

World Congress of Philosophy, Rome 2024

45TH KJSNA ANNIVERSARY AND 9TH INTERNATIONAL KARL JASPERS MEETING:

JASPERSIAN BOUNDARY SITUATIONS

ABSTRACTS - 26 JULY 2024

M. Ashraf Adeel, adeel@kutztown.edu, Kutztown University of Pennsylvania, *Transcendence in Jaspers, Kant, and Plotinus* KJSNA Session 1: Karl Jaspers and Plotinus, Friday August 2, 9:00-11:00 am

In this paper I examine three concepts that are discussed in Karl Jaspers' philosophy in the context of Kantian transcendental ideas of reason, namely, transcendence, reason, and freedom. By examining Jaspers' position as to what extent existence involves transcendence, how does his concept of reason relate to that of Immanuel Kant, and to what extent does reason shape Jaspers' concept of freedom, I will explore the sense in which Jaspers expects reason to transcend its own formal cognitive limits and to go beyond itself in order to understand existence. This feature of reason becomes particularly difficult to understand as Jaspers simultaneously takes transcendence not to lend itself to any rational grasp. Hence, I address the idea of the autonomy of reason as a form of self-sufficiency of reason in terms of providing all standards of evaluation including their own evaluation standards in turn. Anything externally imposed on reason can only hamper its autonomy and, hence, is non-rational. By way of including Plotinus' texts into this conversation, I assess whether this interpretation of the autonomy of reason fits with Jaspers' view of transcendence as mysticism, and whether reason can be both autonomous and transcending itself.

Mats Andrén, mats.andren@lir.gu.se, University of Gothenburg, Sweden, *Who is European Now? From Karl Jaspers to the War against Ukraine* KJSNA Session 6: Karl Jaspers and the Idea of Europe, Tuesday August 6, 2:00-4:00 pm

After the Second World War, Karl Jaspers and others from the community of philosophers and intellectuals were eagerly reflecting upon Europe, European identity, and the future of Europe. Roughly during the 1990s philosophers returned to ponder these questions. My paper asks in what ways the question who is European has been reflected after the historical moments of ending WWII in 1945 and after the fall of communism in Central Europe 1989, with a focus on Karl Jaspers, José Ortega y Gasset, and Jacques Derrida. Special attention will be given as to how this question can be answered in the present times of 2024.

Babette Babich, babich@fordham.edu, Fordham University, *Friedrich Nietzsche, Psychology, and ChatGPT* KJSNA Session 3: The Psychology Regarding Artificial Intelligence, Monday August 5, 9:00-11:00 am

I think AI with Friedrich Nietzsche, specifically ChatGPT in terms of Nietzsche's reflection on psychologizing. At issue is intentionality and Nietzsche reflects that we anthropomorphize constantly, and above all: we find ourselves in others that we take ourselves to know without really knowing them: we reinforce our own illusions. And what we do while conversing, we do while reading. The more we are encouraged to interact with ChatGPT or AI, the more successful it is. But a reinforced illusion remains an illusion.

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Valeria Bizzari, valeria.bizzari@kuleuven.be, Katholieke Universiteit Leuven, Belgium, *Vulnerability or Liminality in Edmund Husserl and Karl Jaspers: Interdisciplinary Reflections* KJSNA Session 7: Boundary Situation: The Use of Suffering and Depression, Mental or Emotional Disturbance, Wednesday August 7, 9:00-11:00 am

This paper aims to evidence in what way vulnerability is an essential feature of subjectivity. First, I suggest that the Husserlian subject is anything but a pure and merely transcendental ego. In order to substantiate this reading, I argue that the notion of a subject that is immersed in and conditioned by factuality emerges in Husserl's discussions on the concept of liminality in his posthumous writings. Second, the finding of my comparison of Husserl's and Jaspers' views is that their respective perspectives compensate and enrich each other. According to Jaspers, limit-phenomena are characterized by inevitable antinomies that prevent one from going on with one's life as usual. They are utterly-individual challenges that are being intrinsic to existence and are thus unavoidable. Furthermore, in Jaspers' view, limit-phenomena enlighten the paradoxical structure of existence and call for what he is referring to as "existential leaps" through which one can reach a higher level of self-awareness and depth of feeling in cases when a limit-phenomenon has been overcome. My final aim in this paper is to trace limit-phenomena as being intrinsic to human existence, which is nothing but a continuous striving (*Streben*).

Larissa Bolte, bolte@iwe.uni-bonn.de, University of Bonn, Germany, *Of Forests and Trees: We Need a Critical Theory of Artificial Intelligence* KJSNA Session 3: The Psychology Regarding Artificial Intelligence, Monday August 5, 9:00-11:00 am

The notion of technical innovation invokes visions of progress. Many developers of artificial intelligence are keen on fostering this image. Meanwhile, the public is being reassured that ethics regulations regarding practical applications of artificial intelligence systems will shield us from any misuse of this technology's capabilities. Unfortunately, these ethical regulations often take for granted a sociotechnical system that surrounds and includes this emerging technology, which favors those who profit from the status quo. Regulatory approaches and ethical considerations cannot be assessed merely on their own merits, but need to be viewed within their respective socio-political context. I argue that a critical theory of artificial intelligence discourse can help contextualize the widespread fascination with artificial intelligence technology in order to re-imagine its nature and purpose.

Ruth A. Burch, Ludes University, Lugano–Pazzallo, Switzerland, *Revisiting Friedrich Nietzsche's "Good European" with Karl Jaspers* KJSNA Session 6: Karl Jaspers and the Idea of Europe, Tuesday August 6, 2:00-4:00 pm

The aim of this presentation is to revisit Friedrich Nietzsche's concept of "Good European" together with Karl Jaspers, thereby assessing their contribution when addressing the shifting of limits regarding contemporary culture and a community that is in crisis. I argue that good Europeans explore the creation of novel categories in politics, the transformation of delimitations in political language and life, and, thus, the conditions of possibilities for an improved future for mankind. Nietzsche conceives his free spirit not by way of a nationalist perspective, but in the

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spirit of being a good European who is keen to abolish the nation-state. Nietzsche is not essentializing and defending the Germanisation for, according to him, there is and was no German culture. Rather, for Nietzsche, there have always been a few exceptionally cultivated individuals in Germany. As cultural philosophers both Nietzsche and Jaspers are concerned with the entire world. Jaspers speaks in this context of world philosophy.

Simon Calenge, scalenge@hotmail.com, Université de Bourgogne, France, *Existence in Boundary Situations as Possible Impulse for a Social Critic* KJSNA Session 6: Karl Jaspers and the Idea of Europe, Tuesday August 6, 2:00-4:00 pm

The problem of social criticism is to find a locus from which criticism can be offered. A critique given from within a society runs the risk of being too complacent. In contrast, a critique given from the outside of a society may be too insensitive or severe. The two Jaspersian boundary situations, namely, "the historical determination of existence" and "the antinomic structure of empirical reality" could provide an approach that succeeds in avoiding these risks. The first boundary situation upholds the involvement of existence in society and thereby impedes nescience. The second manifests the contradictions within the values of a society and thereby prevents the critic from being superficial. I advance the thesis that existence in these two boundary situations makes possible an original critical stance, namely, the one of irony.

Francis Cheneval, francis.cheneval@philos.uzh.ch, University of Zurich, Switzerland, *Nuclear Weapons and Supranational Authority* KJSNA Session 4: The Psychology Regarding the Atomic Bomb, Monday August 5, 2:00-4:00 pm

In this contribution, I address the question whether nuclear weapons ought to be completely supra-nationalized, that is, put under a common supranational authority that is binding at a minimum for all 193 United Nations member states. The idea is not to create a world state, as has been proposed many times. It rather takes its inspiration from the "Schuman Plan," named after the French foreign minister Robert Schuman who proposed and executed the supra-nationalization of coal and steel after WWII that was originally adopted by French and Germany and was eventually extended to the European Union. This was done to deprive the states of the basic means to prepare and launch a new war against each other. While I will not discuss how the supra-nationalization of nuclear weapons capacity can be incentivized and realized in concrete practice, I will instead compare the change in dissuasive function of nuclear weapons capacity under national versus supranational authority. This is done under the assumption that conventional weapons will remain in the hand of nation states. Although there are some downsides to the supra-nationalization of nuclear weapons regarding the dissuasion of conventional wars, nonetheless the important upside of supra-nationalization of nuclear weapons would be to relieve humanity of the fear of self-destruction in a singular nuclear showdown. I am also exploring the topic as to whether supra-nationalization or prohibition of nuclear weapons would be more desirable, and thereby presenting arguments in support of supra-nationalization.

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Ettore Costa, e.costa@ssmeridionale.it, Scuola Superiore Meridionale, Italy, *Fermi's Children: The Global Responsibilities of Italian Scientists after the Nuclear Bomb* KJSNA Session 5: The Concept of World Responsibility, Tuesday August 6, 9:00-11:00 am

After the collapse of Fascism, Italian natural scientists, even more than other intellectuals, felt a mandate and duty for democratization and reconstruction of the Italian nation and the world at large. The discoveries of Enrico Fermi and his group made Italian science directly responsible for the birth of the Atomic Age. As science revealed itself open to greatness and horror, scientists felt specifically responsible for world-spanning phenomena and scientific ethos seemed particularly suited to encourage peaceful and democratic developments. Scientists such as Edoardo Amaldi and Adriano Buzzati Traverso worked to promote democracy, nuclear disarmament, and freedom of research.

Ben Dorfman, bdorfman@ikl.aau.dk, Aalborg University, Denmark, *Global Constitutions and Utopian Dreams: On Human Rights, Culture, and World Government*, KJSNA Session 5: The Concept of World Responsibility, Tuesday August 6, 9:00-11:00 am

In today's political climate, human rights are in, while ideas about world government are out. Whereas skeptics might say that human rights problems have hardly ceased, the international community invokes the idea again and again. How human rights might be realized and what they mean has been debated ad nauseam. However, quoting former UN General Secretary Kofi Annan, the idea involves standards that should "cross any border, climb any wall, defy any force." Human rights might be the foundation of a global compact which was part of the hope surrounding the idea's institutionalization in the UN after the Second World War. In this presentation, I revisit world government proposals through which it might be guaranteed that national borders do not represent locales where the reach of human rights ends. Specifically, I examine plans by Grenville Clark and Louis Sohn (*World Peace through World Law*), Giuseppe Borgese (*Foundations of the World Republic*), and the "Constitution for the Federation of Earth," by Philip Isley *et al.* Such visions ask the global community to consider its level of commitment to the globality of human rights law. However, there are shortcomings in all these proposals: (1) they address nations and not cultures, not paying heed to ideas that culture, including at its sub- and transnational levels, is a component that might tempt one to resist, or not participate in, world government schemes; and (2) they do not describe how the right to cultural difference will be protected in world government systems. How can one combine within a global system what John Rawls calls "liberal peoples" and "hierarchical peoples"? I argue that determined protection of cultural heritage and minority rights that includes protected cultural enclaves through a supranational power might be the key to interest in and the viability of world government projects.

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Eddo Evink, eddo.evink@ou.nl, Open University, Netherlands, *Europe's Openness: Jacques Derrida, Jan Patočka, and Beyond* KJSNA Session 6: Karl Jaspers and the Idea of Europe, Tuesday August 6, 2:00-4:00 pm

There is a long tradition of reflection within European Philosophy upon its own European identity. In the phenomenological tradition, starting with Edmund Husserl in the 1930s, this identity is sought by way of a philosophical idea. Approximately half a century later, Jan Patočka and Jacques Derrida have tried to revive these thoughts regarding Europe, while criticizing them from within and by opening up Europe to different ways of thinking. This paper offers a critical examination and comparison of Derrida's and Patočka's ideas concerning Europe, by confronting these ideas with other approaches, for example, the writings of Gayatri Spivak, Sylvia Wynter, and other postcolonial or transnational theories.

Nolen Gertz, n.gertz@utwente.nl, University of Twente, Netherlands, *Artificial Intelligence and Artificial Freedom* KJSNA Session 3: The Psychology Regarding Artificial Intelligence, Monday August 5, 9:00-11:00 am

The rise of artificial intelligence and machine learning technologies makes it possible for humans to realize their fantasies while at the same time having to accept that these technologies will interfere in their lives in various and often unforeseen ways. Presumably humans do not seem to be as bothered by technological interference as they are when being exposed to human interference, hence academics have argued that we should take advantage of this type of technological interference in order to achieve social and political goals. Such technological paternalism has been justified by arguing, for example, that combating climate change is more important than protecting individual human freedoms. By turning to existential philosophy, one can see why this argument is both dangerous and doomed to failure. Existential views on freedom and on technology can help one to recognize that technological paternalism cannot resolve crises but only perpetuate them.

Astrid Grelz, astrid.grelz@ctr.lu.se, Lund University, Sweden, *Are We Creating a 'World Without Us'? Global Responsibility and Annihilism in the Works of Günther Anders* KJSNA Session 5: The Concept of World Responsibility, Tuesday August 6, 9:00-11:00 am

In this presentation, it is being suggested that the concept of world responsibility, as found in the works of Karl Jaspers and Hans Jonas, is anticipated in Günther Anders' 1956 opus *Die Antiquiertheit des Menschen*. Navigating through the different phases of Anders' negative anthropology—from his pathology of freedom to the Promethean disjunction and his reluctance toward what he considered to be an annihilistic Western stance—I follow the development of his ethical imperative, and discuss its influence on Jaspers' 1956 radio lectures on the atom bomb, and Jonas' *Philosophical Essays: From Ancient Creed to Technological Man* (1974).

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Pierre Keller, pierrek@ucr.edu, University of California, Riverside, *Cosmopolitanism, World Philosophy, and the Axial Theory of History: Transcritique and Copernican Revolution Between Jaspers and Karatani* KJSNA Session 2: Democracy and Cosmopolitanism, Saturday August 3, 9:00-11:00 am

I develop Karl Jaspers' conception of cosmopolitanism, of world philosophy, and his axial theory of history in relation to Immanuel Kant's cosmopolitan conception of world history. Jaspers conceived of the history of culture and of philosophy as having two axes on its way from the origins of history in myth and prehistory to the end of history in the cosmopolitical goal of global and encompassing human social freedom. The first axis is to have occurred in part independently in China, India, Egypt and Mesopotamia, Greece, and in the Americas from around 800 BCE to 200 BCE with a focal point around 500 BCE. This formed the initial but not fully integrated basis for world-culture and world philosophy. The second axis has yet to establish itself fully. In the second axial age, countries such as China and India and Mexico will come back to the role in thought, culture, technology, and economics that they had in the first axial age. This prepares the way for a fully comprehensive and cosmopolitan conception of world history and of world philosophy that revitalizes and extends Kant's conception.

Endre Kiss, dr.endre.kiss@gmail.com, Eötvös Loránd University, Hungary, *Otto Friedrich Bollnows Intervention als indirekter Beweis für Karl Jaspers' philosophische Normativität* KJSNA Session 2: Democracy and Cosmopolitanism, Saturday August 3, 9:00-11:00 am

Wir hätten mehrere Wege vor uns, die Beschaffenheit von Jaspers' Philosophie zu erschließen. An dieser Stelle möchten wir die enge Einheit von Sinnggebung und Normativität hervorheben. Bollnow ist in diesem Zusammenhang ein einmaliger Zeitzeuge (Versuch einer Auseinandersetzung mit Karl Jaspers. In *Blätter für Deutsche Philosophie*, Jg. 12, 1938, 133–174). Er stellt in einer sehr vieldeutigen Situation die in Jaspers' Philosophie eindeutig bestimmende Normativität in den Mittelpunkt, in der viele der feinen Unterschiede zwischen freundlicher Warnung und Denunziation zum Zuge kommen. In dem Vortrag werden zahlreiche Momente der Intervention Bollnows als eine indirekte Beweisführung für Jaspers' Normativität ausführlich angeführt. Am Ende wird noch ein Versuch gemacht, diese Normativität wieder im Ganzen von Jaspers' Philosophie zu definieren.

Stephen D. Leach, s.d.leach@keele.ac.uk, Keele University, United Kingdom, *Bertrand Russell and Karl Jaspers on Nuclear Weapons* KJSNA Session 4: The Psychology Regarding the Atomic Bomb, Monday August 5, 2:00-4:00 pm

There is an interesting contrast between the responses of Bertrand Russell and Karl Jaspers to the threat posed by nuclear weapons. In advocating nuclear disarmament, in *Common Sense and Nuclear Warfare* (1959) Russell aimed to set philosophy to one side and instead to speak on behalf of common sense. In contrast, Jaspers' *The Atom Bomb and the Future of Man* (1958), whilst also advocating nuclear disarmament, was intentionally philosophical. In this presentation I investigate which approach promises to be more likely successful.

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Jessica Ludescher Imanaka, imanakaj@seattleu.edu, Seattle University, *Metamorphosis and Mandala: Moving toward Peace in Hiroshima* KJSNA Session 4: The Psychology Regarding the Atomic Bomb, Monday August 5, 2:00-4:00 pm

The departure point of this paper exists at the intersection between the security apparatuses of the United States Pax Americana ambitions and the Peace Culture aspirations of Hiroshima. Temporally, this intersection is experienced as a threshold between conflicting representations of the WWII era and diverging visions of future humanities. The authors share perspectives and insights on how to metamorphize consciousness from the conditioning of the neoliberal security state towards compassionate and connected awareness of reality as an ever-changing mandala. This process involves merging multiple spatiotemporal dimensions of existence wherein one embraces existence universally (including the so-called darkest and most destructive depths) while also experiencing the present as a state of Karmic Kairos (time out of time). Kairological time holds a different relationship to "the end" than does chronological time, and this difference applies to considerations of an "end of humanity" and, in this context, to nuclear war, thereby moving beyond conceptions of reason and responsibility that had transfixed Karl Jaspers in his thoughts regarding the atomic bomb. Methodologically, this paper draws extensively on Giorgio Agamben's corpus, especially his thoughts on Pauline temporality and potential, and on esoteric Vajrayana Buddhist practices.

Alina Marin, alina.marin@kingstonhsc.ca, Queen's University, Ontario, Canada, *Psychopathology at the Crossroads of Freedom and Responsibility* KJSNA Session 5: The Concept of World Responsibility, Tuesday August 6, 9:00-11:00 am

The philosophical concept of freedom plays a significant role for the act of taking responsibility. Doing something responsibly implies making a choice that inherently limits unlimited freedom. Psychopathology as a science bears the responsibility of appraising an existential situation and subsequently is either limiting the existential freedom of the individual in that situation to become different, or to remain ununderstandable. In this presentation I will address how such an appraisal needs to be unrestricted regarding possibilities of interpreting one's existence and not exceed the hermeneutic circle, within which the patient interprets reality. Paradoxically, psychopathology must remain inconclusive regarding making psychopathological diagnosis provided it aims to respect existential freedom and maintain the ability to understand and appreciate an individual's autonomous selfhood, in its entirety.

Pavlos E. Michaelides, michaelides.p@unic.ac.cy, University of Nicosia, CY, *Jaspers and Plotinus: Transcendence, Freedom, and Human Existence in Modernity* KJSNA Session 1: Karl Jaspers and Plotinus, Friday August 2, 9:00-11:00 am

Karl Jaspers finds the ongoing and irreversible loss of meaningful substance a prominent feature of our current era. This paper addresses the significant implications of Jaspers' criticism of the modern life order, the erosion of authentic selfhood, and the relentless struggle for genuine freedom. The outcome in modernity is often a display of shallowness rather than actual existence, division in place of unity, excessive talking instead of communication of fundamental

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knowledge, and endless imitation in place of faithful presence. Amidst societal pressures, individuals avoid making genuine decisions and often conform to maintain a good conscience and pseudo-peace, leading to hidden conflicts regarding self-realization. Jaspers' and Plotinus' insightful philosophical explorations of freedom, transcendence, and human existence contain seminal teachings for modernity and the timeless quest for self-knowledge. For Jaspers, self-realization, transcendence, and acts of freedom require acknowledging connectedness with others and considering human beings from comprehensive new perspectives. For Plotinus, it involves a mystical opening of the One in All and the All in One. Thereby, transcendence encompasses a dual unity of self with otherness, while self-identity retains itself and fullness. Jaspers and Plotinus encourage individuals to pursue self-realization amidst life's challenges. Freedom involves recognizing and striving toward one's potential; the betrayal of one's possibility only points to a lack of authentic communication. In contrast, transcendence and freedom require an understanding of the limitations of human knowledge and the necessity of genuine self-knowledge qua otherness and unknowability. In both philosophers, personal decisions and actions primarily determine human existence; individuals must act genuinely in the here and now, as this forms the foundation for future activity. Thus, individual freedom demands that each person evoke from within what no other can, allowing direct certainty of one's relation with the godhead. For Jaspers, the human future can only be an open possibility, aiming for transcendent freedom to modify events. In Plotinus, freedom entails souls harmonizing with the power and character they possess, with the star above them serving as their guiding spirit, their god, and their *daimōn*.

Genki Nakamura, genkygehen@gmail.com, Toyo University, Tokyo, Japan, *Existential Anxiety and Boundary Situation in the Works of Karl Jaspers and Søren Kierkegaard* KJSNA Session 7: Boundary Situation: The Use of Suffering and Depression, Mental or Emotional Disturbance, Wednesday August 7, 9:00-11:00 am

People feel anxiety when they facing boundary situations such as death or suffering. For Karl Jaspers, this is an anxiety with regard to things that have no object (*Gegenstand*), and this existential anxiety (*existentielle Angst*) is driven by the fear that, in his words, "I may lose myself as Existenz." For Jaspers it is important that one does not run away from such an anxiety, but to face it and to make decisions that confronts it. Two questions arise with regard to Jaspers' interpretation of Søren Kierkegaard: Does Jaspers' psychological notion of anxiety refer to Kierkegaard's Christian understanding of anxiety, and, Is Jaspers' interpretation of Kierkegaard's concept of anxiety a legitimate interpretation? In order to answer these questions, I will examine and compare Jaspers' and Kierkegaard's texts with the aim of determining whether Jaspers' interpretation of Kierkegaard's concept of anxiety is justified and highlighting the similarities and differences in the discussion of anxiety and boundary situations by these two philosophers.

Václav Němec, vaclav.nemec@ff.cuni.cz, Charles University, Prague, CZ, *Ascent to the One and Becoming Existence: Different Paths to Selfhood According to Plotinus and Karl Jaspers*, KJSNA Session 1: Karl Jaspers and Plotinus, Friday August 2, 9:00-11:00 am

The main common concern of Plotinus' and Karl Jaspers' philosophy lies in the effort to overcome the alienation of the human being lost to the realm of immanence by becoming one's

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true or authentic self. However, these two thinkers have differing ideas about the human path to selfhood: While Plotinus sees the way in the ascent of the soul to the intellect and to the One, Jaspers considers it as a drama of existence striving for its self-realization through decisions in concrete situations, especially in boundary situations. These diverging ideas are in the background of Jaspers' criticism of Plotinus in *The Great Philosophers*.

Csaba Olay, olay.csaba@btk.elte.hu, Eötvös Loránd University, Hungary, *Jaspers on Becoming Existence in Boundary Situations* KJSNA Session 7: Boundary Situation: The Use of Suffering and Depression, Mental or Emotional Disturbance, Wednesday August 7, 9:00-11:00 am

One of the key concepts of Karl Jaspers' thought is the concept of boundary situations (*Grenzsituationen*) that he uses both in connection with individual human existence and in connection with collectives. According to a central claim of his, it is through boundary situations such as death, suffering, struggle, and guilt that one has an opportunity to become existence. The focus of my talk will be the clarification of how existence that is reached via dealing with boundary situations can be correlated with the meaning of individual life and with meaningful individual existence. A related question that I address in this talk concerns how existence understood in Jaspers' sense designates the task and the choice of becoming oneself.

Carlin Romano, carlin.romano@asc.upenn.edu, University of Pennsylvania, *Truman's Psychology and the Bomb* KJSNA Session 4: The Psychology Regarding the Atomic Bomb, Monday August 5, 2:00-4:00 pm

When Harry Truman assumed the U.S. Presidency on April 12th 1945 following the sudden death of Franklin D. Roosevelt, he knew nothing about the Manhattan Project. FDR had largely frozen him out of top-secret war policy, and the atomic bomb was the biggest secret of all. Less than four months later, Truman made the decision to drop it on Hiroshima. In this talk I will explore Truman's philosophical and psychological approach to the bomb and whether it counts as a form of utilitarianism.

Hans Schelkshorn, johann.schelkshorn@univie.ac.at, University of Vienna, Austria, *In the Shadow of Modern Colonialism: Totalitarianism or Democracy? Karl Jaspers' View on the Future of Modernity and the Authoritarian Turn in Contemporary Global Politics* KJSNA Session 2: Democracy and Cosmopolitanism, Saturday August 3, 9:00-11:00 am

Humanity faces the alternative between totalitarianism and democracy as Jaspers had diagnosed it after the Second World War. The future of a global modernity would depend upon whether Europe or the Western world can convince post-colonial societies to uphold human rights, democracy, and international law, despite the shadow of modern colonialism. Meanwhile, however, authoritarian movements are on the rise in the Western world as well. At the same time, democratic movements have emerged in the global South that re-interpret European ideas of democracy and human rights in the light of their own cultural traditions. Jaspers' diagnosis of the future of democracy must therefore be revised in the light of both his own theory of the Axial Age and also of contemporary postcolonial and decolonial theories.

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Ola Sigurdson, ola.sigurdson@teologi.uio.no, University of Oslo, Norway, *Colleagues with Conflicting Perspectives: Karl Barth and Karl Jaspers on Weltverantwortung* KJSNA Session 5: The Concept of World Responsibility, Tuesday August 6, 9:00-11:00 am

I will take my point of departure from the fact that between 1948 and 1961 two of the most influential thinkers of the twentieth century had been colleagues at the University of Basel. In 1948, Karl Jaspers took up a professorship of philosophy including psychology and sociology at Basel where he also became colleague with the prominent theologian Karl Barth, who was a leading figure in the resistance against National Socialism within the Protestant churches. Jaspers retired in 1961, Barth in 1962. Both were highly involved in the discussion on the reconstruction of Europe after WW2 as well as the question regarding the atomic bomb. Given their diverging starting point for their intellectual endeavors, where Jaspers took his departure from human experience and Barth from the interruption of human experience through divine revelation, it is fruitful to critically and cross-wise question their understanding of responsibility. Taking my cue from their conflicting perspectives and their political engagement, I aim to let their historical example guide a discussion of what a constructive and contemporary concept of world responsibility could be.

Gerrit Steunebrink, gerritsteunebrink@gmail.com, Radboud University, Netherlands, *Karl Jaspers, India, and Mahatma Gandhi: On the Usefulness of Jaspers' Book on the Atomic Bomb* KJSNA Session 2: Democracy and Cosmopolitanism, Saturday August 3, 9:00-11:00 am

In his book about the atomic bomb Karl Jaspers talks explicitly about the pacifism of Mahatma Gandhi. He respects Gandhi, although he does not agree with him. Very surprisingly, Jaspers does not connect the importance of Gandhi's nonviolence strategy as being primarily to its background in Indian thought, but rather to British liberalism! Interesting is that he does not mention Gandhi in his writings on Indian philosophy. Jaspers misses the point of Gandhi being a phenomenon of modern Hindu thinking. In this talk I will analyze the difficult relation in Jaspers' work between non-Western philosophy and Western political philosophy.

Tuomas Vesterinen, tuomas.vesterinen@helsinki.fi, Stanford University, USA, *Engineering the Normal and the Pathological for Digital Psychiatry* KJSNA Session 3: The Psychology Regarding Artificial Intelligence, Monday August 5, 9:00-11:00 am

Artificial intelligence and robotics seem to promise a novel means to supplement research, classification, and treatment of mental disorders. This far, however, not enough attention has been paid to the interactive and culture-relative nature of mental disorders, and to the role that non-epistemic values play in psychiatry. I address these concerns by examining responsibility issues that come with an automatization of psychiatric treatment that is based on the presumed nature of mental disorders. I argue that the design and implementation of artificial intelligence programs and robotics in psychiatric research and therapy require value-sensitivities that reflect the social and cultural context of their deployment.