

THINK BIG.



DANGER

MAGAZINE - DECEMBER 2017

THINK BIG

THIS IS US



THE HONOURS REDACCIE
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PREFACE

By Daan de Jong, 2nd year student Interdisciplinary Social Science and President of the Editorial Committee

“Don’t load what you can’t carry, walk twice”, says Joshua Nolet in Chef’s Special’s song Free, from their second album. In our horrible - eh, honourable task of making this year’s Honours Magazine, we took his advice to heart. (Of course, it was only until near the end that I thought of applying this quote to the introduction text, but it still applies well.) We split the magazine in two pieces, a smaller one and a bigger one. In this smaller edition, we hope to give you a glimpse of the bigger edition appearing in June of next year. But still, both are named Think Big, of course.

The theme - a magazine has to be themed, right? - of this year’s magazines is Danger, a relevant concept today, and in the future. In this magazine, you will read about dangers in Mexico, dangers to the trustworthiness of psychological findings, dangers of technology and some dangers that are feared but might not exist. These are written about in articles, interviews and columns from professors and students. We hope you will enjoy reading the magazine just as much as we did while making it. To end, we will take this opportunity to be one of the first wishing you all a merry Christmas and a great New Year.

THINK
BIG



**WHATEVER
YOU ARE
THINKING,
THINK
BIGGER**

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FEAR AND DANGER IN MEXICO

Prof. dr. Wil G. Pansters, Professor at the Department of Cultural Anthropology and University College Utrecht



My Mexican colleague and I were on our way to a restaurant when we turned right on the wide four-lane road. When approaching a traffic light, I observed a car lightly colliding with another one that was leaving a parking lot. While a young woman descended from the latter car to inspect the damage, the driver of the car that caused the collision did not. It was a car with black windows, so it was not possible to see who and how many people were inside. I imagined the driver was watching the scene through his rear mirror. After a few seconds the car drove away. The young woman looked troubled. Seconds later we were all on our way again. Nobody had offered help, nor did we. In fact, during the incident I felt a sense of paralysis, as if all present wanted to disconnect from what was happening.

People have learned to stick to their own affairs, hoping it will keep them safe. Hence the silence.

I asked my colleague, a historian from the local university, how he read the situation, anticipating he would say: ‘Oye Wil, ya sabes, esto es Ciudad Juárez’ (you know, this is CJ). Indeed, a few years before Juárez, a major urban area on the Mexico-Texas border, had the world's highest homicide rate. The late journalist Charles Bowden had just published his book ‘Murder City’. Many years before, as a graduate student, I had lived there during six months, and now I was back for one of several research trips. Juárez had long been a harsh and unsafe city, a typical border

town, with many cheap labor based assembly plants, bars, discos, casinos, prostitution, (illegal) migration, and, of course, drug trafficking. But around 2010, it had mutated into what poet Javier Sicilia called the ‘epicenter of our pain’. At the time, the violence, horror, insecurity and militarization of the ill-conceived ‘war on drugs’ found its most dramatic expression in Ciudad Juárez.

What does the collision incident tell us about social life? First of all, it shows that fear conditions human behavior. In cities like Juárez nobody sees or knows anything, at least not openly. Information can be dangerous. So people prefer not to see or hear, and much less to question or intervene. It would be foolish to hold an unknown person accountable, especially if that person is driving a car with black windows, or one without license plates. Cultural codes flag these as signs of potential danger: many people are armed, killing is around the corner, impunity widespread. People have



learned to stick to their own affairs, hoping it will keep them safe. Hence the silence. The incident also opens a window on societal distrust. With violence coming from drug traffickers, local gangs, different police forces, the army, and petty criminals taking advantage of the situation, who can be trusted? In fact, many of these armed actors form 'gray zone' networks involving politicians, businessmen and other stakeholders. The media are increasingly submitted to *de facto* illegal powers: in September, 2010, after the murder of a photojournalist, El Diario de Juárez newspaper published an open letter in which they asked criminal organizations what could be published and what not. In April 2017, the newspaper Norte de Ciudad Juárez closed down after the assassination of a well-known journalist and in view of the generalized impunity in violence against the media.

The absence of robust sources of truth and authority pushes people to enclose themselves in small circles of trusted family and friends. It is wise to be at home around 8 in the evening. Restaurants, bars and shops close their doors. Parks are empty. Those who can afford it, move to El Paso, Texas. Social relations are affected, and, more generally, the city's social tissue is wounded. As the violence has spread across Mexico, so have these concerns. In 2014, a leading Catholic priest in southern Acapulco, then one of the country's most violent cities, observed that Mexican society had become 'ill'. In response, the church opened clinics for people to talk about their experiences and pain, work on healing, and obtain psychological and legal support.

The brunt of the suffering and pain has fallen, as always, on the underprivileged and

the young. The gulf between the inflated government rhetoric on the 'war on drugs' and the lived experience of violence, insecurity, impunity and injustice has grown. In 2009, a mother who lamented the unfounded imprisonment of her son wrote: 'The president continues to think that he is the only one who has confronted drug traffickers without fear, when the true narco leaders are calmly sitting untouchable in their mansions, while in the streets a lost war is waged by a police and military bought by the drug traffickers where the cannon fodder are thousands of disposable youths that end their lives in prison or in the cemetery'[1]. The journalist who wrote about the case was gunned down in broad daylight in May, 2017. Since 2014, the mothers and fathers of the 43 disappeared students have written many more similar letters. We can only guess about the longer-term consequences of the pain and wounds for social cohesion, political community and rule of law. Particularly how they will affect the generation of Mexicans that grew up between 2005 and now in conditions of generalized violence, insecurity and fear. What we do know is that despite everything, the mother quoted above and so many people continue to raise their voice, organize protests, and set up solidarity networks. I remember how in 2011, in the midst of Ciudad Juárez's nightmare a young man spoke of the return of what he and others lovingly called our 'Juaritos', a tough, hard-working but habitable city at the Mexico-US border.

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UTOPHOBIA

By Joost de Jong, Research Master Behavioral and Cognitive Neurosciences at the University of Groningen.

Contemporary accounts of futuristic dystopian societies are abundant in popular media. The Hunger Games, The Maze Runner and my personal favourite, The Matrix, all describe a future where the human race is oppressed by a totalitarian regime. And the hero of the story has to find his way out of these hopelessly romanticized predicaments. Sadly, there are some accounts of dystopian societies that are very real. In North-Korea, you can't do, think or say anything that doesn't meet the approval of the Great Leader. The people are living in conditions that bear an unsettling resemblance to the world of 1984, envisioned by George Orwell. Mass surveillance, absolute state propaganda and a metaphorical boot stamping on a human face.

"Nothing good comes without a price."

Fortunately, in the West, people live in a free world. We can do, think and say what we want, at least most of the time. And on top of that, our lives are quite all right. In a time of tremendous technological and scientific developments, the lives of the people who benefit from this striding progress become increasingly comfortable and stable. Apart from some mild inconveniences, – when will they finally develop beer which doesn't give you a hangover? – we don't find ourselves in extremely challenging situations. And we seem to be just fine with life becoming easier. However, all the way from 1932, a distant voice resonates. The Noble Savage finds himself in the perfected Brave New World envisioned by Aldous Huxley [1]. And he doesn't like it one bit.

"But I don't want comfort. I want God, I want poetry, I want real danger, I want freedom, I want goodness. I want sin." – "In fact," said Mustapha Mond, "you're claiming the right to be unhappy." – "All right then," said the Savage defiantly, "I'm claiming the right to be unhappy." – "Not to mention the right to grow old and ugly and impotent; the right to have syphilis and cancer; the right to have too little to eat; the right to be lousy; the right to live in constant apprehension of what may happen tomorrow; the right to catch typhoid; the right to be tortured by unspeakable pains of every kind." There was a long silence. "I claim them all," said the Savage at last."

(Aldous Huxley, Brave New World, 1932)

What is this fictional world and why on earth is the Noble Savage claiming the right to be unhappy? The Brave New World can't be that bad, right? Let's see. Almost everyone has his or her own helicopter. They have amazing four dimensional movies, called the feelies. There are no wars. The jobs are perfectly fit for any person that happens to perform them. And sex and drugs. Shitloads of them. It seems like the perfect modern version of a utopia. But nothing good comes without a price. In return, you allow to be conditioned to act, think and speak in a preordained way from the day you are born, or rather, manufactured. In addition, you will be ruthlessly conditioned to endlessly consume. You also allow to be deprived from any form of critical literature, intellectual stimulation or free inquiry. In short, the only thing Mustapha Mond, Controller of the World, asks is that you are completely, mindlessly and lovingly obedient. You gain utter bliss. You lose every freedom. Some bargain, eh?



Nevertheless, you might say, this is just satirical fiction. Very funny and all, but Brave New World is nothing compared to the world we find ourselves in today, where babies are not manufactured, brains are not washed and minds are still free. However, Huxley was not the only one who thought that we are heading to a society that is controlled by means of scientific engineering. As a matter of fact, his classic novel owes a great deal to the ideas of the brilliant philosopher Bertrand Russell. He described the 'scientific society' in great detail in his book *The Scientific Outlook*, which almost reads like a 'Do It Yourself' book for world controllers in the making. Simply put, Russell argues that scientific knowledge produces power, which can be used for either good or bad. This knowledge-power will be concentrated in the hands of intelligent people who know the fine art of scientific manipulation. They will structure society to be more stable and maintain it as such. In order to stabilize society, the scientific elite will use its power to produce people of lower classes that are docile, obedient and enjoy a considerable level of comfort. Furthermore, the scientific elite will train its successors to be extremely smart. But, for the sake of stability, not too smart as to question the holy scientific method and its assumptions. Russell absolutely abhorred the idea that this kind of society could come into reality. "In such a world, though there may be pleasure, there will be no joy."

A writer eminently describes a horrible idea. A philosopher ingenuously elaborates on an alarming prediction. A scientist makes it reality. Or at least, he hoped to do so. In his 'utopian' novel *Walden Two*, B.F. Skinner envisioned a community that was entirely designed upon the principles of behaviourism.

The inhabitants live comfortable, productive and fulfilling lives. Thanks to the culture of egalitarianism, meticulously designed by one leader behaviourist: Frazier. Ironically, the book was interpreted by some as a dystopian novel, after which they were disgusted to find out it was sincerely intended as the ultimate society. Despite the extremely critical reception of the novel, Skinner and a considerable part of the behaviourist movement remained very clear about their ideas: "Control of behaviour is an inescapable fact; the only issue is whether this control will be planned or unplanned by humans [2]." In *Beyond Freedom and Dignity*, Skinner went so far as to say that the human race should renounce their illusion about free will and make way for 'cultural engineering' [3].

"In such a world, though there may be pleasure, there will be no joy."

– *Bertrand Russell*

I hope that I have made the idea of a present day version of a Brave New World somewhat plausible. However, is it actually happening, right now? Already in 1958 in *Brave New World Revisited*, Huxley voiced some deep concerns about the dangers that human freedom faces [1]. Overpopulation. Over organisation. Senseless consumerism. Advanced techniques of persuasion, such as brainwashing, chemical persuasion and subconscious manipulation. A comprehensive review of the current status of these specific concerns is beyond the scope of this mere mixture of an essay and a book review. However, one danger that Huxley warns of deserves special attention, for it is currently both the disease of a generation and a driving force of our capitalistic system. Distraction.

How much time do you spend on your phone? Recently, a friend of mine downloaded an app that measured the time spent checking Facebook, WhatsApping and reading the news. Guess what. He found out that, on average, he was watching that little screen for almost five hours a day and that, admittedly, not all of this time deserved to be called well-spent time. Of course, watching a video of a skateboarding dog is incredibly amusing, but you may ask yourself whether it has any value beyond that. You may even ask yourself whether most popular amusement is distracting us from the really important issues. In his book *Amusing Ourselves to Death* [4], educator Neil Postman gives an answer. Yes. The western culture of mindless amusement will eventually destroy the human capacity of reason. In arguing for this bold thesis, he makes an illuminating point about the difference between *Brave New World* and 1984.



Illustration by Lotte Masker

“What Orwell feared were those who would ban books. What Huxley feared was that there would be no reason to ban a book, for there would be no one who wanted to read one. Orwell feared those who would deprive us of information. Huxley feared those who would give us so much that we would be reduced to passivity and egoism. Orwell feared that the truth would be concealed from us. Huxley feared the truth would be drowned in a sea of irrelevance. Orwell feared we would become a captive culture. Huxley feared we would become a trivial culture, preoccupied with some equivalent of the feelies, the orgy porgy, and the centrifugal bumblepuppy. As Huxley remarked in *Brave New World Revisited*, the civil libertarians and rationalists who are ever on the alert to oppose tyranny “failed to take into account man's almost infinite appetite for distractions.” In 1984, Orwell added, people are controlled by inflicting pain. In *Brave New World*, they are controlled by inflicting pleasure. In short, Orwell feared that what we fear will ruin us. Huxley feared that what we desire will ruin us.”

Although Neil Postman was mainly talking about television in his 1985 book, his message extends to our current technologies, such as the Internet. Basically, the internet industry lives from the time you spend on their websites, regardless of whether it is useful to you or not. The world wide web simply doesn't care. The sole purpose of this distraction industry is that you spend more and more of your valuable time on their sites. And human beings, fond of amusement, find it extremely hard not to be distracted nowadays by trivialities to be found on the world wide web.



Even the very content of political discourse has become obscured by amusing instances of name calling and bullying. What makes people click are not the actual plans for the future, but merely superficial gossips and scandals. Apart from the meaningful content that can be found on the internet, is this new technology making our culture more and more trivial?

"The western culture of mindless amusement will eventually destroy the human capacity of reason"

However, you might say, how can you blame technology itself? Some people would assume that technology is 'essentially' morally neutral. Apart from the fact that whenever I hear the word 'essentially' I immediately distrust the intellectual honesty of the person who uttered this nonsensical word, this assumption is plain wrong. It presupposes that technology can be regarded as something on itself and that therefore, it has nothing to do with ethics. However, technology is inseparable from human moral activity. Technologies enable or constrain certain types of behaviour or thought, are designed and used by fallible people and can have immense effects on society. One might think of technology as a moral catalyst that can produce very real and very drastic changes in society. Besides that, you could ask yourself whether the people, or rather companies, who design new technologies either take your goals and desires as a starting point or their own.

I hope to have given you a grim glimpse of what might be the future. I hope to have given you reason to read *Brave New World* or any of the other books I have mentioned in this article. I hope to have given you a rather unsettling feeling, because I didn't intend to provide any comfort. However, I have never hoped to discourage you. Huxley thought that a better future was possible. A year before his death, he wrote the novel *Island*, which is about a real utopia [5]. He attempted to formulate a utopia that was, in his eyes, a genuine one. This goes to show that even in the face of creeping totalitarianism under the banner of utopianism, you are free to resist and think for yourself. You are free to imagine your own utopia.

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TED TALK

*"There are more scary things inside
than outside." - Morgana Bailey*

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The danger of hiding who you are

- Morgana Bailey

By Brittany van Beek, 2nd year student

Social- and Neuropsychology

In an extremely touching and brave Ted Talk, Morgana Bailey finally stopped hiding herself by coming out on stage. She was scared of getting defined by those words, however she spoke: 'I am a lesbian'. For years she kept it to herself. Why speak up now? Because she realized that her silence had had personal, professional and societal consequences. In front of an audience existing of her co-workers, she reflects on what it means to fear the judgment of others, and how it makes us judge ourselves. Hiding is a progressive habit, and once you start hiding, it becomes harder and harder to step forward and speak out. We might all be familiar with something similar to her situation. However, hiding yourself is dangerous for yourself and society.

A Deloitte study (2013) found that a surprisingly large number of people hide aspects of their identity. They found that 61% of the general population change an aspect of themselves to fit in at work, and 83% of gays do the same so they would not appear at work "too gay". They believe conformity is the path to career advancement. Morgana Bailey then understood that she was not alone. When she discovered that her silence has life-or-death consequences and long-term social repercussions, as stated in the Advocate magazine from 2013, she knew she had to speak up. 'Twelve years reduced life expectancy', the title stated. Twelve years:

the length by which life expectancy is shortened for gay, lesbian and bisexual people in highly anti-gay communities compared to accepting communities. In addition, the study found that gays in anti-gay communities had higher rates of heart disease, being victimized by violence and suicide. At that time there were news articles and ideas for bills that allow businesses to not serve homosexuals. 'That made me realize I had done nothing to try to make a difference'. And by doing nothing, she just contributed to the atmosphere of discrimination, as she said herself.

'I'd always told myself there's no reason to share that I was gay, but the idea that my silence has social consequences was really driven home this year when I missed an opportunity to change the atmosphere of discrimination in my own home state of Kansas.' - Morgana Bailey

'There are more scary things inside than outside' – by confronting her fears, Morgana realised she can change the outside world. By coming out she has the power to influence the data, and is able to also help others who feel different to be more accepted. And that is why we need to stop hiding ourselves. Be gay, be lesbian, be transgender, be whatever. Be you and be more fulfilled in both your professional and personal life.

Watch this Ted Talk:

https://www.ted.com/talks/morgana_bailey_the_danger_of_hiding_who_you_are

Waking a sleepwalking person can in fact be dangerous

By Michelle Aukes, 2nd year student
Psychology

A long-repeated medical myth has held that if you forcibly snap a sleepwalker back to a wakeful state it will induce a state of shock or possibly even insanity. It is not clear where this myth comes from, but the more you dig back, the more you will find that sleepwalking was once considered along with afflictions like demonic possessions and spirits [1]. Another ancient belief was that a person's soul leaves the body during sleep. Legend has it that waking a sleepwalker would doom that person to wander soullessly forever [2].

Sleepwalking, or "somnambulism", is part of a larger category of sleep-related disorders known as parasomnias, which also include night terrors, REM behavior disorder and restless legs syndrome. Sleepwalking tends to run in families and it has been found that there are certain genes associated with sleepwalking. Stress may be the most common reason for sleepwalking. Other causes in adults are sleep deprivation, alcohol intake, drug intake, sleep apnea and periodic limb movement disorders [3, 4]. One in five children sleepwalks regularly and more than 40% has done so at least once. As we get older sleepwalking becomes rarer, but 1-2.5% of adults still does it [3, 5]. For the majority of people, sleepwalking consists of mundane activities such as sitting up in bed or ambling around the house. A minority of sleepwalkers, however, perform more complex behaviors, including preparing meals, climbing through windows and driving cars — all while actually asleep. These episodes can be as brief as a few

seconds or continue for 30 minutes or longer [3, 6, 7]. When sexual activity takes place while sleepwalking, it is called somnambulistic sexual behaviour, sleepwalking sexual behaviour or sexsomnia [3].

Sleepwalking commonly occurs during the third and fourth stage of non-REM sleep. This is the deepest stage of sleep, characterized by slow-wave sleep (or: delta sleep) and little to no dreaming [6]. A recent study found that the parts of the brain that are capable of generating complex behaviors are awake during non-REM sleep, but the parts of the brain that store memories and contribute to conscious decision-making are asleep. It is suggested that sleepwalking is caused by an imbalance between these two states [2, 5]. People who sleepwalk tend to have no memory of the episode, because the behaviors take place without conscious awareness. They originate from the brain's central pattern generator, where the neural pathways for learned and heavily practiced movements are stored [2]. The most common behavior among sleepwalkers is urination. Oftentimes, people are awake enough to know they have a full bladder, but not awake enough to find the toilet, so they pee in, for example, the closet or a shoe [2]. Peeing is an innocent example of sleepwalking behavior. However, sleepwalkers can really harm themselves and others, and even kill themselves or others [6]. In fact, trying to wake a sleep walker can be dangerous for yourself. If you try to wake them, they will probably not notice you at first, because they are in such a deep sleep. If you do succeed in waking them you might disorientate them to the extent that they become distressed [5]. Especially if you



physically block or grab a sleepwalker, they may flash some "defensive aggressiveness" by giving you a punch or kick. This is a very primitive response to what they see as a potential attacker [1, 7].

In conclusion, waking a sleepwalking person will not cause them to have a heart attack or put them into a coma, and do not worry they will wander around soullessly forever. However, waking a sleepwalker can in fact be dangerous because of the "defensive aggressiveness" mentioned above and distress it might cause. The kindest thing to do is not to try to wake them at all. Lead them gently back to bed so that they do not hurt themselves, or you [2, 5].

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The autism-causing vaccine: How a myth can become dangerous

By Daan de Jong, 2nd year student Interdisciplinary Social Science

The vaccination rate in the Netherlands has recently declined. Although the percentage of Dutch children that is vaccinated against infectious diseases is still high enough (>95%), a further decrease in the vaccination coverage can be quite problematic. This is because group immunity vanishes when not enough children are protected by vaccination. As a result, this could give long forgotten diseases as measles (mazelen), mumps (bof) and rubella (rodehond) a chance to reappear in our country, after being eradicated since 1987 (when the Dutch Rijksinstituut voor Volksgezondheid en Milieu introduced the vaccination program to prevent these diseases).

“Without replications, the myth could have persisted for a much longer time.”

So, who are the people that decide to not vaccinate their children? Traditionally, these are people who make this decision on religious grounds, especially people living in the Bible Belt. Today, also people from other parts of the country and with high education backgrounds are reluctant to vaccinate their children. They often have multiple reasons for this, but there's one reason I would like to discuss in particular: vaccination causes autism. To keep things short, I'll assume you all know that this isn't true: it is a myth. If you don't, please feel free to search the scientific literature we are privileged to have access to. For now, I just want to focus on how this rumour has diffused some time ago and how we as future academics can deal with this kind of myths.

**“We should be wakeful
for myths we encounter
in our daily environment,
and correct them as best
we can.”**



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It all started in 1998, when a research paper by Andrew Wakefield in *The Lancet*, a general medical journal, linked the MMR (measles, mumps, rubella) vaccine with autism. The findings of the study were widely spread, resulting in an enormous drop in England's and Ireland's vaccination rate. I already stated that this allows diseases to break out, and this is exactly what happened: many children died or became permanently injured as a result. Subsequently, many scholars tried to replicate the result, but they all couldn't find the link between the MMR vaccine and autism. Also, the first author of the original research paper appeared to have received financial support from lawyers that had an interest in the outcome of the research. So, Wakefield wasn't independent in conducting his study, and he also manipulated his findings: a serious case of fraud. *The Lancet* reacted by retracting the paper partly in 2004, and eventually completely retracted the paper in 2010.

This story clearly shows the danger of fraudulent scholars. Here, the importance of replication becomes very clear (also, see the interview with prof. dr. Herbert Hoijtink on p. 18-21). Without replications, the myth could have persisted for a much longer time. Replication appears to be an effective antidote to frauded studies (or studies that find untrue results for other reasons).

Of course, this only tackles one side of the problem. There are more factors involved, for instance: media report scientific outcomes very quickly. This often happens without properly checking the details, as a result of a lack of time or knowledge. Also, the lawyers in the story of the Wakefield paper didn't act as if they were concerned about the wellbeing of children. This illustrates that the problem isn't limited to scientific practise in itself.

*“Many children died
or became permanently
injured as a result.”*

As long as we, students, don't have the experience and skills for conducting replication studies: what can we do? I think we should be wakeful for myths we encounter in our daily environment, and correct them as best we can. This takes courage, wisdom and rhetorical skills, but we have to, if we don't want myths to spread like a disease.

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An interview with prof. dr. Herbert Hoijtink

By Daan de Jong, 2nd year student ASW

Thank you very much for having time for us. Could you please introduce yourself to the reader?

My name is Herbert Hoijtink, I'm a professor in the Applied Bayesian Statistics and my main tasks here are providing education to students and PhD-students of this faculty. We provide consultation, where we advise researchers about their research problems and questions with respect to methodology and statistics. And, of course, we do research ourselves and try to improve the methods and statistics that are available.

What did you find most interesting about statistics when you chose that direction?

Well, when I started out with statistics, I was studying a social science. In my opinion, humans were vague, hard to capture and not easy to talk to. Then I thought, 'maybe I'm more at ease when dealing with numbers.' So I switched from studying humans to studying numbers, and that fitted me much better.

And do you think statistics are important for students, even those students that don't aspire an academic career?

Yes, I think it's crucially important, even for students that don't want to become researchers or work at the university, which is quite okay, most of them will end up somewhere in society. They should be aware that – in any function they will occupy, probably a function at an academic working level – they will encounter research and should be able to appreciate what they can and cannot learn from research. And, as it had turned out recently, sometimes there is nothing to learn from research and you should be aware of that. They need statistics to be able to read research articles and value them properly.

In last year's orientation course you gave a masterclass about informative hypotheses. I was there and thought it was really interesting. Can you tell the reader something about this topic?

Yes, but I'll start at a different place. There is something really important going on. The focus at the moment is at Psychology, but something similar may hold for Interdisciplinary Social Sciences, Sociology or Educational Science: there is a big problem going on. A group of scientists called The Open Science Collaboration replicated 100 studies from three major psychological journals [1]. They didn't do it themselves, but they had 100 teams of researchers and each team replicated one study. And it turned out that, comparing the original study and the replication study, the same results were obtained only in 30 to 40 percent of the cases. That's not very much. So, that explains why I said students have to know about statistics, this is one of the things they have to know: if you read a research paper, however well conducted the study is, it doesn't mean that the result is true. This study tells us that if you repeat 100 studies, you'll get the same result in only, let's say, one-third of the cases.

“If you read a research paper, however well conducted the study is, it doesn't mean that the result is true.”

But, do researchers often replicate studies on their own initiative?

Yes and no. For example, there are many psychological research papers where researchers conduct an experiment, find a result and then conduct another experiment to see if they get the same result. They're replicating themselves. But this group of scientists [The Open Science Collaboration] always took the last experiment and see if an independent team of researchers could find the same result.



RESEARCH ARTICLE

PSYCHOLOGY

Estimating the reproducibility of psychological science

Open Science Collaboration*†

And that only happened in one-third of the cases. So, that isn't good for science, is it? We have this abundance of papers in the social and behavioral sciences, and of course I take a shortcut, but let's say only 40-50 percent of them provide true research results. That's not what you want. This is a problem that needs to be addressed.

What do you think might be a solution to this replication problem?

Maybe there's not a real solution, but another paper by many authors is called Redefine statistical significance. You probably know that we're all hunting for a p-value that preferably is smaller than .05, because if it's smaller than .05, your paper has a greater chance to be published by the journals. When it's larger – and I've seen cases where it was .051 – the paper gets rejected by the journals. This leads to two phenomena: first, researchers try to get a p-value smaller than .05 because they literally need it. But, second, they might do things that are not really proper from a methodological statistical point of view, to obtain a small p-value. This means that they, knowingly or unknowingly, do something known as 'sloppy science'. If you search for 'sloppy science', you'll find a lot of information on that.

So then the p-value becomes artificially smaller than .05, which does seem that whatever they find is supported by the data, but in fact the p-value only tells you that the data weren't properly analysed. And it's a problem. This is one of the explanations why many research results cannot be replicated. The authors of Redefine statistical significance propose to change the '.05' to '.005'. This means that it will become much more difficult to find a result and you need much larger sample sizes. Because of this, there's a higher probability that when you find a result, it is a true result and not some artificial effect of possible improper dealing with the data. This would mean that the number of false positives in the literature would reduce. So, that's one proposal that has been done, but many people have huge problems with this proposal. One of the problems they mention is that the need of very large sample sizes (in order to get a significant p-value) is problematic, because they are difficult to obtain.

And do you think the journals would use this new critical p-value, and also reject studies with p-values between .005 and .05?

I don't know, that might of course happen. What this probably would do, is reduce the number of false positives, the results that cannot be replicated.

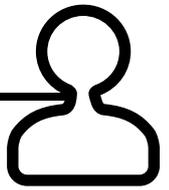
But there's a second problem, precisely the one you just addressed: if journals only accept the papers with p-values below .05 or – if they would make the move – below .005, we have the problem called publication bias. Maybe you've heard about a research by a psychologist named Daryl Bem: I show you two cards, one contains an erotic picture and the other doesn't. You have to guess which card has the erotic picture (you do only see the back of the cards, which are identical). Bem showed that, when it concerns the comparison between something and an erotic picture, people tend to choose correctly in more than 50 percent of the cases. So he concluded that 'psi' exists and his paper got published. And this is probably an example for publication bias: purely by accident, by coincidence, maybe researcher bias (maybe he believes in it) he found a result. But three researchers independently repeated this experiment and didn't find a result. When they wanted to publish this studies in the same journal that published Bem's paper, the journal said: "We do not publish insignificant results." These three authors then teamed up and wrote a paper for another journal, Plos One, and they did publish it. So, when Plos One wouldn't have published their paper, people would only have known about Bem's result and not about the replications. Right, and that's the publication bias. What this short story tells us, is that we should be very wary about one significant result. One sparrow does not make a summer, and one person finding a result doesn't mean the result exists. But, if an independent person replicates the study and finds the same result, that could be quite something. And if a third person also finds the same result, then we got something. And if you look in the literature for replications you'll find a few. For two independent replications, you might find none. And that's a big problem. So, we have a replication crisis, as the paper from 'The Open Science Collaboration' will show. To some degree, we could alleviate the problem by changing the .05 to .005, a statistical

solution that will help a bit, but in fact, we should do replication studies. And don't do it yourself, but let someone else do it. All students should be aware of this. We're now revising the bachelor education, in the start of next year, there will be a completely new bachelor Methods and Statistics programme, this will be one of the topics.

“This is a problem that needs to be addressed.”

Interesting. Also, your focus area is informative hypotheses and bayesian statistics, what can be the role of that?

In this context, it would not be the solution (like changing .05 to .005 also wouldn't be the solution), but it would contribute a little bit. The real solution is doing replication studies. But what researchers usually tend to do is testing null hypotheses versus alternative hypotheses. The null hypothesis says 'there is no difference' and the alternative hypothesis says 'something is going on, but I don't know what', which is a bit strange. Because, for example, if you have three groups and the null hypothesis says 'the means are equal' and the alternative hypothesis says 'the means are not equal', when you find that the means are not equal (alternative hypothesis is true) you still know nothing and you have to keep looking what is going on. That problem is addressed by using informative hypotheses. Informative hypotheses turn the theory a researcher has into a hypothesis. So for example, when you have three means, the expectation could be ' $\mu_1 > \mu_2 > \mu_3$ '. When you then have the null, informative and the alternative hypothesis and you do an analysis, you would see immediately if the theory is supported or the null is more supported and something totally different is going on.



Then you've learned something without the need for more analyses. In the replication crisis' context, this could be useful, because researchers pre-register their research (i.e. before they collect the data they fix every step they want to do). They almost write the paper in advance, the only thing they have to do is collect the data and insert the numbers that come out. And here we have a lot of what we call 'researcher degree of freedom', meaning you have a lot of freedom to make decisions when conducting your research, but all these decisions should be locked before you collect the data.

And this reduces sloppy science.

This reduces sloppy science, there's no room for questionable adjustments of the data, it's very transparent. And one part of pre-registration could be: don't only test the null and alternative hypothesis, but also show what you expect in the form of an informative hypothesis. This could be a small contribution to possibly addressing the replication crisis. And this replication crisis is really important, we should not forget about it. It has been in *Science*, it has been in *Nature*, it has been in newspapers. The focus was on psychology, but I think it might apply to the whole of social sciences. What we render in papers, may not be reproducible, that's not a good thing. Then, what do we render, is it knowledge?

So, this really is a great danger for the social sciences.

It could be deadly. Very dangerous. What we see in the physical sciences is, - and of course I'm stereotyping now - when somebody claims to manage to generate energy with nuclear fusion, the next day, two or three laboratories in the world have replicated it. And I've seen that quite often. When I'm talking with physical scientists they say 'yes, that's practically what happens, when we see something really interesting, we try to replicate it'.

So the next day, or pretty soon, it becomes clear if the result is replicable or not. In the social and behavioural sciences, I've never heard about that. But there are initiatives in that direction, people start to collaborate with people from different continents, countries. These networks are emerging, but it's all still pretty young.

The natural sciences are very exact and have a lot of prestige, which the social sciences maybe also want to achieve, to some extent.

Yes, but you could also say, the natural sciences are so easy: you can measure speed, temperature and weight, it's all relatively easy. The challenge we face is much bigger. We have to measure depression, anxiety, the interaction between people and groups of people. Think about the refugees that come to the Netherlands because they aren't safe at home anymore, that can have a huge impact at our society. It's much more complex than the objectives of the natural sciences. It's a bigger challenge. But also because we have to make inferences about these diffuse reality which is less exact, it's therefore crucial that if I find something, I don't think 'yes, I found something' but also think 'who can I find to replicate this study for me?'. On that score, we can learn from the natural sciences, they do it all the time.

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THE MOST DANGEROUS ANIMAL ALIVE

By Renee Garritsen, student cognitive psychology and honours-bachelor of science in Biomedical Science and Neurology

When I was asked to write a column on the theme *Danger*, I had to rattle my brain for a bit. I mean, this could be the opportunity to write up some super serious left-winged stuff and make passionate arguments about the current state of events. But as I was trying to come up with something dangerous, I realised that everything could scare the crap out of you if you think about it for long enough. So I decided to write about the most dangerous creature known to mankind (this is where I would image I would look at you in silence while we hear a drumroll in the background): pubescent men. And no, this is not because I secretly hate all men, I very much love them (feel free to pretend that I am speaking directly to you), but this is an actual scientifically proven fact. They are impulsive, undergo huge muscle growth, are aggressive (due to the massive amounts of testosterone), and have not fully gained rational thinking skills. All of these facts are by the way the reason for boys having a higher chance of dying than girls. Not because they tend to kill each other, but because their brain doesn't yet tell them that jumping of a rooftop to establish your level of coolness is in fact, a very (and I can not stress this enough), very dumb idea.

“If you are strong enough to establish a high level of coolness by jumping of a small building, and not breaking your neck or something else vital, then you must have a hell of a genome.”



Ironically enough, this is also the time that they are in the most danger themselves for getting killed by adult men. This is because this is the age these boys are starting to be sexually active. I don't have to tell you guys this, but they are basically obsessed with it (as are all teenagers by the way). This means that they from that point onwards become rivals, only the younger boys have way more energy to (in theory, of course) impregnate all females within their proximity. This results in the natural predator of the pubescent boy: the stepfather. Boys with stepfathers are 2.7 times more likely to get beaten up as compared to those that live with their own father. I know, scary statistics, but it could be a lot worse. For example, lions that mate with a female that already has cubs with another male tend to rip these cubs to pieces, just saying. (I want to add here, as not to look insensible, that the actual amounts of families where this is happening is still quite low.)



Of course, nature has a way of correcting for this. Every year, on average, more boys are born than girls, but funny enough women will be in the majority after the age of 25 - yes, the age after puberty. Luckily these weird odds disappear after 25, which means that after this men and women have about the same chance of dying. I always like to think of this behaviour in pubescent boys as some sort of handicap principle. The handicap principle has to do with having a certain trait that would make you more vulnerable, but being able to overcome this means that you have some awesome genes going on there. For example, the male peacock has this big brightly coloured tail, which looks awesome, but gives him a big disadvantage when it comes to predators. So having a huge tail and still being able to not get eaten by whatever else lives in the same area must mean that their genes are worth being passed on. This is where I think the overlap with our dumb-ass boys (and I mean it) comes from. If you are strong enough to establish a high level of coolness by jumping of a small building, and not breaking your neck or something else vital, then you must have a hell of a genome. Bottom line? Let boys be boys, and do their dumbass boy stuff. In this way we will eliminate the weak ones, and create a stronger genepool.

Disclaimer:

All information provided in this column is based on courses completed and scientific studies such as:
Wilson, M., Daly, M. (1985). Competitiveness, risk taking, and violence: the young male syndrome. Ethology and Sociobiology, 6(1), 59-73. doi: 10.1016/0162-3095(85)90041-x

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Rates and numbers are retrieved from Centraal bureau voor de Statistiek (CBS)

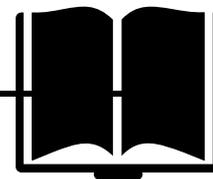
"Por la Razón o la Fuerza!"

The life of the family Wiedeman-Moyano under the regime of Pinochet.

By Raquel Coljee, second year Cultural Anthropology student



My mother, her parents, her two brothers and her little sister lived under the dictatorship of Pinochet in Chile. For almost 39 years now, my mother has been living in a democracy, where freedom of speech is only normal. But how is it to live in a country where the concept of ‘freedom’ is only known from paper?



“*The bells of the church clocks are starting to ring. I grab my little sister by her arm and start to run to ‘El Cipres’, where our house is. Pinochet instituted the curfew. Everyone who is still on the streets after six PM, gets arrested. More and more people disappear. My uncle, Augusto, was arrested when going home after work yesterday. According to my best friend, Miguel, people get tortured when they are arrested. I shiver at this thought and run a bit faster. The bells ring for the sixth time and just in that moment my sister and I run into our home.*”

My mother, Roxana Wiedeman-Moyano, was only eight years old when Augusto Pinochet carried out a coup, with the support of the United States. Until the age of thirteen, my mother lived in Chile. She had a happy youth in Chile, her parents raised her in a very protective way. Because of this, she didn't experience all the horrible events in her country of birth very consciously. “I was only a child, I went to school, I played outside with my friends and before six PM I was back inside, because that was necessary.”

Of course, sometimes things happened that my mother also experienced as odd. “I clearly remember the moment that my sister was born . That was very strange. Yovanka was born the 25th of June 1972, approximately half a year before Pinochet took power. The country was already unstable back then. On our way to the hospital it was dead quiet on the streets, no one walked outside and there were no sounds. I immediately knew something was wrong, the port city Valparaiso was never quiet. When we arrived at the hospital we couldn't get inside. My mother held my sister in front of the window to show her to us. I never found out what was going on that day.” Also the institutionalization of the curfew confused my mother.

My grandparents, Walter Wiedeman-Gonzalez and Rosa Wiedeman-Moyano did experience the regime of Pinochet very consciously.

On September 11, 1973, my grandparents lived with their three children in Mira Flores, a neighbourhood in Viña del Mar. Walter worked for the municipality as a sewer inspector. Rosa had her own small grocery store next to their house.

My grandparents always worked very hard to provide for their family and they still do. On September 11, 1973, my granddad left for work in Valparaiso, just as he did everyday. When he arrived at his work, he and his co-workers were sent home right away. No one was allowed to go outside anymore that day. When my grandma tells me about that day, her eyes become full of tears. “It was a very strange day. Every morning the baker would come and bring bread, that morning he didn't show up. Everyone was very afraid, no one knew what was going on. When Walter came back from work he told me there was a coup. No one could go outside, there was police everywhere and if you did go outside you got arrested or shot at. All television and radio broadcasts were off the air that day. There was only one broadcast on which our president Allende talked to his country. He told us that Pinochet arranged an airplane for him and his family and that he was supposed to leave the country. He said that he was going to stay, even if it would become his death. And it became his death.” The media spread the word that Allende committed suicide, but my grandparents never believed that. “His head was full with shot wounds, it is physically not even possible that he did that himself.”

“They were hit and electrocuted.”

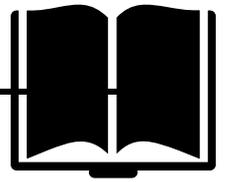
My grandparents tried to interfere with the politics as little as possible. They were against Pinochet, but they didn't show this, to preserve the safety of their children. The brother of my grandmother was a communist. He had a whole bookcase full with communistic books. “One day Victor was arrested, he was taken to a big ship, from where communists were thrown into the sea. I went to his house as fast as I could and took all the books. When I came home, I burned them all. When the authorities searched Victor's house, they did not find anything and they had to let him go.” My granddad tried not to get involved in politics and kept himself at distance as much as he could, but he would never let his family down. “One night there was an earthquake. I was not allowed on the streets, but my parents in law lived in the next street. At night I secretly went out to go check if they were all right after the earthquake. A police car spotted me, I tried to stay calm and slowly walked to them. I was lucky that I did not panic, because when you run away, you immediately get shot. I explained to the police what I was doing out on the streets and luckily they just sent me home.” Another brother of Rosa worked as a cleaner in a hotel in Valparaiso. He always had to go on the streets after six because of his work. “One day something got stolen from the hotel. My brother got blamed for it and was arrested right away. They put him in a cell with communistic- and socialistic politicians. They were hit and electrocuted. Luckily for my brother, the real thief was found and my brother was released.” This was not a one time experience for Augusto. Because he needed to go on the streets after six PM for his work, he often needed to stay in a cell for a night.

Dictatorship in Chile (1973-1990)

Early in the morning of the eleventh of September 1973, the presidential palace got attacked by the Chilean armed forces. Former president Salvador Allende thought that the rebels had his army general, Augusto Pinochet, in captivity, but it was Pinochet himself who organized the coup. Only a month before the coup, president Allende appointed Pinochet as commander in chief of the Chilean army. The coup was a very bloody one and president Allende was murdered. From the moment Pinochet became the dictator, Chile was filled with censure and propaganda. The new motto of Chile became: ‘Por la razón o la fuerza!’ Which means, ‘With reason or with force!’. And Pinochet definitely lived up to his motto. Pinochet assigned the authorities to arrest all communists and politicians from all non-capitalistic parties. Word is that Pinochet worked together with the CIA and the American government. The United States had not been happy with the regime of Allende, because he wouldn't allow American companies to profit from the Chilean copper mines. The American government denied this accusation, but incriminating evidence was found in documents and phone calls. The new neoliberalistic economic politics of Chile were also based on the ideas of American economist Milton Friedman. Friedman pleaded for a free market capitalism. Chile became his personal experiment, and during his visit in 1975 he advised to apply 'shock therapy'. Shock therapy was a highly neoliberalistic theory, that argues that radical cuts in government spendings and more privatization and deregulation would lead to economic progress. While Pinochet left the economic- and social policies to scientists to take care of, he was kept busy with the prosecution of dissidents. Over 3000 people disappeared and got murdered during his regime.

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Walter and Rosa were never very wealthy, but from the moment that Pinochet took power, making a living got incredibly difficult. “Life under Pinochet’s regime was very hard. He lowered the wages and the purchase of products got very expensive. The grocery store was almost empty, we could not afford to buy products anymore.” In September 1978 Walter left for Venezuela, to see if he could find a better job over there. Unfortunately, the situation over there was not much better and after two months he returned. My grandparents saved up money for a year. They were determined to leave Chile, because they did not see a bright future for their children there anymore. In November 1979 Walter left to the Netherlands, because his grandfather was Dutch. Here he found a job on a camping, where he nowadays still works. My grandma sold all their belongings and with the earned and saved money she managed to follow Walter to the Netherlands in January 1980 with their four children.



Foto by: Foreign Affairs, 2014

“He said that he was going to stay, even if that would mean his death.”



Foto by: Diário Liberdade, 2017

As a child my mother never understood why she had to leave Chile. Despite everything she was happy there. When she looks back at it now, she understands the choice of her parents to leave the country, but still feels sad about it. “I understand why my parents left Chile. The situation was not good at all, but I find it difficult that I was pulled away from my birth country. I didn’t know what exactly was going on in Chile and as a child I didn’t have the choice between staying or leaving. I would have preferred to make this decision myself on a later age, when I was old enough to make this choice. Until this day I wonder how it would have been if I had stayed in Chile. Who would I have become?”



Foto by: Human Rights in Latin America, 2014

FILMS

By Daan de Jong and Raquel Coljee

The Truman Show (1998)

Besides the fact that Jim Carrey plays the main role in this movie, it is among my favourites for another reason. The Truman Show raises many philosophical and ethical questions. Should we value freedom more than convenience? To what degree is it acceptable to nudge or manipulate people? How much of our lives are we willing to share with others? And from a whole different angle: what is reality and how can we know what is real (ontology and epistemology)? Regarding the last question, I see an analogy with 'Plato's cave', but you should watch the movie to find it out yourself. Many philosophical topics are interwoven in this movie (depending on what aspects you focus on) and on top of that it's a very compelling and funny movie, and therefore worth watching.

Tropa de Elite (2007)

Drugs, weapons and crime. This is Rio de Janeiro in the late 1990's. The favelas of Rio are filled with drugs dealers who are the executive authorities within certain neighbourhoods. The police does not dare to go in and are corrupt. Tropa de Elite is about a special police unit, who tries to fight drugs in the Favela's. The special police unit, BOPE, does not have boundaries when it comes to their attempts to arrest drug dealers. The movie follows two police officers; Matias and Neto, who are trying to get into the BOPE team, so that they can make a real difference in the neighbourhoods of Rio de Janeiro. Even Though the movie is based on happenings in the 1990's the story is still relevant today. Between 1995 and 2017, 3.000 police officers were killed. These killings are often executed by the drugs cartels that are in power.

DOCUMENTARIES

By Raquel Coljee and Floor de Champs

The Bombing of Al-Bara (2013)

Updates about the war in Syria are almost daily news topics. Headlines are full with how many people are killed and who committed the attack. What is often missing are the aftereffects of such an attack on the survivors. The bombing of Al-Bara is a short documentary (36 min.) of the October 28, 2012 bombing of Al-Bara, a small village in the south of Aleppo. Filmmaker Olly Lambert gets caught up in a government bombing when he is interviewing a Syrian rebel commander. The documentary shows the chaos that arose during these bombings. Where often the focus lays on the dead, this documentary shows the living. It follows the inhabitants of the village in between the first and the second bombing. It shows a certain humanity when the whole villages assembles and tries to get people out of the rubble. It shows the raw footage of a destroying event.



Global Waste: The scandal of food waste (2011)

Tons and tons of food are being thrown away. Supermarkets and consumers have high demands about how food should look. This causes the fact that much actual good food is thrown away because of their appearance or exceeded expiration dates. This documentary makes you think about this huge amount of good food that ends up in the garbage and a few good solutions are shown. After seeing this documentary, you'll probably have to reconsider some food wasting habits of your own.

BOOKS

By Raquel Coljee and Daan de Jong

Arjun Appadurai, *Fear of Small Numbers: An essay on the geography of anger* (2006)

Today we live in a 'small world'. Everyone can come into contact with whoever within a few clicks. Borders are vague and less important. Wars are not fought between countries anymore, but between groups of people, identification becomes, thus more and more important. In *Fear of Small Numbers*, Arjun Appadurai focuses on the problems our intensively globalized world causes. He asks himself the following question: "*Why should a decade dominated by intense globalization have produced a plethora of examples of ethnic cleansing and extreme forms of political violence against civilian populations?*". In his book, Appadurai focuses on the dark sides of globalization, with growing violence as his main concern. According to Appadurai we are fighting wars like we have never fought before. In the modern world, where culture and geography are disjunctive, we cannot bind conflicts between certain ethnic groups to a specific place anymore. Those ethnic groups are fragmentized and spread all over the world.

Oxford's Very Short Introductions (1995-now)

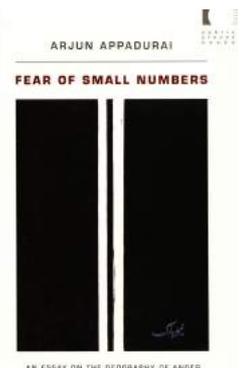
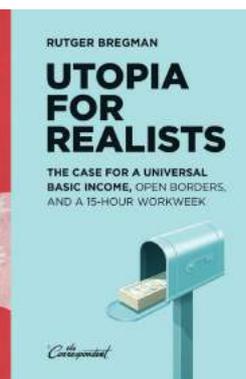
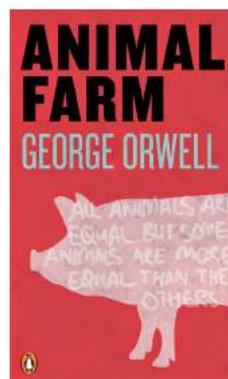
Having a basic understanding of a wide variety of topics can be really helpful. You can achieve this by attending courses from other disciplines, watching youtube videos from informative channels (I recommend Crash Course), talking to people with different backgrounds and reading books. Falling in the last category: Oxford's Very Short Introductions. These series are written by experts in various fields and provide accessible and stimulating introductions to numerous topics, such as environmental politics, Islam, Networks, Descartes, Sound, Nuclear Weapons, Chaos, Advertising, Law, Algebra, Organizations, Beauty, Scotland, and so on. The list is nearly inexhaustible. Beginning in 1995, the series are now translated into more than 45 languages and contain over 500 volumes.

George Orwell, *Animal Farm* (1945)

You have probably once heard the quote 'All animals are equal, but some are more equal than others'. Well, this quote is from George Orwell's *Animal Farm*. This short story is a critique of communism in general, but in particular on Stalin's Soviet regime after the October Revolution in 1917. In this classic work, Orwell shows how tempting socialist ideas can eventually result in a brutal dictatorship, when the 'wrong' person is in power and repeatedly deceives his people. It takes some historical knowledge, but see for yourself if you can identify the numerous analogies hidden throughout this novella.

Rutger Bregman, *Utopia For Realists* (2017)

Today, we have arrived at the time in human history where all basal challenges of life are mostly conquered. We live in a world humans had always dreamed of, even still a few hundred years ago. But now, we don't know how to strive forward. We lack vision, so we need a new utopia. In *Utopia For Realists* (originally: *Gratis geld voor iedereen*, 2014), the Dutch historian and journalist Rutger Bregman shows how the world should move on, with interesting ideas. Throughout history, it always were ideas of ordinary people that started big changes, he says. In this international bestseller, he introduces three ideas of that kind: a universal basic income, a 15-hour work week and open borders. He illustrates them with lively anecdotes and arguments based on a lot of historical facts.





SERIES

By Raquel Coljee

Mindhunter (2017-now)

These series takes us back to the late 70's, where two members of a special FBI unit analyse a new kind of murderer: the serial killer. FBI agent Holden Ford finds an associate in Bill Tench, who teaches FBI techniques to the local police. Together they start the conversation with America's most severe murderers, to create a behavioural pattern and prevent murder. During the series they apply the new learned insights from the interviews to new cases to find the murderer. The series are based on the nonfiction book by John Douglas and Mark Olshaker; *Mind Hunter: Inside the FBI's elite serial crime unit*. In the book Douglas opens up about his twenty-five-year career with the FBI investigate support unit. The serie takes you to America's most notorious prisons and exposes you to the abominable mind of a serial killer.

Mindhunter had me hunting for episodes and I just could not stop watching. It even had me disrespect me and my boyfriend's agreement on only watching episodes together. I just needed to know what more figments there were behind killing eight women and having sex with their cut off heads. During the series Holden and Bill have several interviews with, for example, Ed Kemper, also known as 'the Co-Ed Killer' and Richard Speck, who killed eight nurses. What makes the series very interesting is that all personages are based on real persons, meaning, that the stories of the killers in the series happened for real. Because the murders in the series often have a sexual aspect and you get to know a lot of details about the murders and the motivations behind it, the series will sometimes leave you feeling uncomfortable and nauseous, but I would recommend the series to everyone who is interested in serious crime and psychopathology. What makes the series different than other police/FBI series, is that there is less action in it. Instead, actual scientific knowledge is present and sociological theories are more than once discussed in the series. Where in series as the Blacklist and the Bridge (both also very good), the excitement is abstracted from action scenes, where criminals are getting chased by the police or the FBI, in Mindhunter it are the appalling details that make you binge watch these series. You can watch these series on Netflix.

All personages are based on real persons; the stories of the killers in the series happened for real.

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