



5th BABEL PhD Colloquium

7. December 2021 - Online

Organised by Emiliano Acosta (VUB, Centre for Ethics and Humanism/Secular Studies Brussels Association)

Link for joining the Colloquium (all papers and keynote lecture):

https://teams.microsoft.com/l/meetup-join/19%3ameeting_OGVlNjlmMTetNGVkmY00ZGI3LWIwY2ItN2E2ODdiMmQ5YWQz%40thread.v2/0?context=%7b%22Tid%22%3a%22695b7ca8-2da8-4545-a2da-42d03784e585%22%2c%22Oid%22%3a%22872ef5ef-b821-47a9-a819-8ea326f55442%22%7d

Schedule:

12u30 Aurélien Bourgaux (ULiège) *Le martyre selon Théodore de Bèze au 16e siècle. Avancées et perspectives*

13u00 Martijn Jaspers (KULeuven), *Where 'The Translator' meets Translation Studies: Towards an Innovative Characterization of Jerome's Translation Technique in his Latin Psalter Translations.*

13u30 Christina Turner (KULeuven), "The senses in Augustine's Confessions and City of God: a lasting Manichaean influence?"

14u – Break

14u.15 Sarah Maes (UA & KULeuven), *Mapping religion and worldview-based forms of local social support.*

14u.45 Ima Sri Rahmani (UCLouvain), *Women and identity in the spinning of the lexicon Islamophobia in the media text in Belgium*

15u15 Kim Lecoyer (UGent) *Belgian Muslim Women's Rights in Family Life and Conflict: A Socio-Legal Inquiry*

15u45 Break

16u Patrick Hannot (ULB), *Darwinisme et téléologie. Réactions dans le Presbytérianisme écossais au XIX^e siècle.*

16u30 Koert Debeuf (VUB) *On Latin Averroism and its disappearance from the historiography of philosophy.*

17u Break

17u15 Niels De Nutte (VUB) *Presentation of the Secular Studies Association Brussels*

17u30 Keynote Lecture: Jeffrey Tyssens (VUB) *Over maçonnieke begrafenissen in België: een microperspectief op secularisering en spiritualiteit in de jaren 1860.*

Abstracts

Aurélien Bourgaux, *Le martyre selon Théodore de Bèze au 16e siècle. Avancées et perspectives*

Cette communication entreprendra de dresser un bilan intermédiaire du projet de thèse sur le martyre et l'anti-martyre dans l'oeuvre de Théodore de Bèze (1519-1605). Seront ainsi présentés l'archéologie du projet, de premiers résultats, des perspectives de recherches futures et le versant appliqué de la recherche en partenariat avec des acteurs gouvernementaux (FW-B et OCAD-OCAM).

Martijn Jaspers, "*Where 'The Translator' meets Translation Studies: Towards an Innovative Characterization of Jerome's Translation Technique in his Latin Psalter Translations.*"

No translation had more impact on the history of ideas and culture than the Latin 'Vulgate' translation by Jerome (ca. 347-420). Pope Benedict XV called him the 'Doctor Maximus', given by God to the Church for the understanding of the Bible (Sp. Par. 1). In my presentation, I will give a short overview of the first results of my research project, that intends to systematically characterize Jerome's translation technique by adopting and adapting an innovative method which is developed in modern Translation Studies and currently used (and proven successful) in Septuagint Studies. This method, viz. the interlinear analysis of the transformations in coupled pairs, will be used to analyze Jerome's translations of the fourth book of the Psalter: the Greek-based 'Gallicanum' (which became a part of the Vulgate), the Hebrew-based 'Iuxta Hebraeos', as well as his fragmentarily preserved 'Roman' translation. Evaluating the textual data generated in the said analysis, my research project will characterize Jerome's translation technique, and define the translator's position in his linguistic, theological and historical context, particularly in relation to (1) preceding translations of the Bible, (2) the complex polysystem of Late Antiquity, and (3) Jerome's attitude towards the different source texts and cultures of the Psalter (the Greek-Hellenistic LXX vs. the Hebrew source text).

Christina Turner, *The senses in Augustine's Confessions and City of God: a lasting Manichaean influence?*

This research project seeks to examine the role of the senses in Augustine's treatment of the man's relationship with and experience of God in his two major works, and the extent to which he was influenced by his exposure to, and interaction with, Manichaean doctrine, texts and practices in his handling of these themes. Augustine's use of sensory language will be analysed on the basis of five main stages of the human soul's ascent to God, which are discussed in the experiential narrative of the Confessions and the more theoretical account in the City of God: 1) the soul's inherent call to return to God; 2) the dysfunction of the senses and the need for healing; 3) purification of the will and resisting sensory temptations; 4) finding God at the innermost self; and 5) properly ordered love and the communal effort of the Church. In the search for influence, I will be careful to determine whether it is coincidental parallels or imitation that has been discovered, and whether the imitation can be considered conscious and purposeful.

The close analysis of Augustine's texts has broader interests in contributing to deeper understanding of the way in which Manichaeism may have served not only as a theological point of departure, but also a positive source of influence in the shaping of Augustine's Catholic Christian views and convictions.

Sarah Maes, *Mapping religion and worldview-based forms of local social support.*

The doctoral research presented here is one of the four subprojects of a larger FWO-SBO project called "Soligion (Solidarity and religion): Co-creating complementary forms of social support across faith-based organisations and secular welfare state institutions". The Soligion project proceeds from two related observations. On the one hand, welfare state institutions (WSIs) experience difficulties to cater for the needs of people not entitled to social support in the rights-based and territorial logic of the nation state. On the other hand, those who slip through the net are increasingly observed to find support through faith-based organisations (FBOs). This leads to incentives for both WSIs and FBOs to interact and collaborate, but in many cases this collaboration is either in its infancy or problematic. With an interdisciplinary and multi-method approach the goal of the project is to co-create better practices for solidarity across faith-based organisations and secular welfare institutions.

Ima Sri Rahmani, *Women and identity in the spinning of the lexicon Islamophobia in the media text in Belgium*

The discrimination rate on religion, mainly to Muslim, is the highest in Belgium, and it frequently occurred in media. Muslim women are the most frequent victim (UNIA, 2019). Hence, this paper focuses on the issue of Muslim woman identity relating to the deployment of the term Islamophobia in the media text. The purpose is to analyse the utilisation of the lexicon of Islamophobia as well as the interpretation of the concept of neutrality while the issue is mobilised alongside with the lexicon of Islamophobia. We argue that the word Islamophobia is instrumentalised at different levels of discourse: public and political debate, media processing, as well as judicial recourse. In this research, the reflexivity at each level is counted into consideration. In this framework, and for the present paper, we analyse the data collected through the online website newspaper *Le Soir*. The ethnomethodology approach will be employed to explain and to understand the 'in situ' happening event.

Kim Lecoyer, *Belgian Muslim Women's Rights in Family Life and Conflict: A Socio-Legal Inquiry*

In een notendop, voerde ik een kwalitatief onderzoek uit, aan het Centrum voor Mensenrechten van de Universiteit Gent, naar ervaringen van Belgische moslims met verschillende vormen van familiale conflicthantering. Het betrof hoofdzakelijk echtelijke geschillen en echtscheiding bij Belgische moslimvrouwen. Intergenerationele conflicten, voornamelijk betreffende partnerkeuze, en andere intra-familiale conflicten kwamen eveneens aan bod. Tussen april 2012 en juni 2014 werden over heel België enerzijds een 50-tal veldactoren die een faciliterende rol spelen in familiale geschillen geïnterviewd: advocaten, psychologen, maatschappelijke werkers, en (informele) bemiddelaars,

waaronder een 15-tal religieuze actoren zoals imams. Anderzijds werden er 72 diepte-interviews en 15 focusgroepen afgenomen met in het totaal meer dan honderd individuele familieleden uit gezinnen (deels) met een moslimachtergrond, voornamelijk van Marokkaanse en Turkse oorsprong en een klein aantal van Indo-Pakistaanse oorsprong. De nadruk in het onderzoek lag op de implicaties van de empirische bevindingen betreffende familiale geschiloplossing op vlak van mensenrechten, met bijzondere aandacht voor de mensenrechten van vrouwen. De rol van verschillende contextfactoren, waaronder religie, werd hierin belicht en de onderzoeksresultaten plaatsen, naast het gebruik van staatsrecht, ook de rol van een aantal niet-statelijke actoren zoals imams en (vrijwillige) actoren uit culturele en religieuze organisaties centraal.

Patrick Hannot (ULB), *Darwinisme et téléologie. Réactions dans le Presbytérianisme écossais au XIX^e siècle.*

La théologie naturelle, et l'un de ses concepts essentiels, la théologie, était particulièrement développée dans le monde anglophone à l'époque de Darwin. Si les premières réactions au darwinisme furent globalement négatives, certaines recherches, effectuées ces dernières années dans un contexte de dialogue entre la science et la religion, affirment que les théologiens écossais, même les plus évangéliques, avaient accepté la théorie darwinienne sans restriction. La période brillante des Lumières écossaises succédant à un calvinisme sévère semble expliquer cette disposition. Cependant si les théologiens écossais de l'époque victorienne ont bien accepté l'idée d'une évolution des espèces, ils l'ont fait dans le contexte de la théologie naturelle, en maintenant l'idée d'une finalité. Autrement dit, ils n'ont pas réellement accepté la théorie darwinienne de l'évolution puisqu'ils ont rejeté le hasard et la nécessité qui sont le contexte de la sélection naturelle.