to grasp the concept of how to program an experiment like this, without

the frustrations of programming as a newbie. During this time, I also learned a lot about how to present visual stimuli and how to deal with certain aspects of colour and light on a computer screen. After the programming was complete, Marnix let me take the lead in the practical tasks of gathering data.

At the moment of writing this, I have ran the experiment with a few subjects (not without any trouble though). I really feel like I have learned a lot already, since learning about experiments and science from a textbook is very different from the real deal when for instance you encounter problems, come up with solutions, and work together with an expert. All in all this was (and still is) a very fun experience and I would recommend anyone who is interested in doing research (not just honours!) with a little time on their hands to step up to their favorite teacher (or subject) and just ask around if there is anything you can help with!

WHAT MAKES ME TICK? MY CREATIVE CHALLENGE AT THE UMCU

Eva van Grinsven – Honours student Neuropsychology at Utrecht University

As long as I can remember I have been interested in the thoughts and feelings of others. Why did she do this? Why did he say that? What makes someone tick? During my bachelor Psychology I found what makes me tick: the brain. I am fascinated by its complexity. Our brain has evolved itself in a way nobody yet completely understands. It is an intertwined network of neurons, which communicate with each other and this process makes us who we are. It took little time to decide I wanted to use my Creative Challenge to dive deeper into this field.

But where to start? I started by contacting someone who had deeply inspired me: Dr. Martine van Zandvoort. She gave me the amazing opportunity to learn more about being a clinical neuropsychologist and a researcher. Under her supervision I have written a protocol on the Reliable Change Index (RCI), which is now used by neuropsychologists at the 'Universitair Medisch Centrum Utrecht' (UMCU). The RCI gives an indication of the reliability of comparing test scores of one patient over time. By digging through articles on the most used neuropsychological tasks I found out the STROOP task shows strong aging effects. This knowledge is now taken into account when neuropsychologists at the UMCU make clinical decisions. Martine and I are currently working on an article that will be offered to the 'Tijdschrift voor Neuropsychologen', which will hopefully lead to providing insight into the usefulness of the RCI and how to use it in the clinical practice. To get a first impression of how (clinical) research is done and get some hands on experience with patients, Martine also arranged for me to assist in a research on brain metastases. For this research I am still administering neuropsychological tests to patients. The contact with the patients has taught me so much already and it has given me the opportunity to develop my professional communication skills. At first walking around in the UMCU and talking with neuropsychologists, most of whom are also your teachers at the Utrecht University, was quite intimidating. It has, however, provided me with a unique learning experience in which I got to develop my knowledge of neuropsychology and research, my communication skills and develop my network. For those of you who still have to decide on what to do for your Creative Challenge, I would like to say: Anything is possible. The most important thing is to be assertive and just ask, for example someone who has inspired you, what they can mean for you and what you can do in return. The experiences you will gain, but also the energy you will get by doing something that makes you tick, is invaluable.

From educational sciences to instructional designer

Nienke Verdonk – Instructional Designer

"Oh, so you are a teacher these days!". That is often the response I get when at a party, a birthday, or a reception, I am asked about my study background.

Almost three years ago I completed my masters in Educational Sciences at Utrecht University (Educational Design and Consultancy). Three years before that, I had never heard about this study. I already had a diploma (in Theatre- and Film sciences), but I did not know very well what kind of job I would like to have in that field. A few temporary jobs later, I decided to go to university again. My only condition: I should still be able to 'do something' with media and/or culture. Accidentally, my then brand-new boyfriend was graduating in Educational Sciences and his stories sounded (of course) inspiring. I have to admit that I have never really had classroom-teaching ambitions, and it took me some time to realize that education is a concept that has meaning outside classrooms as well. Terms like 'life long learning' and 'online learning' sounded more appealing to me and eventually I enrolled in the premaster, to get fully ready to enter the master Educational Design and Consultancy.

Along the way, the addition 'Design and Consultancy' following the word 'Educational' seemed just: a blend of theory and assignments that needed to be performed in the "real world" made me realize that educational design and consultancy are applicable almost everywhere: from traditional classrooms and schools to the workplaces of commercial companies, and from theatre technicians to CEO's of financial institutions.
Along the way I realized that developing online courses sounded really interesting (yes, online: remember my media/culture condition?) and that I would like to develop these courses for an adult target group, preferably motivated. My internship at TinQwise confirmed this feeling and just before graduating I found, by a tip of my thesis mentor, my first job. My first employer was Elevate: a start-up operating from UMC Utrecht, designing and delivering (post) academic level e-learning courses in health care all over the world. I became an instructional designer: a multi-dimensional function that connected really well to the master I had just completed, as I experienced along the way.

Collaborating with content experts like university professors, formulating learning objectives and advising about the perfect online learning activities to achieve these objectives and being a project manager. These were all 'design & consultancy' skills. Accompanying our participants online as an e-moderator, monitoring their progress, helping them along the way and making them feel part of an online group; all contributions to the 'education' part of my professional development. This made me think that (virtual) classroom appeared not to be that far away after all.

Now, three years and many experiences later, I am still enjoying my work at Elevate. I've learned a lot about my profession, but most of all I have learned that learning never stops: not for me, not for our participants and neither for the people I talk to at parties, birthdays and receptions as well. So I happily "teach" them time after time about "what it is exactly that I do for a living".

PAUW ACADEMY

Lonneke Jansen – Honours student Social Psychology at Utrecht University

On march 7th we went to the studio of Pauw in Hilversum to experience what it would be like to produce our own talk show. This was organized by Tessa van Deelen, one of our council members. Our group was signed up for something called Pauw Academy, which has the purpose of letting students experience what it is like to produce and partake in a talk show.

The programme consisted of a grand tour around the Pauw Studios, attending the *Pauw* talk show (with the one and only Jeroen Pauw himself!) and a chance to record our own little talk show as well. Of course for a talk show, you need some people to sit around the table and actually do the talking. The group of volunteers consisted of three honours students: Arjan Bottenheft, Sydney Weith and myself, and two orientation students, Dieuwertje van IJperenburg and Roman Lenders. Tessa did not take part in the talk show but she organised everything and was of great help in the preparation. Also, Jaap Bos helped us in the process of creating this talk show. He asked us some critical questions regarding our topic of conversation and gave us notes. This gave more depth to the conversation and helped us develop a more critical way of looking at the topic.

The first step in the preparation of the talk show was choosing a topic. We decided to have a table debate about priming and nudging. Companies often use scientifically based methods to gain more costumers and this is also the case with nudging. The definition of nudging is: 'Any aspect of the choice architecture that alters people's behaviour in a predictable way without forbidding any options or significantly changing their economic incentives.'.[1] For example, an interesting study experimented with the use of nudges to help people make healthier choices. They replaced the candy bars at the counters in *Kiosk* with healthier options. The study showed that consumers made healthier choices after this intervention.[2]

The concept of nudging is based on the idea that there are two ways to make a decision: through slow thinking and through fast thinking. Slow thinking includes consciously reasoning about something and fast thinking is a more unconscious way of making decisions and processing information. Nudging influences fast thinking, so people often do not even notice they are being influenced. While discussing this topic we came to an ethical discussion about free will. Should companies be allowed to influence consumers without them even noticing? We all want to make our own decisions and the idea that big institutes and companies are influencing us like puppets can be very frightening.

Obviously, it is not all that black and white. Nudging can gently influence choices but it cannot control our behaviour. Nudging is only effective in certain situations. For example, when you are hungry and you quickly run into the kiosk to grab something, nudging can help you to make a healthier decision. But when you really feel like eating a candy bar and you walk into the kiosk only thinking about that candy bar, nudging definitely will not change your mind. We decided to discuss this further at the talk show to stimulate listeners to create their own opinion about this.

Altogether, creating this talk show was a very exciting experience for all of us. I would like to thank Tessa van Deelen for the organisation and for giving us this fun opportunity, Jaap Bos for sharing his thoughts with us, all the participating honours and orientation students in the audience and around the table and of course, Pauw Academy for giving us an insight into the intriguing world of making television.

Would you also like to create your own talk show in the studio of Pauw? You can find some additional information via the following link:
http://tvtickets.bnnvara.nl/producties/tvticketsbnnvaranlpauw/

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Making diverse new friends

Sanne Smith

**Visiting Scholar Stanford Graduate School of Education,
Visiting Scholar Utrecht University**

I watched the crowd mingle. Women shook hands somewhat uneasily and exchanged polite small talk while pointing at their name tags and nibbling on exotic looking delicacies. It was the weekly coffee hour organized by the Bechtel Center for International Spouses at Stanford University. I had recently moved to this famous university to be with my then-fiancé now-husband and experienced what many other immigrants experience as well: I was extremely happy to be with my family in a land of opportunities, but I had no job and no nearby friends yet. And so I joined the coffee hour to connect with other lost souls in the paradise that California is.

I felt like a true sociologist on safari that first hour for two reasons. First of all, it became apparent that women are definitely overrepresented in the trailing spouse category. With the exception of two or three men, there seemed to be only women chatting about how they followed their husbands to Stanford even though most were similarly educated or had their own career back home. Second, the crowd heavily seg-regated on having either European or Asian roots as women cliqued among their own kind.

Only a couple of months before this coffee hour I received my PhD in sociology from Utrecht University. My dissertation topic: Why do people so often have same-ethnic friends when they have opportunities for diverse friendship networks? Having diverse networks is known to decrease ethnic prejudice

as it enables learning and appreciating the formerly unknown.[1, 2] Also, minority groups like immigrants perform in general better on a range of socioeconomic indicators if they establish meaningful social ties with majority group members.[3, 4]

By studying ±18,000 students in 900 English, German, Dutch, and Swedish countries, I've

"I felt like a true sociologist on safari"

learned quite a bit about the mechanisms that drive ethnic segregation in social net-works. Same-ethnic friendship within settings like school classes is often times not caused by socioeconomic or cultural differences as students within schools are relatively similar on these characteristics. Instead I found that same-ethnic friendship develops intergenera-tionally: students have considerably less inter-

ethnic friends when their parents aim to maintain their ethnic identity and lack interethnic friends of their own. Furthermore, my work shows that groups react differently to the diversity of settings. Immigrant students cluster as soon as they can find a suitable friend among same-ethnic peers, whereas native only become very ingroup oriented when the immigrant group is relatively threatening in terms of size and cohesion. For example, when 50% of the class are immigrant children from a single origin country. Finally, I found that interethnic friendships have a higher likelihood of ending if the students involved do not share other friends and when popular peers in class hold negative interethnic attitudes.

I pondered these explanations at the coffee hour when I realized I myself had also mostly talked to other European women. Surely this internationally oriented group of women

should have outgrown high school, parental influence, and peer pressure, but sharing the same origin still seemed to guide our interaction. After coffee, I decided to put my money where my mouth is and signed up for the Bechtel choir that seemed to draw a diverse mix of people. The result: I now manage to butcher Chinese festive songs with my seriously underdeveloped Mandarin language skills, but it was great fun learning. It only takes a little bit of effort.

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THE STIGMATIZATION OF MENTAL ILLNESS

Elodie Dinkelberg - Honours student Clinical- and Health Psychology at Utrecht University

Anyone who has the opportunity to study psychology will learn that mental illness is very common. In fact, the World Health Organization estimates that at least 27% of the adult population (ages 18-65) in Europe has experienced at least one of a series of mental disorders in the last year. [1] You will also learn that mental illnesses may be caused by a wide range of psychological, social, and biological factors. In many ways, mental illnesses are like physical illnesses. They affect a part of the body (in this case: the brain), and bring about symptoms that impact the functioning of those affected. Yet, mental illness is often looked at very differently compared to physical illness. As comedian Ruby Wax in her TEDtalk titled "What's so funny about mental illness?" puts it: "How come every other organ in your body can get sick, and you get sympathy, except for the brain?". [2]

What Ruby Wax says here exemplifies one of the many ways that mental illness is stigmatized in modern society. According to Rüsch, Angermeyer and Corrigan[3], stigma contains three elements, namely: stereotypes, prejudice, and discrimination. Although people who have mental illnesses are not the only ones having to deal with stigma, the general public seems to disapprove of people with psychiatric disabilities more than of people with physical illness. This can be seen in the stereotyping and negative images of mental illness. Examples include the beliefs that people with mental disorders are aggressive, dangerous,

incompetent and/or weak, and that they are responsible for causing their mental illness. The latter accusation, for example, is often held against people with addiction. Agreement with these beliefs may foster negative emotions such as anger or fear. Furthermore, stigma results in everyday life discriminations, as well as structural discrimination by private and public institutions, such as by restricting job and housing opportunities. [3]

Now this might all seem a little far-fetched, but one thing I think many people are guilty of is labelling people based on their mental illness. This seemingly harmless act can be very telling of stigmatization. There is a big difference between saying someone *has* cancer, and someone *is* schizophrenic. Someone *has* diabetes, but someone else *is* autistic. The latter choice of words implies a separation of "us" versus "them", and makes it seem as though those suffering from mental illness *are* their mental illness3.

All these acts of stigmatization may have various negative outcomes. When negative beliefs are internalized by a person with a mental disorder (called self-stigma), low self-esteem and low self-efficacy can result, and the person in question may fail to seek help for their disorder. [3]

So what can we as individuals do to reduce the stigma? According to Dr. Jeffrey Lieberman (in his TEDtalk "Imagine There Was No Stigma to Mental Illness"[4]), we have to begin by recognizing mental illness for what it is:

a medical condition that can be treated, just like physical illness can. Obviously, not everyone can or will study psychology, so awareness needs to be spread in another way. In all the articles, websites and talks I've looked up on this topic, the main method discussed to achieve this awareness is by having open conversations about mental illness. Openly discussing mental illness would allow for people to realise how common and normal mental illness actually is, and it would allow for negative attitudes to be challenged. Those suffering from mental illness would be more willing to speak up about their disorder and to seek help, encouraging others to do the same.

In the end, open and honest conversations about mental health will hopefully lead to a better understanding and acceptance of mental disorders. So that maybe one day having a panic attack or a depressive episode, will not be looked upon differently than having a cold or a migraine.
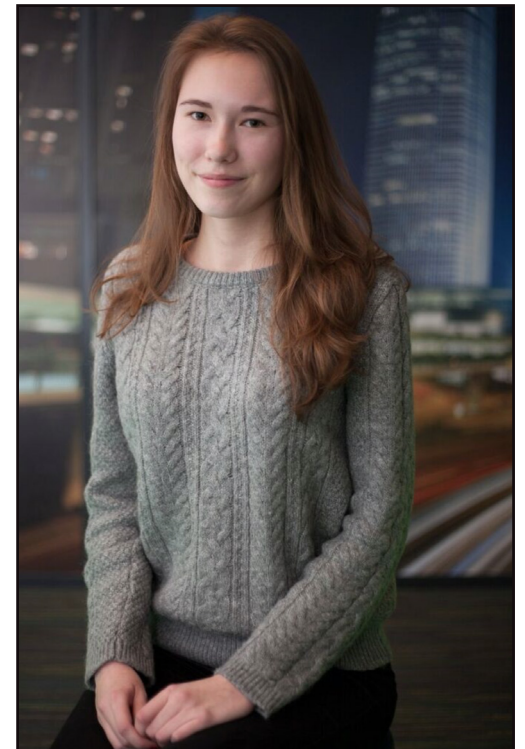
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"DARE TO COMPARE" AS A WAY OF LIFE

Dr. Reine van der Wal - Social, Organizational and Health Psychology department of Utrecht University

Our world is highly interdisciplinary. To one degree or another, solutions to social, political, intellectual, and economic problems do not lie in a single focus. In support of this, we are coming to recognize that we cannot train people in specializations and expect them to cope with the multifaceted nature of their work. It is not surprising, for example, that many of our medical schools now have philosophers-in-residence. A doctor cannot be trained only in physiology and the biology of the body; a doctor treats the whole human being.

Also, take a look at one of the most well-known theories focusing on relationship functioning; social exchange theory (I hope it rings a bell...). This theory, taking a social psychological and sociological perspective, analyzes interactions between two parties by examining the costs and benefits between both parties. The key point of the theory is that it assumes the two parties are both giving and receiving items of value from each other. Under

"WE SHOULD NEVER LOSE SIGHT OF OTHER WAYS WE WOULD BE ABLE TO APPROACH AND DEAL WITH PROBLEMS"

this theory, interactions are only likely to continue if both parties feel they are coming out of the exchange with more than they are investing. Interestingly, the theory is also used quite frequently in the business world to imply a two-sided rewarding process involving transactions, or simply exchange. Hence, an interdisciplinary approach, such
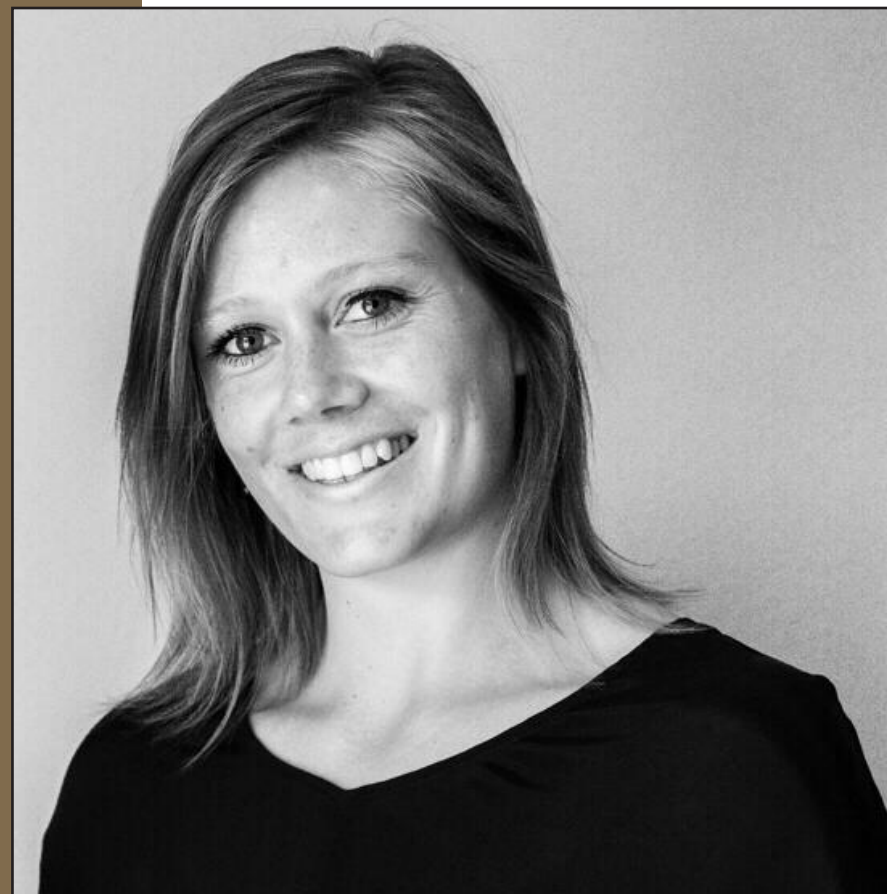
as social exchange theory, is useful for a comprehensive understanding of relationship functioning in particular, as well as the world we live in more broadly.

In the obligatory honours course 'Dare to Compare', students are encouraged to apply a broad spectrum of perspectives to specific societal problems and public issues. With this course, we hope to teach honours students to compare, contrast, and reflect on their own, but also on other people's scientific beliefs and opinions. Last year, for example, students discussed and actively thought about the societal problem of crime. Why is crime a problem? For whom is it a problem? And what can we gain from an interdisciplinary perspective toward the issue of crime? Thinking about these questions helped them to think outside of the box, to get familiar with different disciplines, and to communicate with scientists from other disciplines.

In closing, whether it is the topic of crime or close relationships, I strongly believe that how we make sense of the world depends for an important part on the extent to which we are able to take a more global and interdisciplinary perspective. That is, looking across borders, and learn to integrate knowledge from different disciplines and backgrounds. This is not to say we should get rid of fundamental and specialized areas, on the contrary; we need in-depth research to get a better grip on processes and underlying mechanisms. However, we should never lose sight of other ways we would be able to approach and deal with problems.

The Dare to Compare course may be a first start to get familiar with a more global focus, but students may also integrate it into their personal lives more generally; attend talks, read, be open and listen to other people. When I graduated, my supervisor gave a speech, and ended it with the words: "Stay hungry, stay adventurous". I have always wished that for myself; renewing my adventures and learning from other people and approaches. Keeping life exciting by letting change and novelty inspire me. And now, as you are fully living your lives as honours students, I wish that for you all.

"O, what a world of unseen visions and heard silences, this insubstantial country of the mind! What ineffable essences, these touchless remembe-rings and unshowable reveries! [...] An introcosm that is myself of selves, that is everything, and yet nothing at all – What is it? And where did it come from? And why?" (p. 1). These are the opening sentences from a

THE MINDLESS ZOMBIES OF JULIAN JAYNES

Stefan Vermeent – Honours student Social Psychology at Utrecht University

Julian Jayness

rather obscure book by the psycho-logist Julian Jaynes[1], written in the late 1970's and largely forgotten by its field. The title of the book is a bit frightening: The origin of cons-ciousness in the breakdown of the bicameral mind. Its content, in sharp

contrast, is beautiful and clear prose; especially for an academic work. The objective of Jaynes is to address the questions posed in his poetic ope-ning lines, and he proceeds to do so in a bizarre, almost ridiculous, but very intriguing way.

Some books stay with you long after their exact details have vanished from your memory. I read 'The origin of consciousness' about five years ago, before I started studying psy-chology. At the time it made quite some impact on me, but lacking a firm body of psychological know-ledge, a lot of the more subtle de-tails completely went over my head. Thus, rereading it provided a lot of new discoveries.

His hypothesis about the origin of consciousness is too bizarre, too far away from normal Western thought about the subject to be even remo-tely adequately summarized in one paragraph, but here goes. His main thesis is that consciousness as we know it originated only about 3000 years ago. Modern consciousness was preceded by a sort of pseudo-cons-ciousness that he calls a 'bicameral mind', fundamentally different from

our own mentality. These people did not introspect and had no 'I'. They were guided by hallucinatory voices that originated from their right brain hemisphere. Unable to realize that these voices were their own, they attributed them to the Gods.

If you have already tossed away this magazine by now while rolling your eyes, then that is my fault. Jaynes takes about 100 pages to carefully manoeuver to this theory and then takes 350 more to elaborate on its evidence and implications. Impor-tantly, Jaynes starts by breaking down the common definition of consciousness. The assumptions that he elaborates on in this first part of the book have a modern feel to them: they are quite ahead of their time. In his own words: "When asked the question, what is cons-ciousness? we become conscious of consciousness. And most of us take this consciousness of consciousness to be what consciousness is. This is not true." Instead, he strips the concept down to the bare minimum, stating that it occupies a much smal-ler part of our everyday life than we are aware (indeed, conscious) of. He uses a flashlight analogy to explain this: ask the flashlight to look for a part of the room that does not have any light shining upon it, and it will tell you that there is no such part. "And so consciousness seems to pervade all mentality when ac-tually it does not" (p. 23). He then convincingly demonstrates that we don't need consciousness for mental

capacities like memory, learning, the forming of concepts, not even for thinking (an idea for which there is now a lot of empirical evidence, see Dijksterhuis and Strick for an overview[2]).

But what then is consciousness in Jaynes' view? Essentially, he states that conscious is a learned process that evolved from our linguistic capacities, specifically, our capacity to use metaphors. He sees metap-hors as more than fancy linguistic tricks: they are quite central to our mentality. Pointing out that we con-stantly use metaphors of visual and physical experiences to describe our consciousness, he argues that cons-ciousness is actually nothing more than the sum of these metaphors. Our 'I' inhabits a 'mindspace' behind our eyes. To borrow freely from his examples, we can be 'quick' or 'slow' of mind, we can 'put something out of mind' or 'hold' it in mind, we can 'approach' a problem and 'point out' solutions which others can then 'see'. Of course, that mindspace does not exist and there is no 'I' living in our head. Instead, Jaynes sees them as abstractions of the mind, created by metaphor.

The people that he bases the first part of his literary analysis of the presumed 'bicameral' mentality on are those from the Iliad, the ancient Greeks. In doing so, he essentially robs them of our modern form of consciousness, leaving us with bizarre human zom-bies. We get "a picture [that is] one

of strangeness and heartlessness and emptiness. We cannot approach these heroes by inventing mindspaces be-hind their fierce eyes as we do with each other" (p. 74). Yet, he does a remarkably good job in painting the picture in the remainder of the book.

Rereading the book has given me a greater understanding of what ma-kes the book so fascinating. Jaynes has an amazing eye for detail and nuance, yet he unrelentingly blazes over every commonly held concep-tion about consciousness in a way that kind of leaves you gasping for breath. And he does so with more than enough firepower: his com-bined knowledge of scientific fields such as psychology, (psycho)linguis-tics, neurology, history, archeology and literature is unparalleled. I am inclined to agree with Richard Dawkins[3] when he writes that "it is one of those books that is either complete rubbish or a work of consummate genius, nothing in between!" (p. 350) Regardless of which one it turns out to be, it is definitely worth your time to sit down with an 'open' mind and listen to what Jaynes has to say.

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THE EUROPEAN SOCIETY FOR THE HISTORY OF THE HUMAN SCIENCES CONFERENCE IN ANGERS

INTERNATIONAL COMPONENT OF THE HONOURS EDUCATION

Saskia Arbon – Honours student Interdisciplinary Social Sciences at Utrecht University

"Would you like to join us in the European Society for the History of the Human Sciences (ESHHS) conference this summer?" was the question Jaap Bos and Ruud Abma (both professors at Interdisciplinairy Social Sciences courses) asked us. We didn't know what we should expect at this conference, but we were enthusiastic and curious to join them. Together with Jule van den Berg and Elize van Wijk, I was planning a trip to Anger, France in the summer of 2015. We would visit the University of Anger to take part in the conference of the European Society for the History of the Human Sciences (ESHHS).

Then the second question came up: "Would you like to present some small literature research at the ESHHS?" We saw this as an exciting challenge, so we accepted this suggestion. We chose to do research about diversity and the glass ceiling in the higher academic sphere. The result was a literature review about the Dutch situation of women in academic careers, which we would compare to the French situation. This French situation was elaborated by Jade Ascensio, a French student of the American University of Paris. We met her in Angers to compare our studies.

The aim was to find specific points on which the Netherlands could learn from France and vice versa. We united our findings, which we would share with professors from all over the world in a presentation.

We were in Angers for 4 days and it was amazing. I immediately felt comfortable because the professors showed interest in us and our presentation and invited us to have dinner with them. We were not 'just students', but one of them. I talked to professors from all over the world about their disciplines and research and even about informal topics like football. Besides that, I found out there were huge differences in presentation styles: historians sat down and read their texts aloud, while psychologists stood and improvised more. At the end of the conference, we had dinner at a beautiful spot at the Loire.

In short, it was an instructive and amazing experience that I would recommend to everyone. I think this is one of the best things of honours education: you can step outside your comfort zone and enjoy beautiful experiences.

A QUALITATIVE QUANTITY

Jet Klokgieters – Honours student Interdisciplinary Sciences at Utrecht University

Two years ago I chose with full confidence the study *Algemene Sociale Wetenschappen* (*ASW*) – Interdisciplinary Social Sciences. *ASW* is an interdisciplinary study that teaches, combines and above all complements all kinds of social sciences, such as sociology, psychology and cultural anthropology. For example, sociology seeks to explain how people are affected by their social environment, whereas psychologists focus on individual differences to explain human behavior. Because human actions are an outcome of an intertwining of personal, cultural, social and environmental factors, I think neither expertise will solely be able to explain human behavior and that it is therefore necessary to look at and combine every aspect that make humans who they are. In this way, *ASW* is not only the bridge between all the different viewpoints of studying human behavior, it can been seen as a new eagle-eyed discipline on its own.

But that is not all there is to it. Besides the fact that they have just one focus point, the methods the different social sciences use to get the information is also restricted to their discipline. For example, a sociologist is mostly relaying on surveys. By being trained in analyzing huge amounts of data, sociologists conduct research in a quantitative manner. But rejecting or accepting a hypothesis which can generalize to a whole group of people still does not show what the motives of the individuals behind the numbers are. Getting to know people and letting them explain their reasoning is a cultural anthropologists expertise. They are trained in taking interviews and to go into depth. This qualitative way of conducting research may produce beautiful insights in how and why certain individuals behave, but a couple of interviews are not enough to generalize the insights.

In the two years I have been a *ASW*-student, I have seen how almost every social scientific article ends with a recommendation for further research. But to me it feels odd that a cultural anthropologist who has found very interesting results by doing interviews is unable to create surveys to see whether the results can be generalized or that a sociologist is not trained in having an in-depth interview with one of the participants who has filled in his or her survey. Of course they can pick up the research where the other one stopped, but it will rarely be the same person using both methods in one research.

The comprehended picture interdisciplinary scientists seek by not limiting themselves to one focus point will go lost if they too gather their information in only one way. For this reason *ASW* is letting her students get acquainted with both the qualitative and quantitative research methods. In comparison to the combining of the viewpoints of all the social sciences, using both research methods may be a less obvious part of studying human behavior in an interdisciplinary way - I have to say it is a part that at first I did not realize myself when I chose to study *ASW* -, but it is by no means less important.

I do not know yet whether I want to pursue a career in the academic research. I do know, however, that I fully support the line of reasoning of conducting research in a fully interdisciplinary way that *ASW* teaches. I think people should move beyond - rightly - assuming a lack of depth that is inherent in combining several points of view and methods and start focusing more on the many benefits that are also inherent in conducting scientific social research in an interdisciplinary way.

REFUGEES IN RIACE:

HOW A SMALL TOWN IN SOUTHERN ITALY TEACHES US TO BE DUTCH

**Ester Driel – Ph. D. Candidate and Teacher of Social Sciences
Interdisciplinary Social Sciences: Cultural Diversity & Youth**

Last summer I read in an Italian newspaper about Riace, a small town in the South of Italy with a population of about 1800 people, hosting 300 to 400 refugees. They live in houses that were abandoned as the local population emigrated, looking for work abroad or elsewhere in Italy.

Especially since the 1960s, Riace suffered severely from depopulation as many people moved to the industrial North - leaving behind an impoverished 'ghost town', mainly inhabited by elderly. Here the reception of refugees started off in 1998, when 300 Kurdish refugees landed at the Ionian coast and spontaneously received support by local inhabitants. Ever since, the abandoned houses have been refurbished to host refugees. Over time Riace developed an innovative approach to the reception and integration of refugees; refugees in turn are bringing new life into this once-dying town.

Inspired by this story, I started my ethnographic fieldwork research in October 2016. As I entered town for the first time, I noticed a welcome sign (picture 1), saying "Riace, paese dell'Accoglienza". "Paese" is the Italian word for town, though the term "accoglienza" seems more interesting: when looking it up in the dictionary, one can find the terms 'hospitality', 'welcome' and 'acceptance'. Curious to find out if, and in which ways, this description would meet reality and what that it could teach me about the reception of refugees, I started my experience of living in one of the abandoned houses for a few months. I soon discovered that the progress made in Riace could not be understood without considering the local context and history. Riace is located in the Locride, a poor area in the Southern Italian

Picture 1. Welcome sign, saying "Riace, paese dell'accoglienza": "Riace, town of hospitality / acceptance / welcome".

Calabria region. Poverty combined with a corrupted political system supported by complicated laws and with the traditional power of the 'Ndrangheta' mafia, the area remains underdeveloped and attracts few investors. Simultaneously, over the past years the Southern Italian coast became a symbol of the (illegal) arrival of refugees and of many tragic accidents and drownings.

In this context, Domenico Lucano, now major of Riace, founded Città Futura Puglisi (the City of the Future) in 1999, one year after the arrival of the first Kurdish refugees. The organization, named after a Sicilian priest who got murdered by mafia, has been growing ever since. Their aim is to offer refugees a more humane alternative to the large-scale Centers for Reception of Asylum Seekers (CARA's) in Southern Italy, which are often overcrowded and merely offer primary assistance.[1]

Picture 2. Roawda (Somalia), making handicrafts in the "laboratorio di vetro e rame" (workshop for glass and copper handicrafts), where she works together with her Italian colleague Maria.

Picture 3. The making of the new "murales" (wall paintings) at one of the squares. The paintings reflect both the Calabrese traditions as well as the influences brought into Riace by refugees, in order to create a sense of belonging amongst all inhabitants.

Picture 4: Making the new fruit and vegetable plantations terraces of Riace, aimed at sustainable food production.

Simultaneously they try to boost local social and economic life by creating an "altra locride"(different Locride area), characterized by a culture of welcoming refugees and solidarity tourism.[2]

To these ends, refugees receive a furnished house including necessities such as pillows and shampoo, and a monthly bonus for groceries. Education is offered from day one. Adults can join Italian language classes and children go to school together with Italian kids, which prevents the school from closing by increasing the number of students. Afterschool is orga-nized in order to achieve an appropriate level of language acquisition and to offer extra help with subjects. Further, 'Città Futura' provides legal advice, offers help throughout the application procedure and arranges medical and psychological assistance. In the different 'Laboratorio' (picture 2), which could be translated as a workplace/(work) shop, traditional

Calabrian handicrafts are produced by refugees and Italian inhabitants. For every hired Italian employee, the project hires one refugee as well, in order to promote integration and improvement of language skills. The same principle is applied at the projects' different restoration- and sustain-ability projects, such as the wall paintings (picture 3) and the new fruit – and vege-table terraces (picture 4). By offering such services the project hopes to improve life for all inhabitants.

"FOR EVERY HIRED ITALIAN EMPLOYEE, THE PROJECT HIRES ONE REFUGEE AS WELL"

During my stay, inhabitants often told me they are "orgoglioso" (very proud) of "their" Riace and how it deals with the current refugee crisis. An often-heard remark in this regard, made by both

Italian inhabitants and refugees, is that Riace shows the world that it possess-es the "typical Calabrese mentality" of hospitality (the "accoglienza" mentioned earlier). A mentality of which people are proud. These feelings of pride seem to be reinforced by the positive media attention Riace receives from both Italian and international journalists. This is perceived as an exceptional achievement in the in-famous Calabria that is mostly known for its corruption scandals. Last week, major Domenico Lucano was even announced by Fortune Magazine to be one of the "World's 50 Greatest Leaders".

In this Calabrese mentality, I observe an interesting connection to the Netherlands, and to the "typical Dutch mentality". Aren't we "Dutchies", even historically, known to be the country of tolerance? I would suggest us to follow the brave example of Riace and again become known for, and proud of our tolerance.

And perhaps "we", as social scientists, experts on human behavior and relations, could take a leading role here. Utrecht is stating a great example this month; the municipality announced a program aimed at the integration of refugees, starting immediately upon arrival.[3] It is up to us now to show the world what it means to be Dutch!

[1] Elia, A. (2013) Migrants in the south of Italy: community development and production of new know ledge. *Sociologie si asistenta sociala*, 6(1), 58-68.

[2] Solidarity tourism offers schools, summer camps and independent travelers a cultural exchange experience and an option to participate in Riace's restoration- and sustainability projects and handicraft workshops during their holiday.

[3] Huisman, C. (2016, April 27) Primeur: Utrecht gaat vluchteling al op dag één aan de stad binden. *Volkskrant.* Retrieved from http://www.volkskrant.nl/binnenland/primeur-utrecht-gaat-vluchteling-al-op-dag-een-aan-de-stad-binden~a4290148/

BRAINTEASERS

Petra Arentsen – Honours student Clinical- and Health Psychology at Utrecht University

One of the goals of the Honours Programme of the Social Sciences is to "broaden your knowledge beyond the borders of your own bachelor programme".[1] It is thus expected of honours students to learn to think outside of the box. Thinking outside of the box can be seen as thinking differently or from a new perspective.[2] This metaphor has close connections to the so-called term 'fluid intelligence', which is the ability to solve new problems. According to a bunch of researchers, fluid intelligence can be improved by training on non-testing tasks.[3]

We would therefore like to help you improve your fluid intelligence and your thinking outside of the box by presenting you with a bunch of challenging and mind-boggling riddles. In this fun way, you will not only soon be much more "intelligent" but also be able to annoy your friends with riddles that you know the answer to but will not tell!

The answers will be published in the next Think Big Newsletter.

Sources
1 http://students.uu.nl/fsw/honours
2 https://en.wikipedia.org/wiki/Thinking_outside_the_box
3 Jaeggi, S.M., Buschkuehl, M., Jonides, J., & Perrig, W.J. (2008). Improving fluid intelligence with training on working memory. *Proceedings of the national academy of sciences of the united states of America*, 105(19), 6829-6833. doi: 10.1073/pnas.0801268105
4 Tolkien, J.J.R. (1937). *The Hobbit, or There and Back Again*. London: Harper Collins

THE MATCH-STICK PROBLEM

These matchsticks form five identical rectangles. Make six identical rectangles by moving three matchsticks!

WHAT AM I?

I have two heads and one thin neck. Every so often, you come to check just how far I have gone, and how long until I am done. The more I stand still, the faster I run.

I am a sharp headed fool, but I will not take action unless given a push by my companion. I have no wings, yet feathers help me fly. I have a head and a tail, yet no legs and arms.

This thing all things devours: birds, beasts, trees and flowers. It gnaws iron, bites steel, grinds hard stones to meal. It slays king, ruins town, and beats high mountain down.[4]

THE BURNING ROPE PROBLEM

You have two ropes and a lighter. When lighted on one end, the ropes will take exactly an hour to burn to the other end. However, the ropes do not burn at a uniform rate. This could mean that half a rope will burn in 10 minutes and the other half in 50 minutes. Therefore, burning half a rope will not necessarily take 30 minutes.

How can you measure a period of exactly 45 minutes using the ropes?

THE PARKING SPACE PROBLEM

What is the number of the parking space the car is on?

16   06   68   88   98

TED TALKS REVIEWS

Meet the dazzling flying machines of the future
By Raffaello D'Andrea

www.ted.com/talks/raffaello_d_andrea_meet_the_dazzling_flying_machines_of_the_future#t-663137

Marije Mars - Honours student Cognitive and Neurobiological Psychology at Utrecht University

When you think of drones you probably think of something scary that the American military uses for the war on terrorism. Over the past couple of years drones have become something scary, uncontrollable and dangerous. But what are drones really? They are unmanned flying systems. They are so much more than just some scary killing machines. They are something new, something exciting and they are full of possibilities. Raffaello D'Andrea is an innovative drone engineer who, together with his team, explores the edges of robotics, control and automation. One

of his projects are these autonomous flying vehicles. In his talk he shows the result of a creative and innovative process, where boundaries are pushed and new things are created.
I think it is great to see the beautiful result of such an innovative process. I do not deny that drones like these can be used for the wrong purposes, but when you are watching this TEDtalk, just set aside all your fears and prejudices for eleven minutes, enjoy what you see and imagine all the possibilities!

Do schools kill creativity?
By Sir Ken Robinson

https://www.ted.com/talks/ken_robinson_says_schools_kill_creativity
Marit Knoop - Honours student Cognitive and Neurobiological Psychology at Utrecht University

In Sir Ken Robinson's beautifully vivid TEDtalk about our education system, he addresses the lack of room for creativity that it holds. The purpose, as he names it, of our education system is to produce university professors. But when we look at the great minds of our century – like Shakespeare, Picasso, Jobs or Einstein – it is evident that they did something different, for they are not anything like university professors. They rejected the corset that education put them in. And of course, nowadays, everybody loves them and praises their creative intelligence, but Robinson believes their unmatched creativity was despite of their schools, rather than thanks to.

With this TEDtalk I would like to encourage you to think about your own career. What you are doing right now, is that really what you want to do in life? Or is it mere what is expected of you. I would like to challenge you to break out of the corset and dare to dream. I would like to challenge the University of Utrecht to not be afraid of creativity, to lose its grading system where faults are punished. For that is how great minds are created. And like Robinson says in his talk: "We are running an education system where mistakes are the worst thing you can make. But if you are not prepared to be wrong, you will never come up with anything original".

An animated tour of the invisible
By John Lloyd

http://www.ted.com/talks/john_lloyd_an_animated_tour_of_the_invisible
Shermaily Riley - Honours student Cognitive and Neurobiological Psychology at Utrecht University

We have probably all been in the situation in which we have procrastinated too much, leaving us with too little time to study all the material. During those stressful moments, do you never wonder why and how there is so much knowledge available, in order for you to study? John Lloyd decided to look at it from another perspective: in an animated clip of 8 minutes and 47 seconds he will talk you through quite some topics we have little to no knowledge about.
On the surface it might sound relieving: there are some things out there that you will never have to know, simply because nobody knows! However, the purpose of John Lloyd's talk is not to prove

that point. What makes his talk interesting is that it turns out there is little knowledge about things that we encounter in our daily lives, some things we even deem as quite important.
His entire talk builds up to two philosophical questions that people often wonder about: "Why are we here, and what should we do about it while we are?" Lloyd leaves us with two quotes from two great philosophers of the twentieth century, to try and answer these questions. So if you have some spare time (or you find yourself procrastinating once again), and you are up for some philosophical thinking, this talk is definitely a good one to watch!

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