

REVOLUTION

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Honours Magazine 2020:
THINK BIG, It's an Honour

Honours College Social Sciences

Utrecht University



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Preface

Dear readers,

In september a lot of students gathered to walk the climate march in The Hague. The trains were overcrowded and about 30.000 people were going to the Malieveld. This made me think we're at the beginning of a new kind of revolution. In the last couple of years there've been a lot of paradigm shifts. We have found new insights in technology, science, gender and religion. All these topics have changed our mindsets and way of living. Nowadays we live in a world where we walk around with Iphone's, where we can fly to every country and where women are allowed to vote. Even though revolutionary thoughts were needed to make these changes possible, it's different from the climate revolution we're facing now. Even though climate change is already happening, we can't see most of its consequences. It's not clear what will happen if we continue living the way we do. This makes it such an abstract concept and the discussion even harder.

Another trait of a revolution is that once the change is made, there's no turning back. This certainly counts for climate change. Every decision we make today will impact our future and future generations. We not only need some revolutionary thoughts, but also revolutionary actions to solve this problem. As Greta Thunberg said: "I don't want you to be hopeful. I want you to panic. (...) I want you to act as if the house was on fire, because it is." This will be the first time in history that we have to make such a big transition where time is the most important variable. Therefore we will reflect in this magazine on the revolutionary movements we face in 21st century. From abortion to the replication crisis. You will find interviews, articles, columns and information all within the theme: 'revolutionary'. Hopefully reflection on the past will help us to make better decisions for the future. And perhaps we will find solutions in other revolutions.

Have a good read,

Redactie

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Science in revolution

An interview with Diederik Stapel
Written by Noor Geluk, editorial committee

In August 2015, the Open Science Collaboration published a research article called 'Estimating the reproducibility of psychological science'. In this study, 100 psychological experiments were replicated in order to establish whether this would lead to the same results. What they found was that only 30% of the original

results were reproducible. This finding shocked both scientists and the general public, and made them question: Can scientific knowledge still be trusted?

Unfortunately, this is not the only example of an event that damaged the public's trust in science. Perhaps the most (in)famous example of questionable practices in the social sciences is that of Diederik Stapel. Before 2011, Diederik Stapel was a well-respected social psychologist at Tilburg University. However, in September 2011 his career as a researcher and professor came to a sudden stop when it came to light that most of his

always multiple explanations for certain behavior). This principle applied to his own behavior as well: It was a combination of growing up in a society that highly values achievement, not being used to loss experiences and doubts about the meaning of life that drove some of the decisions that he made. What Stapel initially liked about science is that it creates order in complex phenomena. Science is about theories, explanations and ultimately the truth. However, he soon found out that science isn't always unambiguous: The same experiment does not always lead to the same result. This is something Stapel found difficult. So difficult that he couldn't accept it, which ultimately led him to modifying, falsifying and even fabricating data.

“The distinction between an Honours degree and a ‘regular’ degree implies that you are either a super student or a failed one.”

Occasionally during the interview, I am reminded of Stapel's past in psychology. Like when I ask him about

publications were based on fraudulent research data. Almost immediately, Stapel was fired and an extensive investigation through his work was started.

The months and even years after, Diederik Stapel's name and story dominated the headlines. The world was shocked by Stapel's deceit and condemned his actions. In an interview with the New York Times, he was even announced as the biggest con man in academic science. Yet, what receives less attention in the media, is the cause of Stapel's behavior and the role of the scientific culture. According to Fanelli (2009),

what role the scientific climate played in his behavior, he answers that it is never nature or nurture. It is always both; the question is in what proportion. Although Stapel emphasizes that he holds himself accountable for what happened, he thinks his environment played a part as well. One of the factors that he mentions is the pressure to perform that he felt while working at the university. When Stapel first started working as a researcher, he thought that all that mattered was the truth. However, as time went by, he realized that the resources in science are scarce and in order for your research paper to be published, it has to be catchy and exciting. In an interview with the New York Times, Stapel once said that it felt as if he was a salesman, trying to convince people to give him money for his research. Another interesting example that Stapel gives in respect to the competition in universities are the Honours colleges. To him, the distinction between an Honours degree or a 'regular' degree implies that you are either a super student or a failed one. The question whether this is a desirable development might be an interesting topic for discussion.

14% of scientists have observed colleagues falsifying, modifying or fabricating data, which indicates that fraudulent science is more common than we would like it to be. I thought it would be interesting to learn more about why researchers commit fraud and what environmental factors might play a role. And who better to learn from than from Diederik Stapel himself.

To end the interview on a positive note, I asked Stapel if he had any advice for students or researchers who are just starting their academic careers. The first piece of advice he mentions is about the pressure to perform that he felt while working at the university. "If you're struggling to excel, you don't have to", he says. "You don't always have to get an 8 or a 9. Get out of that Honours class." Although I can't help but hope that the Honours students reading this don't follow up on that last instruction, I do think it's an interesting suggestion. Secondly, Stapel advises young researchers and students to make sure to work together. Working alone made it much easier for Stapel to lie and "do stupid things", as he said himself. He wouldn't have been able to do that if more researchers were closely involved in his work. And finally, the last piece of advice Stapel has to offer is something that might be applicable in every area of life, namely to always stay true to yourself.



The interview

Since 2011, when his fraud came to light, Diederik Stapel has talked about what happened on multiple occasions: He has been interviewed many times, has given a TEDx talk and has even written a book about why he did what he did. When asked why he does this instead of staying away from the media, Stapel answers that he feels responsible. Especially towards students and researchers, who are part of a system in which Stapel made his mistakes. By sharing his story, Stapel hopes that they can learn from these mistakes and not repeat them.

However, that is not the only reason he mentions for sharing his story. Besides the sense of duty, Stapel also talks about what happened in an attempt to understand his own behavior. Particularly his book was important in this respect, because it allowed him to examine his mind and ultimately explain his behavior. When I ask him if he found this explanation, he answers that the difficult thing about psychology is that behavior is always overdetermined (i.e. there are

Science in revolution: Open Science Community Utrecht

As mentioned before, the past few years many mistakes in science have come to light. Recent phenomena such as the pressure to perform, publication bias, the file drawer problem and the replication crisis have damaged the general public's trust in science. But they have also stimulated change and improvement. A notable example of this is the Open Science Community Utrecht, established by Anita Eerland and Loek Brinkman. We reached out to them asking if they were willing to write something about their initiative, which they were.

*Written by Anita Eerland,
co-founder of the Open Science
Community Utrecht*



Science is in transition. Over the last decades, scientists have become more and more aware of the fact that we can and should do science differently. Large scale replication efforts, like the one conducted by the Open Science Collaboration in 2015, showed that replication attempts often fail. That is, when a study is conducted a second time (i.e., a replication), researchers often end up with results that deviate from the original findings. This so called replication crisis demonstrates that the reliability and robustness of scientific findings is at stake. It is very important that scientific findings are reliable and robust, as other scientists might build on these findings, and scientific insights might be used to improve society. For example, if a study finds that a certain medicine reduces the symptoms of a disease, we are not going to prescribe this medicine

to all patients that are diagnosed with that disease immediately. We first need to be sure that this finding is robust, that the effect of the medicine was not caused by chance. In other words, we need to replicate the effect first. Open science has been presented as tool to improve the replicability and robustness of scientific findings.

“Open Science is an approach aimed at making science more transparent, robust, accessible and inclusive.”

While most people have a sense of what Open Science is, they might come up with very different definitions.

I view Open Science as an approach aimed at making

science more transparent, robust, accessible, and inclusive.

This approach includes a variety of practices, like Open Access (i.e., mak-

ing scientific results freely available), Open Data (i.e., making scientific data available), Open Peer Review (i.e., making the peer review process more transparent), and pre-registration (i.e., “stating as clearly and specifically as possible what you plan to do, and how, before doing it, in a manner that is verifiable by others”; Campbell, 2018). While we can improve science by adopting these practices, not all researchers are aware of these practices. Others might feel they are unable, or unwilling to change the way in which they work. After all, change is hard, and takes time.



To date, researchers can conduct science without engaging in Open Science practices perfectly well. But times are changing. More and more policy makers require researchers to adopt Open Science practices. For

example, if you write a grant proposal for NWO, you need to specify how and where you are going to store your data. If you are lucky enough to get your research funded by NWO, the publications that result from your project need to be published Open Access. Through

these policies researchers are forced into Open Science in a top-down manner. However, a bottom-up initiative might actually accelerate the

adoption of Open Science practices even more. That's why Loek Brinkman and I came up with the idea of an Open Science Community.

“Our initial idea was to make Open Science knowledge and support more visible and accessible within our university.”

About 2.5 years ago, Loek and I met over a cup of coffee and discussed how important Open Science was to us. While we both engaged in Open Science practices, attended Open Science events, and knew the same Open Science advocates, we didn't know each other. We assumed there were more Open Science advocates within Utrecht University, each with their own experience and expertise, that we didn't know. Our initial idea was to somehow make this Open Science knowledge and support more visible and accessible within our university. We also wanted to promote knowledge exchange among peers, and inventorize bottlenecks that researchers encounter in their transition to Open Science and provide feedback to policy makers. After all, if there were no bottlenecks, we all would have adopted Open Science practices by now. We try to achieve these three goals through the Open Science Community Utrecht (OSCU).

“On the OSCU website, it is easy to find (direct) colleagues with specific Open Science knowledge.”

We started out by creating a website, openscience-utrecht.com. Employees of and students at Utrecht University can show their support/interest in Open Science by becoming a member. Each member appears on the website with a list of Open Science topics they have knowledge about and/or would like to learn more about. This way, it is easy to search at the university level, or faculty level, for specific Open Science knowledge. For example, if I'm willing to

pre-register a study for the first time, I might want to ask someone with a little more experience for advice. A (direct) colleague with this specific knowledge is easily found through the OSCU website.

“Worldwide our initiative has inspired people in Australia, New Zealand, Ireland and Sweden to found similar initiatives.”

In addition to this website, we also organized six Open Science workshops in the academic year 2018-2019. These workshops were open to all employees and students of Utrecht University, themed around a specific topic (e.g., Open Access, pre-registration), and followed by an Open Science café to stimulate discussion. Researchers at other universities learned about this Utrecht initiative, and started their own Open Science Community following our example. Within the Netherlands, there are now communities in Amsterdam, Leiden, Rotterdam, Eindhoven, Tilburg, Nijmegen and Groningen. Worldwide our initiative has inspired people in Australia, New Zealand, Ireland and Sweden to found similar initiatives. We are working closely together with these other communities.

For the next couple of years, we would like to grow within Utrecht, and beyond. After all, the more people are part of a community, the easier knowledge exchange becomes and the more feedback we can provide to policy makers. Support from peers and from policy makers is critical for a large-scale uptake

of Open Science practices. Within Utrecht, we would like to more actively link people with certain Open Science knowledge, to people that would love to gain that knowledge, like match-making. Also, we would love to welcome more 'member initiatives'. These are meetings/workshops/hack-a-thons/discussion groups on Open Science organized by members of our community. Finally, we realized that differences across disciplines made it difficult to have in-depth discussions during our Open Science workshops and cafés. Therefore, we will organize seven half day Open Science Symposia, one at each faculty in 2020. This way it will be easier to discuss Open Science topics that are (most) relevant to a more specific discipline. Although, of course, there are many differences within a faculty as well.

Instead of having an 'expert' giving a workshop, researchers and students will be asked to very briefly share their experiences with Open Science during

these symposia. We hope that by reducing the gap in knowledge between speakers and the audience as much as possible, people will be encouraged to ask questions, discuss, and take a first/next Open Science step themselves. Involving students in the transition to Open Science is very important. After all, they are the scientists of the future. Therefore, we would love to hear from you, and we hope to welcome you at one of our events soon!

“We hope that by reducing the gap in knowledge between speakers and the audience as much as possible, people will be encouraged to ask questions, discuss, and take a first Open Science step themselves.”



Photo by Laura Dijkhuizen

The revolution of language: How Shakespeare would have evolved

Written by Willemien Schouten, editorial committee

In the light of revolution and change, language is a big part of continuous revolution and change in our society. This always has been the case. Ever since language has been a part of human life, it has evolved with us. Some studies even show that every 98 minutes, a new word is created. In this sonnet, called “A Woman’s Face With Nature’s Own Hand Painted”, Shakespeare most likely addresses a young man. This interpretation contributes to the common assumption of the homosexuality of Shakespeare, or at least the speaker of this sonnet.

Fortunately nowadays, homosexuality can be expressed a lot more freely (in Western countries mostly). Of course this has also been an enormous revolution in society.

To give an impression of the evolution of the English language and the increased acceptance of homosexuality, I tried to transform Shakespeare’s twentieth sonnet in modern English, as well as current English slang (with a comical twist).



A woman’s face with nature’s own
hand painted,
Hast thou, the master mistress of my
passion;
A woman’s gentle heart, but not
acquainted
With shifting change, as is false
women’s fashion:
An eye more bright than theirs, less
false in rolling,
Gilding the object whereupon it
gazeth;
A man in hue all hues in his con-
trolling,
Which steals men’s eyes and wom-
en’s souls amazeth.
And for a woman wert thou first
created;
Till Nature, as she wrought thee, fell
a-doting,
And by addition me of thee defeated,
By adding one thing to my purpose
nothing.
But since she prick’d thee out for
women’s pleasure,
Mine be thy love and thy love’s use
their treasure.

A woman’s face, painted by nature’s
own hand,
Is what you have, master-mistress of
my feelings.
You have a woman’s gentle heart,
but have not experienced
Its tricking changes, the typical be-
havior of false women.
Your eye is brighter than theirs, but
less false in how it moves,
Turning into gold whatever it looks at.

You are a man in physical form, but
able to control all appearances,
You steal the eyes of men and amaze
the souls of women.
And you were first made for a wom-
an,
Until nature, when she was making
you, fell in love with you,
And by addition defeated my pur-
pose for you
By adding one thing that is useless
to me.
But since nature selected you for
women’s pleasure,
I will have your love, but the use of it
will be their treasure.

A babe’s mug, made gorg by nature,

Is what you have, queen-bee of my
feels.
Yo, you have a bird’s peachy heart,
but you haven’t yet
been two-faced, like those
nasty chicks.
Your eyes are cuter than of those
other chicks, but less crazy,
Your eyes always sparkle.

You look like a man, but sometimes
you don’t,
You get attention from all the gen-
ders.
First you were with a woman,

Then nature loved you so much,
That it made me bad for you,

Nature made you not for me.

Nature made you for sex with wom-
en,
I can now just love you, for the wom-
en a treasure

Artificial intelligence vs. genuine inequality: Is the law enough to protect us from algorithmic discrimination?

Written by Raphaële Xenidis, former postdoctoral researcher at the International and European Law Department of the UU and lecturer in EU Law at the University of Edinburgh, UK.

Over the past years, the dangers of bias in artificial intelligence have received much media attention. Software systems used in the United States to predict risks of criminal reoffence by prisoners have proven discriminatory against ethnic minorities (1). Researchers have shown how commercial algorithms used to recognise people's faces perform less well in relation to female and ethnic minority groups' faces, and in particular ethnic minority women's faces (2). This can prevent access to basic services, for example when one needs to upload a picture to renew important documents such as a visa or a passport. Very recently, a study also showed how targeted online advertising confines users into stereotypical socio-professional roles: employment ads set to target the same audience by the advertiser and delivered to online users by Facebook ended up reaching an audience that was female at 85% for cashier positions in supermarkets, while a 75% Black audience received the ads for positions in taxi companies and the lumberjack positions reached an audience



that was male at 90% and white at 72% (3). These examples show how algorithmic discrimination risks creeping in many areas of life as AI becomes widely incorporated in decision-making systems in areas as diverse as justice, citizenship, mobility, employment but also education, health and more generally the provision of a wide range of goods and services.

“The problem with algorithms is that they inevitably reproduce the patterns of inequality engrained in any type of social data.”

In particular, much ink has been spread on the problem of data-driven inequality and discrimination by machine-learning algorithms. The specificity of this class of computer programs is that instead of being given explicit instructions by humans, they are able to ‘discover’ patterns and infer correlations based on large amounts of data and to perform specific tasks based on what they ‘learn’. The problem with such algorithms is that they inevitably reproduce the patterns of inequality engrained in any type of social data, a phenomenon described by a popular formula among computer scientists: “garbage in, garbage out”. For example, learning machines can be used to decide which candidates to hire or promote when fed a pool of applications without being explicitly told which criteria to use for decision-making. While this technology offers considerable advantages in terms of accuracy, rapidity and efficiency, it also goes hand in hand with increased risks of discrimination. For instance, even when explicitly asked to leave out the ethnic origin of applicants, as prohibited by the law, such machines can end up discriminating against ethnic minority groups on the basis of so-called proxies, for instance the place of residency or ZIP code of applicants, which in certain geographical areas strongly correlate with populations’ ethnic background (4).

The crucial question then becomes: Do our laws adequately protect us, citizens, against discrimination induced by artificial intelligence, as its spread will increasingly affect our lives? In other words, is the legal framework in place fit to address computer-based discrimination? Is machine discrimination similar enough to human discrimination to be captured by the same legal instruments? How can citizens defend themselves against, and seek redress for, algorithmic discrimination? What are the law’s weaknesses regarding these new forms of technology-induced discrimination? How can we make sure that these weaknesses are addressed so that we do not let the development of AI deepen and strengthen inequalities in our societies?

“Algorithmic discrimination does not only play a role in the labor market, but also largely affects the market for goods and services, including people’s access to health and education.”

In a recent article co-written with Prof. Linda Senden from the International and European Law Department at UU, we argue that algorithmic discrimination questions the traditional concepts and application of non-discrimination law in several ways (5). Focusing on European Union equality law, which provides common minimum legal standards to the twenty-eight member states of the EU, we show that the current legal frame-

work presents several weaknesses. For example, it mainly bans discrimination in the labour market, while it is becoming evident that algorithmic discrimination, through profiling, targeting and pricing, also largely affects the market for goods and services, including people's access to health and education. EU law also prohibits discrimination on a limited number of grounds – a person's gender, racial or ethnic origin, age, disability, religion or belief and sexual orientation – while algorithms can also treat people differently or impact their lives in differentiated ways on the basis of other characteristics such as whether people are rich or poor (6). Finally, other important problems arise regarding citizens' ability to realise that they are being discriminated against by algorithms, to gather evidence, and to bring a case to court.

“Neutrality is not enough to protect society from algorithms’ aggravating effects on inequality.”

How to solve these problems? Prof. Senden and I argue that not only is neutrality not enough to protect society from algorithms’ aggravating effects on inequality, but also that placing the responsibility to combat algorithmic discrimination on individual citizens’ shoulders seems to be too high a burden (7). Instead, we believe that the growing role of AI in the organisation of our societies calls for a novel “equality by design” approach to the development of algorithms, an approach that takes equality as (one of) its core principles from the design stage to the commercialisation and use of AI applications, so the right not to be discriminated against remains adequately protected (8).

1 e.g. Huq, Aziz Z., 2019. Racial Equity in Algorithmic Criminal Justice. *Duke Law Journal*, 68(6), pp.1043–1134; O'Donnell, Renata M., 2019. Challenging Racist Predictive Policing Algorithms under the Equal Protection Clause. *New York University Law Review*, 94(3), pp.544–580; Chander, Anupam, 2017. The Racist Algorithm? *Michigan Law Review*, 115(6), pp.1023–1045.

2 Buolamwini, Joy and Gebru, Timnit, 2018. Gender Shades: Intersectional Accuracy Disparities in Commercial Gender Classification. *Proceedings of the 1st Conference on Fairness, Accountability and Transparency*, 81(PMLR), pp. 77-91.

3 Ali, Muhammad et al., 2019. Discrimination through Optimization: How Facebook's Ad Delivery Can Lead to Biased Outcomes. *Proceedings of the ACM on Human-Computer Interaction*, 3(CSCW), pp.1–30, at 4.

4 Datta, Anupam et al., 2017. Proxy Non-Discrimination in Data-Driven

en Systems available at < <https://arxiv.org/abs/1707.08120>>.

5 Xenidis, Raphaële and Senden, Linda. 'EU Non-discrimination Law in the Era of Artificial Intelligence: Mapping the Challenges of Algorithmic Discrimination' in Bernitz, Ulf et al. *General Principles of EU Law and the EU Digital Order* (Wolters Kluwer 2020).

6 Eubanks, Virginia, 2018. *Automating Inequality: How High-Tech Tools Profile, Police, and Punish the Poor*. First., New York, NY: St. Martin's Press.

7 Xenidis, Raphaële and Senden, Linda. 'EU Non-discrimination Law in the Era of Artificial Intelligence: Mapping the Challenges of Algorithmic Discrimination' in Bernitz, Ulf et al. *General Principles of EU Law and the EU Digital Order* (Wolters Kluwer 2020).

8 Barzilay, Arianne Renan & Ben-David, Anat, 2017. Platform inequality: gender in the gig economy. *Seton Hall Law Review*, 47(2), pp. 393-431 at 430.

What went wrong with healthcare

An interview with Annemieke Bijleveld

Written by Willemien Schouten, editorial committee

In the past few decades, the mental healthcare system in the Netherlands has undergone some major changes. When the municipality started intervening more in the healthcare system, the insurance companies got more authority, privacy laws became stricter and the workload for healthcare providers increased substantially. These changes have made it harder for healthcare providers to perform optimally at their job. Therefore the quality of mental healthcare has been declining and this is not to blame on the healthcare providers. However, it is still a major problem for the future well-being of Dutch people.

“Insurance companies decide what is and what isn't profitable, with the motto: The cheapest treatment is the best treatment.”

To dive deeper into this subject, I interviewed Annemieke Bijleveld, an Amsterdam based self-employed psychotherapist and healthcare psychologist (gz-psychooloog). Bijleveld has been working in this field for over 25 years and has been there for all the developments in the past few decades. Bijleveld started studying psychology in 1986 at the University of Amsterdam. Back then the study took six years to complete, but she finished in four years. This took lots of careful planning and discipline to take exam after exam. In 1990 she completed her thesis with a score of 9 out of 10,

the same grade Bijleveld got for her internship. Afterwards she completed her master's in Madrid. In 1991 Bijleveld started working as a self-employed psychologist in a cooperation, just a little outside of Amsterdam. She worked there until 1998 and got more certificates during her work there. Since 1999 Bijleveld is registered as a healthcare psychologist, since 2002 as a psychotherapist and cognitive behavioral therapist. In 1998 she started her own practice in Amsterdam.



“Ever since I started working in healthcare, there have been more and more budget cuts”, Bijleveld states, “healthcare is not in the right hands”. Ever since the municipality started intervening in the healthcare system, the role of insurance companies keeps getting bigger. A benefit of this development has been that the companies have a duty of care. This means that insurance companies have to provide the right kind of care for their clients, while reimbursing most of the costs. The enormous loss that comes with this, is that the focus of insurance companies is on profit and not on care. They decide what is and is not profitable, with the motto: the cheapest treatment is the best treatment.

“Mental and physical health problems should not be treated the same way, because they are very different.”

Many insurance companies have effectuated their own diagnostics and treatment method. For healthcare providers like Bijleveld, working with those companies through a contract, gives the safety of a fixed income. However, working with such a company means working according to their diagnostics and treatment methods. “Those protocols are not enough evidence based to predicate a whole treatment upon. They are not supported by scientific research”, Bijleveld states. Her education course shows that you need years of scientific schooling to be able to treat mental health.

The reason the municipality wants the insurance companies to work with protocols, is because it is a way of saving money; budget cuts. With a protocol, mental health treatment can be looked upon the same as physical treatment. For example, protocols can set a time limit for a treatment, the same as saying a broken leg will heal in six weeks. Of course mental and physical health should be treated separately, because they are not comparable. “The municipality wants as much fixed procedures as possible, to minimize costs. But that is not how mental healthcare works”, Bijleveld says.

With these major changes, workload has increased significantly among healthcare providers. With the arrival of the new system, providers have to be up to date of which treatments will be insured and which won't. This causes a lot of administrative work, which means less time for the clients and a decrease in healthcare quality. To add to that, in 2014 the municipality introduced the diagnosis treatment combination (DBC). A DBC healthcare product includes all stages of a patient's treatment over a certain period of time. This means that psychologists have to keep record of every single minute they have spent with a client. This undoubtedly causes a major workload. Furthermore, caregivers are obligated to perform routine outcome measurements (ROM) every few months with every client. “This is an insignificant questionnaire to supposedly get a hold on the treatment process”, Bijleveld explains. It's mainly just more, unimportant work.

“While the municipality doesn't have any knowledge of healthcare matters, they are the ones who distribute the money.”

In 2018, a new privacy law was introduced, which had big consequences in the healthcare system. All communication with all parties involved by a treatment have to be private and safe. All the data of the DBC's have to be put in an electronic patient file, which needs specific software that isn't reimbursed by the government or other facilities. Every month the treatment providers have to present their waiting times. Then there is a rule that every title/certificate has to be re-registered every five years. To re-register a title, a work hour-count, the profit numbers and the hours of in-service training have to be provided. Consequently, all these changes need time, money and stress. And this is by far not the end of the list.

Making sure the right care is provided is not a job for the municipality. “When the youth mental health care transferred from being covered by the government to being covered by the municipality, all kinds of things went wrong. The municipality doesn't have any knowledge of healthcare matters, but they have to distribute the money. Which caused the youth health care to grow incredibly poorly, when in fact youth health care should be priority. Many experts have even left

the field. It is important to remember that what isn't treated in the youth, will probably cause even more complications in the future. A budget cut now means more costs in the future, that is how healthcare works”, states Bijleveld.

We have the tools, we are a prosperous country. Since Bijleveld started her work in the field, there have been immense extensions of expertise. There is now, more than ever, access to evidence based treatments for common, complex disorders. We have the treatments, we have the patients. The connection between them shouldn't disappear because of budget cuts. What went wrong with healthcare? “What didn't go wrong”, Bijleveld answers. A perfectly reasonable answer. Of course administration and stress are parts of every job, but it should never decrease the quality of mental health care, which is an important part of a functioning society. Mental health care should be a priority everywhere.

“We have the treatments, we have the patients. The connection between them shouldn't disappear because of budget cuts.”

TED Talk review: How academic inflation is killing creativity

Written by Willemien Schouten,
editorial committee

In light of revolution and change, there is an important field that has been neglected when it comes to innovations. This is the field of education. In his TED Talk “Schools Kill Creativity”, Sir Ken Robinson makes an entertaining and profoundly moving case for creating a new education system.

He starts off with the finding that everyone has an interest in education, by comparing education to other very personal lifestyles like religion and money. He has a certain point here, because education is mostly something we can't choose for ourselves when we are young. It's something our parents decide for us, until we are old enough to know what we want in potential further education, like college. The same with religion; we are born in a family that follows a certain religion. This will be our religion, at least until we are old enough to have our own perspective of the world, and maybe even then we can choose to still be a part of this religion.

The reason almost all of us have an interest in education, is because it's education that's supposed to take us into a future, that we can't always grasp. “No one has a clue, what the world will look like in five years' time”, Sir Ken Robinson declares, “and yet we're meant to educate children for it”. He also states that we have a certain - almost universal - agreement of the capac-

ities of children, mostly their innovative capacities. Almost all of education is based on those assumed capacities.

“Making mistakes is a fundamental element of creativity. The current educational system doesn't allow for these mistakes.”

Robinson's main point in his plea for development in education, is about creativity. He even expresses the opinion that creativity now is as important in education as literacy, and that it should be treated with the same status. Children mostly do not have a fear of being wrong, which is of course not a synonym for creativity. However, originality comes from being prepared that you might be wrong. The educational systems currently running, are the systems in which mistakes are the worst thing you can make. Which is why children lose the capacity to fearlessly do things. “The result is, we are educating people out of their creative capacities”.

In almost all of the current educational systems, there is the same hierarchy of subjects. With the arts at the bottom. The purpose of these systems, is to create university professors, Robinson states. Of course this is a sensitive statement, because education also creates a lot more professions. Nevertheless, university professors come out at the top. Of course it isn't everyone's dream to become a professor.

“Today's educational system still meets the needs of industrialism.”

The reason public education systems work this way, is because they all came into being to meet the needs of industrialism. These systems discourage us from focusing on the things we really like, on the grounds that there aren't any jobs in those fields. This was the case back when industrialism caused a need for a lot of people working the same, basic jobs. Public education is now an outworn process of university entrance. This results in brilliant, creative people not believing they're brilliant, because the thing they were good at in school wasn't valued or even stigmatized.

We as a society have definitely developed and changed, but our education has not. The parents' of most millennials lived in a time where having a degree meant having a job.

If you didn't have a job, it was because you didn't want one. This is not the case anymore. Nowadays most of us are headed for jobs we need at least two degrees for, maybe even more. This concept is called academic inflation, and it is a kind of

factory to create college professors filled with fear of failure, according to Robinson. The man knows what he is talking about, because he used to be a professor himself. Academic inflation is killing creativity which is slowly causing millions of people to feel like they don't have a purpose.

In conclusion, our perspective on education needs to change radically. Being a university professor is not the high mark of human achievement. With the current academic inflation, many creative, fearless, young minds are going to waste. The pressure to study for a reasonable living needs to decrease extremely. The gift of human imagination is to be used wisely, which can only be done by appreciating the richness of our creative capacity, thereby encouraging a creative mindset. Children and their creativity are our future. Robinson commends an education system that nurtures, rather than undermines creativity. I fully agree.



Can a bill close the gender pay gap?

An interview with Lilianne Ploumen

Written by Linde Bekkers, editorial committee

According to the latest National Salary Research (Nationaal Salarisonderzoek) the pay gap between men and women is still present in our society. In fact, the gap in salary differences has recently increased between men and women.

Because of this increase in gender inequality the Netherlands has dropped eleven places on the Global Gender Gap Index and currently holds position 38. An analysis of the Central Bureau of Statistics (Centraal Bureau voor de Statistiek) shows that women who perform the same work as men earn 7 percent less in the corporate world and 5 percent less in governmental positions. Researchers claim that this is the “real” pay gap, because it is corrected by twenty factors, like work experience and sector. This gives reason to believe that there are no other justifications for the pay gap between men and women, only the unsettling one that women are discriminated against.



“Women who perform the same work as men still earn 5-7 percent less.”

With Lilianne Ploumen, a Dutch politician (PvdA) and former minister of Foreign Trade and Developmental

Cooperation (2012-2017), I spoke about a new bill that is currently being evaluated by the Dutch Council of State, which will hopefully improve the gender inequality in the Netherlands. Ploumen explained to me that the bill is inspired by the so-called Iceland’s model, in which companies are obligated to report the rewards they are given as well as they have to explain why there are possible differences between men and women. If this is the case, companies will be given

three years to improve the situation. But if they do not succeed, fines will follow. According to Ploumen, a strength of this policy is that equal payment is defined as a corporate responsibility.

Ploumen told me that the data regarding these rewards is public and open. So, employees have also access to the data and not only a commission or institute that monitors these companies. I asked Ploumen if she was afraid that this kind of transparency could lead to tensions and frustrations among colleagues and thus could contribute to an unpleasant working atmosphere. She believes that this will not be the case, because the data will be anonymised. No list with the names of employees accompanied with their salaries will be published. Besides that, Ploumen also believes that it is the responsibility of employers to steer this process in the right direction.

“This bill makes equal payment a corporate responsibility.”

In addition I asked if the current privacy laws could complicate the implementation of this new bill. For instance, privacy lawyer Esther van der Meulen said to Nu.nl that salary transparency is not possible because of privacy laws and regulations. Ploumen told me that privacy law will not be a complicating factor. The data of companies will be anonymised, which is in accordance with the law. Ploumen said that we can learn from other countries, in this case from Germany and the United Kingdom. In these countries it is already obliged to report wage differences between men and women. Apart from that, transparency of unequal payment is in the public interest.

“In countries like Germany and the United Kingdom, reporting wage differences between men and women is already obligatory.”

Other remarks are made by social psychologist, Bella Derks. She explains in De Groene Amsterdammer that the problem lies in people having lower expectations towards women than men. This might explain the wage gap in gender. Ploumen admitted that the new bill will not address this issue and that the bill will not fully ensure the equal payment between men and women. The moral reasoning behind this draft bill is also expressed in the first fundamental right in the Dutch Constitution, which states that all people are equal and have equal rights, despite being of different race, sex, or religious backgrounds.

MIND THE GAP



Realizing a paradigm transformation through education

For the Honours course Dare to Compare, all first year Honours students wrote a paper on how they would approach sustainability issues from their discipline. Sofie Spierenburg's paper was elected as the best paper, so a spot in this magazine is well-earned.

*Written by Sofie Spierenburg,
Honours student*

Change is difficult. Especially when the burdens of avoiding it are not felt directly. Moreover, when its effects are not immediately tangible. One of the biggest challenges which humans face today is the problem of climate change and the question of how to combat this issue. For years climate change has been on the radar, yet the substantial implications of ignoring it are being felt more than ever. The responsibility that comes with this knowledge, and the existing dissonance between what is known and what is being done, is leading to feelings of helplessness, stress and frustration, which can be summarized in the term eco-anxiety (Howard & Huston, 2019; Kelly, 2017). Nevertheless, it's quite difficult for humans to make the significant changes in their lifestyles which are needed to withstand this issue. This seems to be the case in the Netherlands. Despite the fact that most Dutch citizens are well aware of the existing scientific evidence supporting climate change



and that 65% claim to be worried about the issue, most are unwilling/claim to be unable to change their own behaviour (Kanne, 2019). The question arises: how can a change in one's unsustainable behaviour in the direction of a more sustainable form be realized?

One may wonder whether they can really make a difference when it comes to moving towards a more sustainable future. Evidently, governments and the private sector play a crucial role in combating climate

change. Strict rules and regulations, as well as financial assistance in the form of governmental subsidies can assist towards a more sustainable future. Indeed, governments which are active in handling the issue of sustainable development and which show high levels of institutional capacity, do achieve results (Evans, Joas, Sundback, & Theobald, 2005).

“While 65% of Dutch citizens claim to be worried about climate change, most are unwilling to do something about it.”

However, when one looks at the role of the local government, evidence suggests that an active civil society is vital and may in fact be more important than local government action when it comes to policy outcomes regarding sustainability (Evans, Joas, Sundback, & Theobald, 2005). It's of vital importance that citizens realize the implications of their own choices and behaviour. In the Netherlands it appears that only 42% of the citizens feel that their own behaviour change could be impactful. Furthermore, research indicates that the highly educated are the heaviest polluters, despite this group being the most informed about the topic of climate change (Kanne, 2019). Thus, being more informed doesn't necessarily result in actual behaviour that is consistent with one's beliefs, concerns and intentions.

Moreover, it can be concluded that a higher social-economic status appears to be related to a more unsustainable and eco-destructive lifestyle. Citizens of higher social-economic status produce a larger carbon footprint, due to polluting lifestyle habits (Kanne, 2019). Obviously, having a larger spending capacity at one's disposal makes consumption easier. Strong evidence supports the notion that consumer lifestyle habits of people living in more developed countries are destructive to the environment. The idea that current consumption patterns are unsustainable, is widespread (Koh & Lee, 2012; Assadourian, 2010). One can draw the conclusion that if the everyday choices and the resulting behaviours of citizens are so important, behaviour change at the individual level is vital in the journey towards a more sustainable future.

Many different aspects of the daily lives of citizens impact the environment in some way (Assadourian, 2010). For example: choices concerning transport, food product consumption and housing. Practically all aspects of consumer behaviour need to be taken into account. The biggest impact which can potentially be realized, is achieved when all aspects of human behaviour are addressed. Summarized: the prevailing high level of consumerism overall needs to be toned down.

Consumerism is described as a cultural belief wherein “the possession and use of an increasing number and variety of goods and services is the principal cultural

aspiration and the surest perceived route to personal happiness, social status, and national success” (Eskins, 1991, p.245). The level of consumerism within societies is driven by cultural norms, which are themselves influenced by businesses, media, governments and education (Assadourian, 2010). The author points out that consumerism not only undermines planetary well-being, but indicates that materialistic values and other consequences of high-consumption lifestyles actually undermine human subjective well-being as well. It is this cultural paradigm that lies behind consumer behaviour, that needs to be addressed. Therefore, it can be argued that an attentiveness towards the essence of one’s life and choices, environmental awareness, and a general lifestyle change need to manifest. Considering developed countries being the largest polluters, it is reasonable to target citizens living in developed, consumerist societies. As a pilot target population, this essay opts to focus on the Netherlands. The research question that arises is: how can general, more sustainable, lifestyle behaviour changes be successfully realized among citizens living in the Netherlands?

“To defeat climate change, the prevailing high level of consumerism needs to be toned down in its entirety.”

Due to the complicated essence of this problem, a top-down process is required. This means that not only the behaviour of people need to be addressed, but essentially also their underlying norms and values. It is felt that a focus on solely a bottom-up process, where one is required or forced to adjust and/or change his or her behaviour, is inadequate. This is because changing one’s habitual behaviour is counterintuitive and therefore quite difficult. A focus on intrinsic motivation is essential in order for the desired behaviour change to be successful. Take the theory of reward and intrinsic behaviour as an example (Aronson, Wilson, Akert, & Sommers, 2018). It has been observed in research that granting children too many rewards for a certain behaviour largely eradicates their intrinsic motivation, leaving them to carry out the behaviour solely in anticipation of receiving the reward. Once this reward-giving is ceased, the child often stops with the desired behaviour. Instead of focussing on the intrinsic motivations of a child, solely his/her extrinsic motivation is being addressed. When governing bodies only focus on behaviour itself and too little on the intrinsic motivation for carrying out this behaviour, the underlying motivations may not become internalized and the desired behaviour is much less likely to endure and be successful long term. The aforementioned question remains: how can general lifestyle behaviour changes be successfully realized among citizens living in the Netherlands?

“If behaviour change is to be successfully realized, one needs to be aware of exactly why he or she is carrying out this new behaviour.”

Education is one of the institutions that plays a vital role in shaping one’s values, beliefs and norms and thus one’s behavioural habits. Kessler (2000) highlights the role of education in addressing what is important and calls for the reformation of the current educational system, with regard to the “souls” of children. Schools have the task and the vital responsibility of forming the minds of their students. It’s paramount that more attention is given to the question of what makes one happy, of what gives one fulfilment and hence of how one is to shape their life. Essentially, emotional and mental well-being, supplementary to cognitive well-being, need to be given more consideration within the educational system. A basic ecological awareness, wherein one is made mindful of the importance of a stable earth system in order for it to endure, is a part of this self-actualization process.

Attention should be given to one’s vulnerability to the potential indoctrination regarding consumerism through media and marketing (Assadourian, 2010), and to the

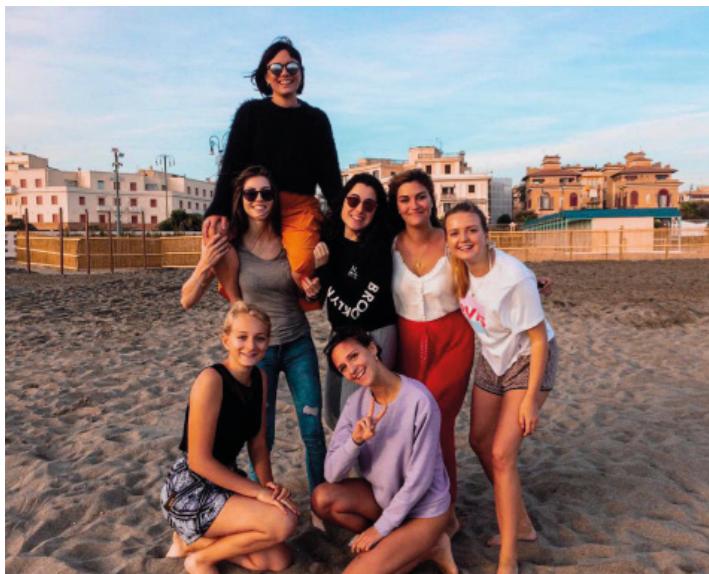
fact that this cultural paradigm may in fact undermine well-being. This cultural shift cannot be solved with a quick fix; it’s a long process. Nevertheless, as can be seen in the spread of consumerism itself, institutions can “play a central role in redirecting these norms” (Assadourian, 2010, p.189). In the aforementioned research, for example, it’s revealed that “walking buses” are frequent in Italy, in order to teach children to live sustainably. In conclusion, by addressing one’s core values and touching on the internal motivations for one’s behaviour, actual, lasting, behaviour change can be realized. It’s believed that, when it comes to behaviour change, Dutch education systems can achieve results by applying these practices. Youth need to be addressed because their minds are malleable: they aren’t necessarily already stuck in certain undesired habits. Educators can teach pupils how to cope with the ecological crises, how to develop sustainable habits and how to live a fulfilling life, wherein one is aware of the choices he or she makes and, most importantly, why. In this way, a shift towards more sustainable and enduring behaviour habits, in line with one’s intrinsic values, can be realized.

“Schools have the beautiful task and the vital responsibility of forming the minds of their students.”

Studying in Rome, the eternal city

Written by Sophie Kramer, a first year Honours student who wrote this while studying in Rome from september 2019 until january 2020.

Since the moment I knew it was possible to study abroad, I was interested in it. It seemed like a once-in-a-lifetime-opportunity: when is it possible to just pack your things and live in a complete difference place of a couple of months? I was curious to this experience, and on the other hand, it was also a bit hard to leave everything in Holland and move to a different country. I have been studying in Rome since the beginning of September and I will return to The Netherlands at the end of January.



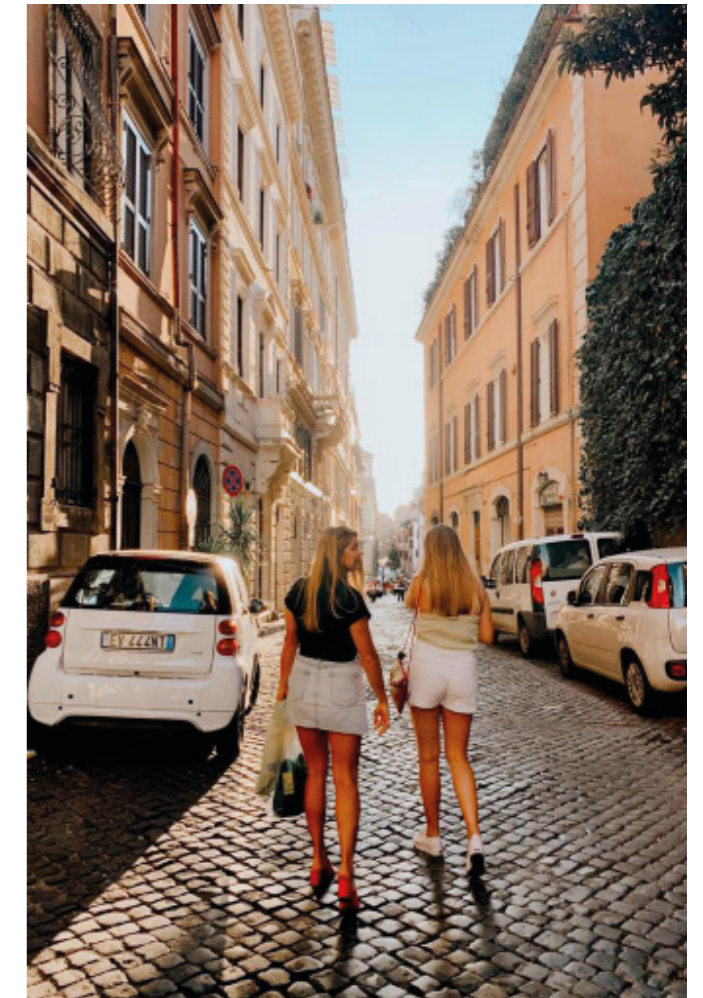
Before I left, I had to apply for a university, free of choice. The application process went very fluently,

just like the application for my Erasmus+ grant. I got a room in Rome in April, and until the end of June, I was not busy with my semester abroad. In August, I packed all my things and in September, I went to Rome! It was way easier than I thought, you apply, rent a room there, and you just go. In the first week after my arrival, there was a Welcome Week, organized by the Erasmus Student Network. Through this way, you get to know everyone that is also an exchange student and you learn something about the university too.

After this week, it is time to get around in a city that I barely knew. It was amazing to explore the city, and to see new things every day. I figured out that the public transport in Rome is not that well in comparison to The Netherlands, and that most people walk. Also, I found out that Italians care way more about eating than I previously thought. They always eat somewhere, and never take their food or drinks on the go. I think I can count the people I have seen with a coffee to go on one hand. The tempo of the lectures is a bit slower than in The Netherlands, which means that you have more than enough time to explore the city of Rome and – if you would like – also other cities in Italy.

Being abroad is a period where you learn a lot about yourself and the people around you. You also experience that there are other ways to deal with problems, and that the Dutch way is not the only way to handle your problems. There are a lot of differences between

Italy and The Netherlands: Italians pay a lot more with cash, especially in small shops. And: in every shop you buy something, you receive a plastic bag and a receipt, and they don't allow you to walk outside without it. Also, being late is also not a problem at all, and things in Italy are not that punctual – and it doesn't matter. It is normal that your lecturer arrives 20 mins late at his own lecture, and nobody cares about it. Italians usually don't get annoyed when things take long, except if they are in traffic. People are also very warm and spontaneous, having a conversation with a stranger it really



normal – and it will feel like a friend immediately. All in all, being abroad is an experience that I would recommend to everyone. You probably heard all the clichés about it – I heard them too – and I have to admit that they are all true. I have learned to build up something new during this period, and I learned a lot. When I return home, I will come back with a lot of memories and with a different perspective on my own life. If you have any questions about studying abroad or anything else, don't hesitate to contact me!

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Nudge nudge: 9 out of 10 people read this article

Written by Lars Tummers, Professor of Public Management and Behavior at Utrecht University, School of Governance.



goal of this article is to provide a short introduction to nudges for the general public. To do this, I will describe three often-used 'nudges': social-norm nudges, default nudges, and 'make it easy' nudges.

“Nudging has been used to increase the number of people who save for pensions, to remind doctors to use evidence-based medicine and to reduce suicides in Japanese train stations.”

Social norm nudges

The first type of nudge I will discuss is the so-called 'social norm' nudge. The statement '9 out of 10 people read this article' is a social norm nudge. As people are inherently social, we care about what other people do

The statement '9 out of 10 people read this article' is a nudge. More generally, a nudge is a way to change behavior without prohibiting options or significantly changing its costs (Thaler & Sunstein, 2007). To change behavior we could also think about making reading the article mandatory. This would not be a nudge, as it prohibits options. Paying people money to read this article is also not a nudge, as it changes costs. The last few years, I have worked on the subject of nudges. This resulted in among else a Dutch popular-science book with Denise de Ridder entitled *Nudging* (De Ridder & Tummers, 2019). I also developed a model that shows that we should not only study where behavior change techniques like nudges are effective, but also take the support for behavior change techniques like nudges seriously (Tummers, 2019). Nudging – in other words, softly steering – have been used to change many types of behavior. This ranges from increasing the number of people who save for pensions by changing the default (Thaler & Benartzi, 2004), nudging physicians to using evidence based medicine by using reminders (Nagtegaal et al., 2019), to even reducing suicides in Japanese train stations by installing blue lights (Matsubayashi et al., 2013; Richarz, 2018). The

and think. In this specific case, we could easily contest the nudge. For instance, to what extent is it true? If we would define people as 'all people in the world', it is definitely not true. If we define it as all people who found this article in their email inbox, I hope it is true. Social norm nudges have been used extensively to change behavior of citizens, often with strong effects (John et al., 2019). A prime example is the study by Hallsworth et al. (2017). Hallsworth and colleagues aimed to increase the number of people who pay their taxes on time. In their study in the United Kingdom, they included the sentence "Nine out of ten people pay their tax on time" in a letter to people who have not yet paid their taxes. This caused more people to pay their taxes on time. This is a low-cost intervention which helped the tax authority to accelerate millions of pounds in revenue.

There are various kinds of social norms. A descriptive social norm describes what most people do, while an injunctive social norm describes what most people approve or disapprove of (John et al., 2019). The title of this article is an example of a descriptive social norm, while '9 out of 10 people should read this article' is an example of an injunctive social norm. In addition, policy makers can also make use of dynamic social norms. They do this by indicating that a particular behavior is increasing or decreasing. For instance, Loschelder et al. (2019) tested a dynamic social norm to increase sustainable behavior. The norm read: "More and more customers are switching from to-go-cups to a sustainable alternative. Be part of this movement and choose a reusable mug". This increased the use of reusable mugs by 17%.

“We are inherently social and care about what other people do and think.”

Default nudges

In addition to social norm nudges, there are other types of nudges. One of the most famous ones is changing the default. The default is the standard setup, for instance the standard search engine on your telephone, which is often Google. People generally stick with the default. Many do not change their search engine, although it is quite easy. You go to settings and change it to for instance Bing or DuckDuckGo. When policy makers change the default setting this can therefore have powerful effects. The new default becomes the norm and is not often manually changed by the users. An example illustrates this. Policy advisors of the Ministry of Education, Culture and Science aimed to reduce student debt by adjusting the default (Van der Steeg & Waterreus, 2015, also discussed in De Ridder and Tummers, 2019). The problem was that many former students have a high student debt and have difficulty to pay this debt. Before 2009, the default was that students automatically received the maximum monthly loan amount after they no longer received a bursary. If they wanted to borrow a lower amount, they had to indicate this themselves. So they could adjust it, but just like behavioral science would predict: they usually did not do anything. They stayed with the default and borrowed the maximum amount. The policy advisors adjusted the default in 2009. From 2009 on, students received as a default the amount that they received in

the last month of the bursary phase. This amount was often quite a bit lower than the maximum. Here too they could easily adjust it, but they remained with the - now much lower - default option. The effect of this change to the default was impressive: the percentage of students who borrowed the maximum amount fell from 68% to 11%. The average loan fell approximately 130 euros per month. Changing the default therefore had strong effects on student behavior. The example above shows that defaults can have desirable effects. On average, defaults seem to work quite well (Jachimowicz et al., 2019). However, there are a few instances that defaults backfire (for instance Narula et al., 2012).

Make it easy nudges

In addition to nudging by highlighting social norms and adjusting defaults, a third nudge which can change behavior is the 'make it easy' nudge. These nudges aim to reduce hassle. Various desirable behaviors can be quite hard, such as increasing diversity in universities staff and students, eating healthy when healthy food is expensive and hard to come by, or cleaning up your attic so that you can insulate your home. Here, nudges can help. For instance, a study by the Behavioral Insights Team showed that university attendance amongst minorities increased 8% when forms were filled in and submitted on behalf of the applicant (Service et al., 2014). Likewise, making undesirable behavior harder can also deter undesirable behavior. That is why we lock our bikes and do not give our password to everyone.

“Policy makers or managers do not always need a proverbial stick or carrot to make people behave differently. Sometimes, a simple nudge is effective.”

In the public administration literature, there has also been a recent important discussion on the way governments make certain behaviors of citizens harder. Herd and Moynihan (2019) describe this in their book 'Administrative Burden'. Bureaucracy, confusing paperwork, and red tape make it harder for people to get desired public services like welfare benefits and could even make it impossible for some to vote. In a way, such administrative burdens are the opposite of nudges: they make it harder to enact some behaviors. Thaler calls them 'sludges' (Thaler, 2018). Of course, whether something is desirable or not is ultimately a normative choice, and some people might strive to make welfare benefits harder to receive (Herd and Moynihan, 2019). In addition to describing administrative burdens, scholars have also studied whether 'make it easy' nudges could help in relieving them. For instance, Linos and Riesch (2019) studied how reducing administrative burden helped recruit police officers. They among else showed that applicants who were offered easier processes completed more tests and were more likely to be hired. Hence, 'make it easy' nudges could help recruit police officers. In their words (p.26): "Our findings mostly confirm one of the basic principles of behavioral science: that simplification works."

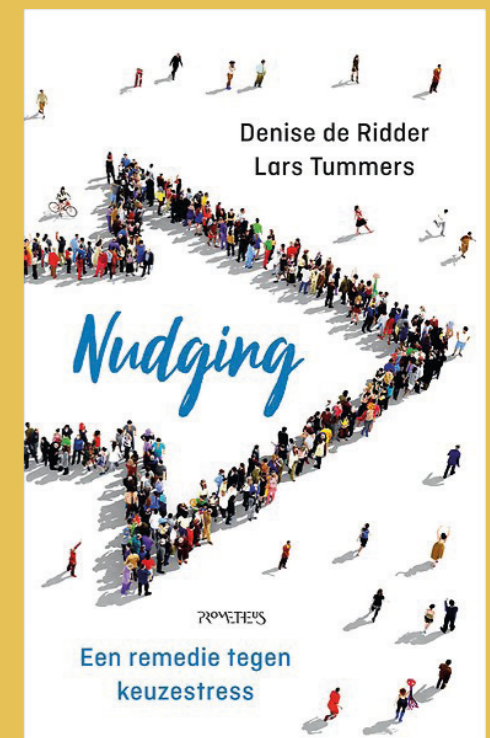
Conclusion

The three types of nudges – highlighting social norms, changing defaults, and making desired behavior easier - illustrate how soft steering can change behavior. Policy makers or managers do not always need a proverbial stick or carrot to make people behave differently. Sometimes, nudges are quite effective. Other times, they fail or even backfire. Hence, the effectiveness of nudges is not straightforward, and can be dependent on among else the type of behavior to be changed, the context, and the personal circumstances of the person being nudged (De Ridder & Tummars, 2019). Field experiments (preferably preregistered), where a random set of people receive the nudge and others do not, are paramount in testing whether a nudge works in a particular situation. Do not assume that what works in one situation will work in another. Test, and test often.

In addition to effectiveness we must acknowledge that nudging is a normative activity: what is 'desirable behavior' is often up for debate. Do we find it desirable that organizations are more diverse, that we become organ donors, that we take the train instead of the airplane, that we save for our pensions, that we become vegetarians? Not everyone will agree with all these statements. In addition to effectiveness, we should therefore also analyze to what extent nudges are supported by citizens, organizations, and politicians (Tummars, 2019).

Concluding, changing behavior by using nudges is all around. If you know about nudges, you will start seeing them all around you, from the supermarket to the train station to the requests you get from the government. The coming years, I hope to contribute to the study of behavior change to help solve societal problems, and analyze the role of nudges herein. Nudging is important policy instrument that should be studied in depth by public administration scholars. The public administration community can also collaborate with other disciplines. I see various possibilities for interdisciplinary collaboration, for instance with computer science to predict which people would be most receptive or resistant to nudges, with psychology to analyze the underlying psychological mechanisms of nudges, and with philosophy to analyze the ethics of nudging.

More information on this topic can be found in the book "Nudging" that Lars Tummars wrote together with Denise de Ridder.



Committee introductions

Besides the Redactie, the Honours community has 3 other committees and a Council. They all play their part in creating a fun and interesting experience for all Honours students. On these two pages you can read more about who they are and what they do.

Hello! We are Shifra, Doron, Jolien, Anouk, Nadesja and Laura and we are this year's Honours Council. As the Council, it is our goal to organize fun and informative activities and to build and sustain a good community-feeling. We try to do this by being the link between the students and the coordinators, which means that we are the point of contact for both the students and the coordinators. Students can come to us to ask questions about the Honours programme or about the committees, and the coordinators can ask us questions about their role as coordinator. We also support the other committees, and try to make sure everything goes smoothly. We organise community activities, such as the monthly 'borrels' and the Christmas dinner, but we also organise informative activities, such as lectures and workshops. From left to right in the photo you first see Nadesja, our secretary, then Doron, who is our treasurer. Next to Doron is Jolien, our commissioner for external relations and our chairwoman Shifra. Next to Shifra is Anouk, our commissioner for internal relations and on the very right side is Laura, our vice-chairwoman. We are very happy that we get to be your Council and we hope you'll all enjoy our activities!



Hey everyone! We are Marit, Duraa, Jolien, Evelien, Eline, Robin: the Kampcie! Next September, there will be an extraordinary introduction weekend for the new Honours students. The location remains secret for now, but there will be a lot of trees. As the Kampcie, it's our duty to make sure this new delegation feels right at home. We'll be doing that by preparing healthy and sustainable meals for them and planning fun activities, like a "bonte avond". Our chairwoman is Marit. She is a pedagogical sciences student, loves to cook and likes to make campfires. Our Money Person \$ is Duraa, who also studies pedagogical science. She has a lot of socks and she sings. Then there is Jolien, she is a council member and helps us organize the camp (she says). She studies clinical psychology and rows a boat in her free time. Our dearest Evelien is our secretary, also studying clinical psychology and loves to cook in her free time. Eline is responsible for the accommodation. She is a psychology and law student, who likes to watch a lot of dutch movies in her free time. Robin is "commissaris activiteiten" and is studying neuropsychology. In her free time she likes to do survivalruns.

Dear fellow honour students, with pride and honour (pun intended) I introduce to you the travel committee! We hope to surprise you soon with an amazing location for the trip in April that we are organizing. To get to know us a bit better here is a little something about ourselves: Liset is our internal commissioner and vice president. She is 20 and her biggest passion is eating (probably why our first group activity is eating together). Raha is the veteran amongst us: She was in the travel committee last year and is our help in need. She is 22 and has an (unhealthy?) obsession with cats. Lot is one of the youngest of our group with 19 years old and she is our vice-secretary. She plays the clarinet and likes theater. Sophie is the secretary. She is 21 years of age and loves to travel - mainly to Spain to see her boyfriend. Senna is our chamberlain, mainly because she is very good with money herself. She is also

21, and enjoys anything creative. She even designed her own tattoo! Marieke is our external commissioner of 21 years old. She has moved here from Germany to study and her Dutch is quite impressive - or maybe perfect. Last but not least we have Iris, our chairman. She is 19, enjoys to go out for drinks but also likes to read - that's a good balance right there. We also have our lovely Anouk and Shifra from the council to complete our team, but you can read about them on another page...



Hi! We are Mees, Iris, Loïs, Sophie, Cathelijne, Doron and Kiki and we're this year's orientation committee. Throughout the year, we'll organize the community related events such as the Community Day and the debate. We also assist at the seminars and can answer all your questions about the Honours College. Our goal this year is to build more of a community for the orientation year students, so they'll know each other before their Honours years begin! This year, Mees (pictured left) is our chairman. Standing next to Mees is Cathelijne, who is our valued supporting committee member. Last year she was the chairman of the orientacie, so she knows all the ins and outs! Next up is Doron, she's a member of the Honours Council and supervises the orientacie. Next is Iris, who is our vice-chairman this year. Right of Iris is Kiki, she's the commissioner internal/external. The last in the photo is Loïs, the secretary

of the committee. Sadly not pictured is Sophie. Sophie is our treasurer, who isn't in the picture because she's doing a semester in Rome! We hope to guide the orientation year students as well as possible and to get them enthused about the Honours programme. So that next year there'll be an amazing year with cherryfresh motivated Honours students!



The voice of the unwanted children

An interview with Kees van Helden and Chris Develing

Written by Marijn Sterre Huijers, editorial committee

Even though having an abortion is legal in the Netherlands since 1984, it is still a controversial topic today. Abortion could be seen as taking someone's life, while not having the option could force a woman in doing something she doesn't want. That's why the law making concerning abortion is such an ethical dilemma. In the last year this topic has been very present in the media. The foundation Care for life (zorg om leven) delivered thousands of anti-abortion flyers and Screaming for life (Schreeuw om leven) organised a pro-life march. I wanted more insight into their motives and discover if this topic is really as black and white as some might think. Therefore, I interviewed the president of Screaming for life (Schreeuw om leven), Kees van Helden, and the communication manager Chris Develing.



Kees van Helden, president of the foundation
Schreeuw om leven

“Women are allowed to decide about their own bodies, but the children growing in them don't have this choice.”

You're the president of the foundation Screaming for life (Schreeuw om leven). What is the aim of this foundation?

Our foundation has a two-pronged approach. Our main goal is to change the public opinion about abortion and to make people conscious of the discussion.

Secondly we offer support to women in need with a special branch called 'Er is hulp' (there is help). On the

one hand we are against abortion and are trying to have a discussion about the topic, and on the other hand we are trying to help women who are facing unwanted pregnancies.

Why is your foundation against abortion?

We are pro life. An abortion is about another human being's right to live and we think that life starts at fertilization. From that moment on, everything is decided, and the child only needs to grow and develop. An abortion



Chris Develing, communication manager of the foundation
Schreeuw om leven

ends this process. This is the reason why we try to give the children a voice. The slogan 'my body, my choice' disregards the children. Women are allowed to decide about their own bodies, but the children growing in them don't have this choice. We want to protect their lives.

Does this mean you would like to ban abortions?

Worldwide, there are over 52 million abortions each year. If you were to prohibit abortions, you would have to make sure that there are enough opportunities for these women. We see in research that half of the women having abortions have financial reasons for this action. Abortion is funded by the government, while

raising a child costs a lot of money. As a country we would be morally bankrupt if we were to ban abortions without having solutions for their financial issues. We can't saddle women with problems like that.

“Research shows that having an abortion can have profound implications for a woman. We should take this seriously.”

In countries where abortion is forbidden, women still have abortions, but in an illegal or unsafe manner. Do you think this would also be a problem for the Netherlands if we were to decide to ban or allow fewer abortions?

A lot of people indeed say or think that. I think it's a way to free themselves of responsibility for their actions. We're against abortion, because it's a way to end someone's life. It could be true that there would be more illegal abortions if it were to be prohibited, but we're not responsible for their choices. That's the problem with tolerance. We think that people will make the decision to have an abortion, which is why we allow it, forgetting its immorality. Of course, we shouldn't judge women for making the decision to have an abortion: they think it's their only choice. We could, however, establish consequences for the abortionists. Women should be shown other options, that benefit all parties. There is a lot of research that shows that having an abortion also has profound implications for the woman. I think we should take a serious look at this topic.

What kind of support do you think we should offer women who are facing unwanted pregnancy, instead of abortion?

First off, I would like to say that we've had 525 requests for help in 2018, of which 25% were post abortion. After an abortion a lot of women experience pain, sorrow and regret. We offer help to anyone who is struggling or has struggled with an unwanted pregnancy, despite their decision. Most of those who come to us while facing an unwanted pregnancy experience pressure from their environment and struggle with their feelings. We send someone to escort them, and we give them everything they need to take care of the child, such as money, housing or support. We make a sponsor plan and match them up with a buddy. We pay for everything they need to take care of the baby during the first year. During this time we can see what they structurally need and where they could go for help. Thereby trying to guarantee the safety of these women. Some women are forced to have abortions for financial reasons or pressure from their family. We work together with the police and veilig thuis (safe home) to make sure that these women are safe to choose for their baby. That's the kind of help we offer and think is needed more.

But if having an abortion would be illegal, you would be forcing women into keeping their baby. Does that not work the same way?

There are hundreds of families who would love to raise a baby that someone else couldn't take care of. I would

like these two parties to be closer, so that every child can have a home that they deserve. Instead we see that women would rather kill their baby than carry the baby to term to give to another woman to raise. I think that that's absolutely crazy. Of course, you could say that it's unfair that she had to carry her child for nine months with all of its consequences first, only to give it away. This is certainly difficult, but we still see a human life that could be saved. That's the most important.

“Instead of saying that we're removing a life from a woman's body, we say that we're just ending a pregnancy. This makes it easier to have an abortion.”

In addition to this, we see the consequences an abortion could have. We see how women are harmed by this decision. Every year they think about their lost child. I know a man who told me that he still celebrates his daughter's birthday, in silence. Even though she would've been 30 years old by now, and he still cried when telling me the story. He said that abortion was their only option at the time. I think we're the first organisation to take this kind of sorrow and pain seriously. There is no place for it in our society. It's being said that abortion is a guilt- and cruelty-free action, but we see the other side.

A lot of women are conditioned by our culture. We don't say that we're removing a life from their body, but that we're just ending the pregnancy. Being pregnant is not something tangible which makes it easier to take this step. Some women do look at what has been removed out of curiosity, and are shocked. This reminds me of last year: a woman was eight months pregnant, and you can take the abortion pill up until nine months. In the abortion clinic they told her to not look in the toilet when she lost the baby, to make it easier to deal with the situation. But she couldn't. She looked in the toilet, which made her call us ten minutes later. She was devastated and crying. There was a child in the toilet looking at her. It was so small, but it's what she saw. They had said that it was just tissue, but it was so much more. They don't tell you the truth about what you lose with this pill. I think women have the right to know the truth. But doctors think it's too difficult to give them this information. According to them, it's better to say nothing. Sometimes women don't want to see the ultrasound scan or hear the heartbeat of the baby, but this is such an important part of the decision. Doctors do it to protect women from pain, but women must know what they're up against. A woman has the right to see that she's choosing to end the life of a human being.

We've talked about unwanted pregnancies and other solutions for abortion when a woman chooses not to have the baby. Do you think that prevention is also an important part in this problem?

Definitely. It might be old-fashioned, but I think sex is more appropriate in the context of a relationship. In the Netherlands you can do everything at 18 years old. You have the right to vote, drink, and drive a car. These things are not allowed until this age for protection and safety. In contrast, if you want to have sex, age doesn't matter. We see girls from the age of 12 getting pregnant. These girls are flabbergasted when they realise that having sex can make you pregnant. This makes me doubt our sex education. It's about our mentality. The message right now is: If you want to have sex, please do it safely, instead of emphasizing the importance of the bond with a sexual partner. There's also scientific evidence that sometimes it is better to wait, and have sex with someone you really trust. Of course, it's not always realistic in our society, but sometimes it's better to only have sexual intercourse with a few partners. I can't make this decision for others, but it's something to think about. We do give sex education, for our followers. We tell our own stories and discuss sensitive issues. We talk about pornography, and other sexual taboos. In our community it is not allowed to talk about these topics, but we do.

“Today's sex education tells young people that the only thing that matters is to do it safely, instead of emphasizing the importance of the bond with a sexual partner.”

Think Big

If abortion weren't an option, a lot of the responsibility for the child would fall on the mother's shoulders since she can't abandon her child. Do you think this could cause inequality?

If a woman has to face her pregnancy or raise a child alone, the government should help her, in the way that we do on a small scale. We should make sure that she gets all possible support. With this support she could think of her pregnancy as something bringing new possibilities and opportunities. Of course, you cannot support all women with this kind of help. There are women who are unhappy with their children, even when they have chosen to keep them. Sometimes we forget that this also happens.

“When we compare an unborn baby with a living child, people think it's absurd. But morally, we don't think there's a difference between the two.”

On the other hand, if you really look at this problem, there are tons of situations where we could use this kind of reasoning and say that it's okay to kill the baby. For example, two people are married and have children. The man cheats on his wife and leaves her. The woman has to take care of the children, but she doesn't want to do it by herself. Is that a good reason to take away someone's right to live?

When we tell this story, people think it's absurd to compare an unborn baby with a living child. But morally, we don't think there's a difference. To us they're the same and have the same rights. The discussion should be about what an unborn child is, and what gives us the right to end its life.

“Right now we make decisions for the child based on the idea that their lives would be miserable. We can't assume such things.”

Do you think that it's better for the child to live in such situations than being aborted?

We always look for an ideal situation and of course, it's not always possible to come to a perfect solution. But having a rough start doesn't mean the children's whole lives are going to be awful. Horrible things could happen, but this doesn't mean that we should preventatively choose the worst option and end the child's life before it has even started. We should let the child decide for itself. Right now we make decisions for the child based on the idea that their lives would be miserable. We can't assume such things. Let the children judge their own lives.

Think Big

Boost your career!

Written by Jean-Luc Budel, Honours student

Do you still have spare time next to your regular studies and Honours curriculum? Then this article is a must-read! There are several options to choose from which could boost your academic career and help you acquire important soft skills. These extra-curricular activities could contribute to employment in your further career. It could make the difference between (not) getting that job and (not) making that promotion. Apart from that, these activities could help you discover what you like and how you would like to put your skills into practice. In the following paragraphs a few of the possibilities will be summed up.



First of all, there is a unique chance to expand your knowledge of sustainability at the Green Office of Utrecht University. As a student employee you can work in a green environment and help make our university more sustainable. Besides, you are offered a reasonable fee for your input. Throughout the year there will be several job offers on their website. For example, there is currently a possibility to join the 'Making Tomorrow' crew in which you could enhance skills such as: organizing, programming and recruiting. In my opinion this is like killing two birds with one stone: help the environment and boost your own skills at the same time.



Another great way to get some hands-on experience is voluntary work, of which I will mention a few great examples. First is BuddyGoDutch. There are a lot of international students without a broad social network at Utrecht University. This is why BuddyGoDutch helps international students meet Dutch people and vice-versa. They do this by matching international students to a Dutch buddy, who they will meet up with every once in a while and attend events with. This offers a unique chance to learn about each other's culture and improve your English or maybe even another foreign language.

The third and last organisation that is worth mentioning is BalanceBuddy. This organisation, which was actually founded by an Honours student, matches students with a background in either social or health sciences to children with an unhealthy lifestyle. As a buddy you will meet up with the child once a week to help them develop healthy habits. This is a very rewarding job, as you will really form a bond with the child you're helping and will see them improve every week!



Did the Dutch musicians close their eyes?

An interview with Laurens Ham

Written by Linde Bekkers



To answer this question, I interviewed Laurens Ham, essayist, poet and teacher in Modern Dutch Literature at Utrecht University, about the history of Dutch activism in songs since 1966. Ham is writing a book about this topic. Until recently there was not a lot of attention for pop music among Dutch literary scholars. Literary scholarship has long been a fairly small terrain, predominantly focused on -you guessed right- white male authors. But there is more to discover. Nowadays scholars of modern literature examine magazines, television, radio and songs. This change in the scholarly focus was one of the motivations for Laurens Ham to write a book about activism in Dutch songs. So, with Ham we will investigate what these songs tell us, what they learn us about who wrote them, about society and about us.

“When musicians look around and observe the world, do they only see love, peace and laughter?”

Dutch protest music is not limited to only one genre or one topic. In the sixties and seventies, many protest songs had an anti-Vietnam character. Because of the presence of the television in daily life, images about this war spread quickly around the world. Not only images spread around the world, but also the protests of many young people against the ongoing war in Vietnam, which fed the protest music in the Netherlands

Bob Geldof, a singer, songwriter and a so-called world improver, claimed in 2011 that pop music lost its activist character (1). When musicians look around and observe the world, do they only see love, peace and laughter? Do they close their eyes for the extreme consequences of climate change or families on the run who are afraid of losing their lives? When we take a closer look at music on the Dutch soil, will we see that musician’s eyes are open or closed?

1. De Vrieze, A. (2011). *Pop en politiek: tien explosieve songs*. Geraadpleegd op 10 december 2019, van <https://3voor12.vpro.nl/artikelen/overzicht/2011/augustus/pop-en-politiek-tien-explosieve-songs.html>.

at that time. The Cold War was also present in activism in the eighties, protests against cruise missiles and nuclear weapons took place. During these mass protests more than 550.000 people yelled *Raketjes zijn niet netjes* and *Ban de bom* supported by political choirs.

“Around 2004, protest songs were rough: inspired by street life and accompanied by music videos with knives and guns.”

In the eighties protest music was also influenced by punk music. Punk music had an angry and contrarious character with for example an anti-monarchy tone. During the crowning of queen Beatrix in 1980, a lot of anti-monarchy punk songs were produced. In the following decade, protest music mainly spoke up against racism and this trend continues after 2000. Hip-hop became a predominantly non-white protest genre, with fierce lyrics about discrimination and exclusion. Around 2004 most of this protest music was rough: inspired by life on the streets and accompanied by music videos with knives and guns. Some of these songs were also accompanied by criminal lawsuits. For instance, in the rap song *Hirsi Ali Diss*, former VVD-parliamentary Ayaan Hirsi Ali is threatened. In this song DHC proclaimed that the liquidation of Hirsi Ali was in preparation. This lawsuit was accompanied by a lot of negative fuzz. However, nowadays these topics remain, but they

are less inspired by street life. For example, Typhoon writes lyrics about slavery and the role that the Netherlands played in this black chapter of the Dutch history. Also, rapper Fresku is a good example of protest music against exclusion, he sings for example about the exclusion of black music on the radio.

Besides racism, climate change is a hot topic nowadays. That is why I asked Laurens Ham if there was any protest music written about it. Ham answered that this theme seems to be mainly addressed by the choir Children for Children. Children for Children are pioneers in addressing this topic. Their songs have important environmental messages, for example that we should prevent certain species from becoming extinct. I was surprised that there were almost no “adult songs” about this theme. Because if I think about 2019 and the upcoming years, I immediately think about the worldwide climate change strikes, about Greta Thunberg who inspired the public and many political assemblies and about the fear of extreme droughts and rainfall. Did the Dutch musicians close their eyes for these problems?

At this point of the interview, something comes to mind, I realised that in all the protest music we discussed so far, we only talked about political left-oriented themes. I asked Ham, if there exists right-wing, conventionalist or even populist Dutch protest songs. Ham explains that this is very grimy. Record companies in the Netherlands never engaged with right

oriented music, because in Dutch society this is not accepted. The only music with a more right oriented messages that is produced by the big music studios was right-leaning carnival music. Also, *Vader Abraham* wrote more conservative songs in the seventies and eighties. In his song *Den Uyl is in den olie*, *Vader Abraham* criticised the left-wing premier Den Uyl and the oil crisis in 1974. In the beginning of the new millennium there were a few right wing, nationalist bands, that spread a xenophobic message, which was influenced by the rise of populism. These obscure bands were not supported by record companies but recorded their own music tapes. Nowadays the dependence of a record company has become more obsolete, because YouTube makes it rather easy to broadcast your own music with hardly any investments. In 2016, Harry Pater made a parody about *Mag ik dan bij jou*, a well known song by Claudia de Breij. This parody was named: *Kom dan maar naar hier*. Pater sings about terrorists who are welcomed with open arms into Dutch society. In this video he criticized and ridiculed people with left-oriented opinions about the refugee crisis. He stated that they are too tolerant by accepting violence and rape by people with Islamic faith.

It became clear that protest music gives us insight in people's opinions, back then and nowadays. Music has the power to affect people and leaves traces in our hearts and minds. But as a sociology student I wonder if protest music also has the power to leave traces in society and if it can influence public opinion. Ham told me that during the mass protests in the '70s and '80s,

music activated the protesters and gave them power and energy to present their cause. It is hard to tell if these songs had a direct influence on policy making. But one thing is sure, they gave the more than 550.000 protesters the power to write history. Besides, music not only affects people, it also plays an important role in the imaging of certain topics. For example, during the second feminist wave protest music emphasised the right of every woman to make her own choices. These songs helped in creating a more positive and less controversial image of abortion.

“Protest music has the power to affect people, change the public opinion and write history.”

At the end I asked Ham what his favourite Dutch protest song is. This is not a pro-environmental song by Children for Children or a typical protest song performed by political choirs. Ham's favourite form of protest music is where you can feel the anger and dissatisfaction with every bone of your body. According to Ham these songs are the most primal form of protest music. His favourite protest song is *Schijt aan de overheid* by Appa. This song sums up what protest music is all about. Because Appa will not surrender to the authority of the government and the police. Instead, he follows his own rules and does not give a shit about anything else. But it is not only about cursing, but also about music. Namely virtuoso and impressive rap. In this song protest and music come together.

Recommendations

This is the part where we tell you what you should be reading, listening and watching.

Podcast: Fire in the manor

During a dark and cold December night in 2003 the sky above the manor Zionsburg in Vught became red and orange. A fire broke out in the manor of Ewald Marggraff, a mysterious landowner accompanied with many rumours and conspiracy theories. According to these rumours, Maggraff guarded his property with his shotgun and was the owner of multiple Rembrandts, Rubens and Van Dijcks. An eccentric person, who did

not survive the fire and was found right behind the front door with his dog next to him. Who was Ewald Maggraff? Was the fire lit in order to steal the precious artworks? Why didn't the firemen enter the manor even though they had the key to open the door? Do you want answers to these questions and more? Listen to the podcast: *Brand in het landhuis*, by Simon Heijmans.



Film: Parasite

In Bong Joon Ho's new film *Parasite*, a poverty-stricken family occupies a wealthy household in an elaborate scheme that eventually goes wrong in every possible way. The family is stuck between the opinions "They are rich, but still nice" and, "They're nice because they're rich". The story is set in South-Korea. The destitute family has insinuated themselves into the life of their pampered counterparts. But then comedy turns into tragedy and their worlds collide spectacularly. The film is unpredictable, which keeps you on your toes. An incredible film that could best be described as brilliant, as well as deeply unsettling. A must watch.

Book: Ice Palace

"I'm surprised this isn't the most famous book in the world", is Max Porter's (*Grief is the Thing with Feathers*) opinion about this unique story set in the snowy, dark mountains of Norway. The story tells the tale of Siss and Unn, two young girls at the start of a wholesome, intense friendship. They have only spent one evening in each other's company, but when Unn inexplicably disappears, Siss' feels like she's lost her other half.

The only place she suspects Unn could be, is the spot everyone calls the Ice Palace: a frozen waterfall transformed into an unbelievable structure of translucent walls with overwhelming towers and secret chambers. The question she has to cope with throughout the story is the question of what could have been. The Ice Palace takes you on a journey discovering the frozen secrets stranded in a Norwegian waterfall.

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