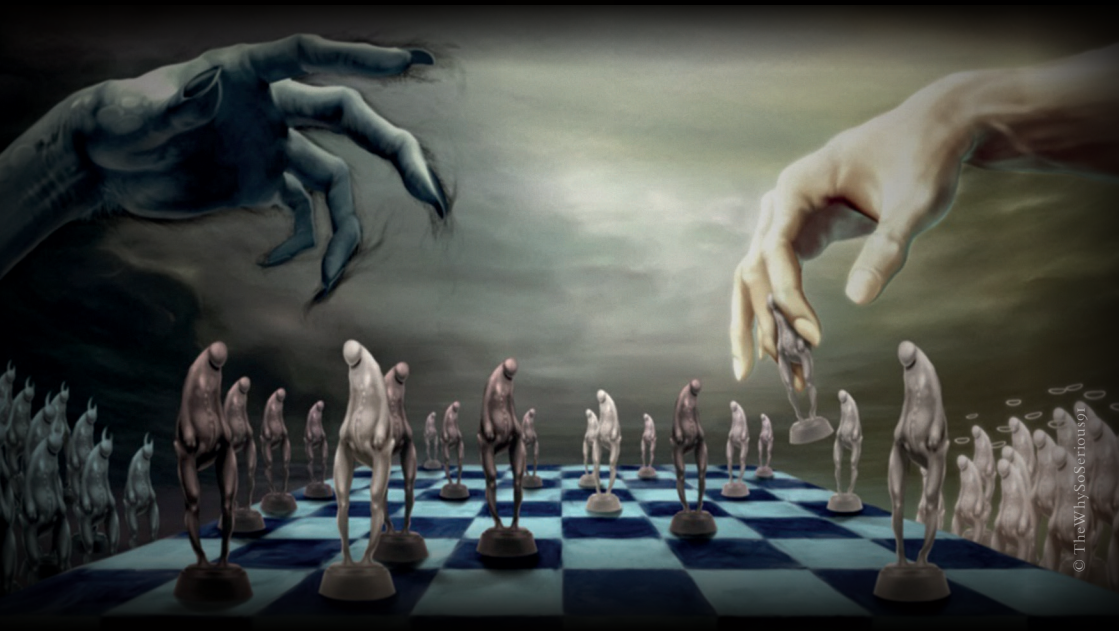
NEXUS INSTITUTE

Nexus Conference 2018

The Battle Between Good and Evil



Saturday 15 December | 9.30 AM — 4.00 PM

National Opera & Ballet, Amsterdam

Speakers

Marilynne Robinson — Jean-Marie Guéhenno — Catherine Nixey
David S. Rose — Anders Sandberg — Wole Soyinka
Cardinal Peter K.A. Turkson — Kassem Eid — John Hare
General Michael Hayden — Tarek Mitri — Caroline Sommerfeld
Tatyana Tolstaya — Natasha Vita-More — Leon Wieseltier

Programme Nexus Conference

Saturday 15 December 2018
National Opera & Ballet, Amsterdam

9.30 AM	Welcome *Rob Riemen*
9.45 AM	Keynote lecture *Marilynne Robinson*
10.45 AM	Intermission
11.15 AM	I. PARADISE LOST. THE KNOWLEDGE OF GOOD AND EVIL Panel discussion with *Jean-Marie Guéhenno*, *Catherine Nixey*, *Marilynne Robinson*, *David S. Rose*, *Anders Sandberg*, *Wole Soyinka*, *Cardinal Peter K.A. Turkson*, moderated by *Rob Riemen*
1.15 PM	Lunch with complimentary refreshments
2.00 PM	II. BEYOND GOOD AND EVIL: PARADISE REGAINED? Panel discussion with *Kassem Eid*, *John Hare*, *General Michael Hayden*, *Tarek Mitri*, *Caroline Sommerfeld*, *Tatyana Tolstaya*, *Natasha Vita-More*, *Leon Wieseltier*, moderated by *Rob Riemen*
4.00 PM	Book signing

The conference will be held in English.

To attend the Nexus Conference please register online at www.nexus-instituut.nl. The entrance fee includes refreshments for lunch.

The programme may be subject to change. For the latest information on the conference and its speakers and for terms and conditions, please see our website.

Nexus Conference 2018

The Battle Between Good and Evil

There is an ancient tale about Paradise, the Garden of Eden, home to Adam and Eve, the first man and woman. In Paradise there was no evil, no suffering, no death. Adam and Eve were free and lived in perfect innocence and harmony, as long as they obeyed the single command their Creator had given them: 'In the middle of the garden stands a tree, the tree of the knowledge of good and evil. You must not eat from this tree, or you will die.'

But an evil power also lived in the garden; it took the shape of a snake, which succeeded in seducing Eve with the words: 'Dying by gaining knowledge of good and evil? You will become equal to God! Why remain ignorant? What would be greater, how much richer would your life be when you know what good and evil are?'

So the snake spoke. Eve listened to the seducer, ate from the apple, and so did Adam. Fearing man would become too powerful, the Creator drove them from His Paradise, into the world. There, they would truly come to know evil: pain, suffering, death, murder, lies, jealousy, fear, injustice, blind desire, cruelty, despair, madness, deceit, disasters, evil powers and the power of evil.

This, according to the story, is how the history of humanity started. And it is *our* story, a true story about the fate of humanity in the eternal battle between good and evil. For each human being has to face the choice between good and evil, again and again. To choose is unavoidable. But even though evil is both powerful and tempting, those who desire to do good are not powerless and not alone. The history of humankind has yielded many stories, revelations, laws, lessons of wisdom, philosophers teaching virtue, prophets calling on us to heed our conscience. All this to impel us to choose good over evil, life over death, love over hatred, justice over injustice, truth over lies, generosity over avarice, friendship over enmity.

And if this is not enough — and it does not seem to be enough, since evil so often seems to win out — there are stories in which man is delivered from evil through grace. There is the story of a child born in Bethlehem,

a God-man, a messiah, in Greek: a χριστός — in short, a redeemer. His life is one of faith, hope and a love that conquers even death. According to his followers, those who follow Christ's teachings, resisting human nature which tends toward evil, will receive grace and eternal life — although not here on earth.

But this 'good news' does not diminish the chaos ruling on earth. On the contrary — not only does evil remain ever-present and seemingly all-powerful, wars are continuously waged in the name of the good against those who have a different understanding of what the good or the truth is.

Yet over the noise of this battle, a different sound can be heard: the chorus of the Greek poet Sophocles, who wrote in his *Antigone* of the marvellous skills of humankind:

> Wonders are many, yet of all
> Things is man the most wonderful […]
> And speech he has learned, and thought
> So swift, and the temper of mind
> To dwell within cities, and not to lie bare
> Amid the keen, biting frosts
> Or cower beneath pelting rain
> Full of resource against all that comes to him
> Is man. Against death alone he is left with no defence.
> But painful sickness he can cure by his own skill.
> (*Antigone*, translation H.D.F. Kitto)

Using science and technology, mankind managed to arm itself, slowly at first and then faster and faster, against the whims of nature, and began to control its own destiny. In seventeenth- and eighteenth-century Europe, philosophers introduced radical ideas that transformed the dominant view of the world and mankind. A new spirit emerged, a spirit of optimism and faith in progress, convinced of the ability of human reason to choose the good.

In the Netherlands it was Spinoza who, with his powerful plea for a revaluation of reason, rejected the ancient idea that mankind is sinful and dependent on the grace of God to save it from the power of evil. In Germany, a century later, Immanuel Kant sought to show why people should trust in their own capacity for ethical judgment. In his *Critique of Practical Reason*, he states: 'Man is indeed unholy enough, but he must regard the humanity in his person as holy.' Everyone knows what is good and which evil to avoid, because 'two things fill the mind with ever-increasing wonder and awe, the more often and the more intensely we reflect on them: the starry heavens above me and the moral law within me.'

Around the same time the Marquis de Condorcet wrote his *Esquisse d'un tableau historique des progrès de l'esprit humain*, in which he concluded:

> When the most powerful nations shall have established into political principles equality between societies as between individuals, and respect for the independence of feeble states, as well as compassion for ignorance and wretchedness […] Then will arrive the moment in which the sun will observe in its course free nations only, acknowledging no other master than their reason; in which tyrants and slaves, priests and their stupid or hypocritical instruments, will no longer exist but in history and upon the stage; in which our only concern will be to lament their past victims and dupes, and, by the recollection of their horrid enormities, to exercise a vigilant circumspection, that we may be able instantly to recognise and effectually to stifle by the force of reason, the seeds of superstition and tyranny, should they ever presume again to make their appearance upon the earth.

This period is rightly called the era of Enlightenment; but the Enlightenment, too, had its dark, evil side. In the young United States of America, where people proudly saw themselves as an example of Enlightenment and democracy to the world, slavery was accepted for economic reasons, often combined with racist religious convictions. And around the same time that the Marquis de Condorcet wrote his eulogy of the progress of the human spirit through which good would conquer evil, another French nobleman, the Marquis de Sade, rejected religion only to conclude that there are no moral laws at all, that pleasure is the only guide for human behaviour, and that consequently nothing can stop people from acting on their darkest, cruellest passions.

Friedrich Nietzsche, who did not read De Sade's work and was in fact an admirer of moralistic thinkers like Pascal, Spinoza and Goethe, was also forced to conclude that Enlightenment thought was hollow. His message: God is dead, and there is no universal knowledge of good and evil, because everything is subjective. There are no moral laws. The will to power rules the world and it knows no good and evil; the Enlightenment was based on a misguided faith in the moral power of reason. An era of nihilism will follow, lasting at least two hundred years: nihilism, because human existence has no specific purpose or meaning. Knowledge of good and evil will not be cultivated by the human mind, because man's animal instincts will triumph over the pretence of moral laws. Everything is allowed; deep down, the human being is no more than an animal.

Nietzsche died in 1900. The first half of the twentieth century would prove he was right about nihilism. Nothing makes people more afraid than a spiritual void, so this void was quickly filled by new religions — political religions this time: nationalism, bolshevism, fascism, Nazism. They promised heaven, and created a hell on earth.

In March 1946, Albert Camus arrived in New York. His fame as an existentialist philosopher and the young author of *L'Étranger* preceded him, so every seat in The Miller Theatre at Columbia University was filled when Camus gave his lecture in the evening of 28 March. During his boat journey, he made notes on the topic for his speech: 'The human crisis'. In a straightforward manner he addressed the audience:

> My generation, born just before the First World War, was raised in Europe at the time of the economic crisis of 1929, the war in Ethiopia, the Civil War in Spain, the rise of fascism as a mass movement, the triumph of Nazism, the betrayal by the elites. Raised in such a world, what could we believe in? Nothing! The world was absurd. When Hitler conquered our countries and entered our homes, what values did we have with which to oppose the Nazis? None, because we no longer had any values at all. If everything that happened was the result of a broken political system it would have been easy, but the decay, the moral indifference came from within society. Life had little value, and the fascist violence was really no more than a logical consequence. Still, we fought it, because it was unbearable. Hitler has disappeared, but the poison of fascism has not. We have lost our human values. Now, it is our task, the task of philosophers, to search for and create universal, positive values that can reconcile our pessimistic analysis with the optimism of necessary deeds…

This was a sincere plea. But Camus had no answer to the question whether he, or other philosophers, would manage to rediscover the knowledge of good and evil. In November 1943, he wrote in his notebook: *'L'homme peut-il à lui seul créer ses propres valeurs? C'est tout le problème.' — 'Can man alone create his own values? That is the whole problem.'*

This is the question Camus would never stop asking, and it is the central question in the eternal battle between good and evil.

I. PARADISE LOST: THE KNOWLEDGE OF GOOD AND EVIL

Camus' call to take up the search for the knowledge of good and evil once again was taken up by André Malraux — a philosopher and a writer, but also a diplomat and Minister of Culture during the presidency of his friend, General Charles de Gaulle. Malraux too had fought his battle with fascism, first on the side of the Republicans in the Spanish Civil War and later with the Resistance during the war. He shared Camus' questions and concerns. In an interview on 5 May 1969, he put it like this: 'Our civilization will have to discover its fundamental values, or it will disappear.' But seven years later, half a year before he died, in a speech to the French parliament in May 1976, he could not help but observe cynically: 'The most powerful civilization

humanity has ever seen, our civilization, is capable of destroying the earth, but incapable of educating young people spiritually.'

Hopefully, Malraux will turn out to have been overly pessimistic. But this is only possible if we manage to find an answer to the troublesome questions he and Camus raised.

A first question: why were all humane values abandoned in the first half of the twentieth century? Why the moral indifference concerning good and evil, why this increasingly absurd world? But what are those fundamental values that, according to Malraux, should be the basis of our civilization? And are these values universal, or are they valid only for 'our' civilization? And what are these values themselves based on? How can we know what is good and what is evil? Can religion tell us? Or human reason? Can science help us here? Is there a blind force determining our sense of morality? Is it a political ideology?

And what is our answer to the question posed by the poet W.H. Auden, who noted in 1947, as he was working on his poem *The Age of Anxiety*: 'If, as I'm convinced, the Nazis are wrong and we are right, what is it that validates our values and invalidates theirs?'

The answer to this question touches upon another fundamental question: is the knowledge of good and evil absolute, or is Hamlet right in saying: 'There is nothing either good or bad, but thinking makes it so'? If Hamlet is right, can everything be 'good', including the ideology of Nazism? On the other hand, is it not the case that absolute values have so often been used to justify, for example, slavery, racism, inequality between men and women, sexual repression, and many other injustices?

Is it even possible to have a universal morality in a pluralistic society and a globalised world? Of course, there is the Universal Declaration of Human Rights, there is international law, but how universal and international are these really? And how do these rights and moral rules relate to Wittgenstein's claim that the nature of morality cannot be expressed in words, but that this does not mean that whatever is legal is right? Moral ideas are expressed in big words like justice, peace, freedom, but how do we know what these words mean? And what happens to justice, peace and freedom when, in the world of power, interests are what really matter? Why are those in power so much more susceptible to the temptation of evil than to the promise of the good? And this holds not just for the powerful, but for every human being. Why?

And do we even want to know what good and evil are? Is it not accurate when the Grand Inquisitor in Dostoyevsky's famous story in *The Brothers Karamazov* reproaches the silent Christ: 'People do not want freedom, they want to be happy; the burden of the choice between good and evil is too heavy. People want to relieve their conscience by submitting to the miraculous, the mysterious, to authority! That is what we, the Church, offer them.'

But is this the reason why, as Malraux noted, we are unable to educate young people in morality and ethics? Simply because they and we are not interested? Or is it because we are unable to? This is what the American literary critic Lionel Trilling suggested in 1961 when he observed: 'What constitutes one of the shaping and controlling ideas of our epoch […] is the disenchantment of our culture with culture itself.'

It is a fact that, over the last fifty years, the cultural tradition of liberal education in philosophy, humanities and the arts, which aims to provide an education also in questions of morality, has been replaced everywhere with education in STEM: science, technology, engineering and mathematics. These are disciplines that suit a society where utility, efficiency, money, commercial values and physical satisfaction are the most important values. These values are beyond good and evil, and open up to a brave new world. Is this how paradise will be regained?

II. BEYOND GOOD AND EVIL: PARADISE REGAINED?

In many ways, Dostoyevsky was no less a prophet than Nietzsche. In two of his most important novels, *Demons* and *The Brothers Karamazov*, he predicted the beginning of a new era. As once the God-man Christ ruled the world, so now will the man-god reign supreme: a being beyond good and evil, absolutely free, for whom everything is allowed. With the development of human-like robots and the possibility of achieving transhumanism through astonishing technological developments, we seem indeed to be approaching a post-human era.

Again, a world view is being overturned, but before we blindly allow ourselves to be carried by the current, it may be wise to heed the advice offered by Karl Jaspers in his classic work *Vom Ursprung und Ziel der Geschichte* (1953): 'Man can only counter the menaces of the future, however, by combating the evil potentialities in the world itself.'

In our visual culture, we have come to expect evil to always be visible — if it is not out in the open, we do not recognise it. However, as Pascal already pointed out in his *Pensées*: 'There is a certain kind of evil that is as difficult to find as what we call good; and often on this account such particular evil gets passed off as good.'

Without doubt, science and technology have brought humanity many blessings, but we must still ask the critical question: what evil may there be in a technocratic society? How can we recognise the hidden evil, the evil we do not see because we are used to it, and which only shows itself when it becomes openly destructive? What knowledge of good and evil do we need for this?

At the same time, as a sort of countermovement, we are now seeing another kind of 'culture in despair'. This is the world of those who see their existence and world view threatened by the arrival of a technocracy, among

other factors. This might explain the rebirth of nationalism, the resistance to anonymous global powers, the fear of immigrants and other cultures and the call for a democracy that reflects only the will of the masses.

This is a revolt the likes of which we have seen before. We know what evil this may bring, but the question is: which values, what kind of morality do we have to respond to it? What alternative world can we offer? What, and this is the crucial question, is a *good* society and how can it be realised?

The answer to these questions is all the more urgent because, as the developments described above indicate, the view of what a 'good society' is that was dominant in the West after the World Wars is now disappearing. Until now, we thought the global order should be based mainly on the political, social and economic values of liberalism, social democracy and capitalism. But this view is now suffering from a serious crisis. There is a lack of trust, and traditional elites have lost much of their moral authority. Why? What is it that was lost, making it impossible to sustain this view of the world?

The disappearance of a world view and the rise of a new world view is necessarily accompanied by a lack of values, and the uncertainty this brings creates a culture of fear, as if we are entering a new 'age of anxiety'. At the same time, this period also offers an opportunity to reconsider what our knowledge of good and evil should be, which sources we can turn to for guidance and inspiration; but also what threats we should fear and what actions we should take so that, in this battle between good and evil, good may prevail once more, and we can sustain a civilization that does justice to the dignity of all that lives. The seductive power of both technocracy and reactionary politics consists in telling people there is a quick solution that will save us from all evils and bring us paradise. But as Trotsky — who, as we know, had fairly specific views about the creation of a paradise on earth — warned us even before the Russian Revolution: 'Exact directions about the location of Paradise are not available.'

An important warning, because it reminds us of the fact that the battle between good and evil is an *eternal* battle. The reason for this is made clear in a letter Thomas Mann wrote on 17 April 1955, towards the end of his life:

> Poor Penzoldt, whose passing I mourn sincerely, wrote: 'I thank God I understand nothing about politics.' But he misled himself and refused to face reality. The H-bomb is politics, and anyone who does not consider it an evil deed shows a lack of religious feeling that I, weak in matters of faith as I am, cannot understand. A world for which cosmic space is good for nothing but establishing strategic bases, and which mimics the energy of the sun to fabricate weapons of destructive power, summons in me feelings of resistance, which, although it is a bit embarrassing to say it, I can explain and name in no other way than in religious terms.

A few years earlier, in 1947, Mann had published his great novel *Doctor Faustus*. It is the story of a culture, symbolised by the figure of Faustus, that knows no limits, seeks the absolute, wishes to acquire a forbidden knowledge and is ready to sacrifice love and sell its soul to the devil to achieve this. In this Western myth metaphysical evil, the demonic powers, wield real influence. And that is why, according to this story, the battle between good and evil will be an eternal battle.

If this old story about the desire for forbidden knowledge and the existence of a demonic power has not lost its meaning, we must finally ask the question — especially in the dark month of December — what the meaning can be for us today of another old story, a story about a light in the darkness, a redeeming power, a Christmas story…

Rob Riemen
Founder and president of the Nexus Institute

Speakers

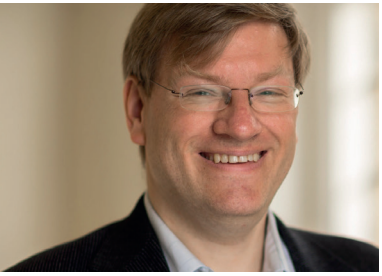
MARILYNNE ROBINSON (United States, 1943) is a novelist and essayist. She received the 2005 Pulitzer Prize in Fiction, and was awarded the prestigious National Humanities Medal by President Obama. Robinson became well-known through her novels *Housekeeping* (1980), *Gilead* (2004), *Home* (2008) and *Lila* (2014). She also published several collections of essays, including *The Death of Adam: Essays on Modern Thought* (1998), *The Givenness of Things* (2015) and *What Are We Doing Here?* (2018). Robinson draws part of the inspiration for her novels and essays from the thought of Calvin.

JEAN-MARIE GUÉHENNO (France, 1949) is a diplomat and a writer. He is currently a member of the UN High-Level Advisory Board on Mediation created by Secretary-General António Guterres. Until 2017 Guéhenno was president and CEO of the International Crisis Group, a non-governmental organisation committed to preventing and resolving deadly conflict; earlier, he served as Under-Secretary-General of the United Nations for Peacekeeping Operations between 2000 and 2008. In 2012, he worked with Kofi Annan as a joint special envoy for Syria. Guéhenno wrote several essays on international relations in addition to the books *La fin de la démocratie* (1993), *L'avenir de la liberté. La démocratie dans la mondialisation* (1999) and *The Fog of Peace* (2015).

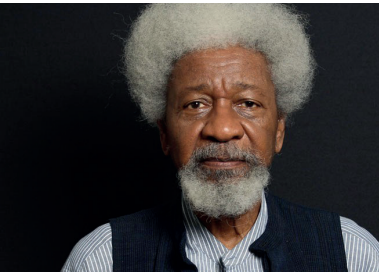
Photo: Olivia Beasley

CATHERINE NIXEY (Wales, 1980) studied Classics at Cambridge and subsequently worked as a Classics teacher for several years, before becoming a journalist on the arts desk at *The Times*; she is now the paper's radio critic. She is the author of *The Darkening Age: The Christian Destruction of the Classical World* (2017), in which she critically appraises the destructive tendency of Christianity and of monotheistic religions generally.

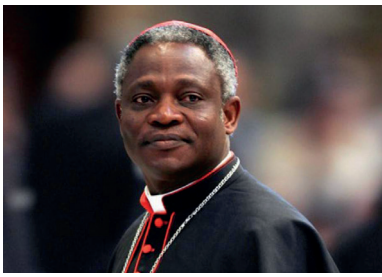
DAVID S. ROSE (United States, 1957) is a serial entrepreneur, technology investor, futurist and thought leader who has founded or funded over 100 pioneering companies. He is the best-selling author of the standard textbooks on both founding and investing in startup companies. As the Chair for Finance, Entrepreneurship & Economics at Singularity University, Rose has researched and lectured extensively on the future of technology and its impact on society. He is founder and CEO of Gust, which operates the world's largest online platform and community for entrepreneurs and early stage investors, and Managing Director of Rose Tech Ventures, a seed stage investment fund, as well as founder of New York Angels, one of the world's largest and most active angel investment consortia.



ANDERS SANDBERG (Sweden, 1972) is senior research fellow at the Future of Humanity Institute at the University of Oxford. His research focuses on the ethics of human enhancement, as well as on assessing the capabilities and underlying science of future technologies. Sandberg co-founded the Swedish Transhumanist Association and the think tank Eudoxa, and has been on the board of the Extropy Institute. He is on the advisory boards of a number of organisations and often debates science and ethics in international media.



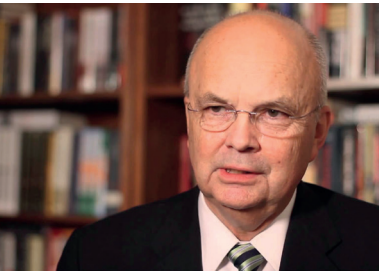
WOLE SOYINKA (Nigeria, 1934) is a playwright, poet and essayist, and winner of the 1986 Nobel Prize in Literature. He played an active role in in Nigeria's struggle for independence from the United Kingdom and in opposing oppressive governments in Nigeria and elsewhere. He was Professor of Comparative Literature at the University of Ife, and has also taught at Cornell University, Emory University, Harvard, Oxford and Yale. In plays such as *Madmen and Specialists* (1971), *Death and the King's Horseman* (1975) and *The Beatification of Area Boy* (1995), Soyinka skilfully fuses Western influences with subject matter and dramatic techniques deeply rooted in Yoruba folklore and religion.



CARDINAL PETER K.A. TURKSON (Ghana, 1948) is a cardinal of the Roman Catholic Church. He previously served as Archbishop of Cape Coast. Cardinal Turkson was President of the Pontifical Council for Justice and Peace until 2017, when Pope Francis named him the first Prefect of the Dicastery for the Promotion of Integral Human Development, a new Dicastery competent particularly in issues regarding migrants, those in need, the sick, the excluded and marginalised, the imprisoned and the unemployed, as well as victims of armed conflict, natural disasters, and all forms of slavery and torture.

KASSEM EID (Syria, 1986) is a Palestinian Syrian rebel and human rights activist. He joined the Syrian Revolution in 2011 and witnessed and survived a sarin gas attack by the Syrian regime in 2013, after which he fled to the US where he testified at the UN Security Council and briefed the White House, Congress and the State Department on the situation in Syria. Kassem is the author of *My Country: A Syrian Memoir* (2018).

JOHN HARE (United Kingdom, 1949) is Professor of Philosophical Theology at Yale University. He has written broadly on ancient and medieval philosophy, on Kant and Kierkegaard and on contemporary ethics. His works include *The Moral Gap* (1996), on the gap between our duty and our ability to do good, *Why Bother Being Good?* (2002), *God and Morality: A Philosophical History* (2007) and *God's Command* (2015).



GENERAL MICHAEL HAYDEN (United States, 1945) is a retired United States Air Force four-star general and former Director of the National Security Agency, Principal Deputy Director of National Intelligence, and Director of the Central Intelligence Agency. Hayden is Founder of the Michael Hayden Center for Intelligence, Policy and International Security at the Schar School at George Mason University. In 2017, Hayden became a national security analyst for CNN.

TAREK MITRI (Lebanon, 1950) held several ministerial posts in the Lebanese government, including Minister of Environment, Minister of Culture and Minister of Information. Previously, he worked in ecumenical organisations as an expert on Christian-Muslim relations, religions and politics, and intercultural and interreligious dialogue, publishing extensively on these issues. He taught at universities in Lebanon, Europe and the United States. Mitri served as Special Representative of the UN Secretary-General for Libya, and is currently director of the Issam Fares Institute for Public Policy and International Affairs at the American University of Beirut.

CAROLINE SOMMERFELD (Germany, 1975) is a philosopher and a political activist associated with the German New Right and Generation Identity. She regularly contributes to the right-wing intellectual journal *Sezession* and is the author of *Wie moralisch werden? Kants moralistische Ethik* (2005) and *Mit Linken leben* (2017, with Martin Lichtmesz). She currently lives in Vienna and is writing a book on progressive education.

TATYANA TOLSTAYA (Russia, 1951) is a writer from the famous Tolstoy family. She studied philology in Saint Petersburg and subsequently worked at Nauka publishers in Moscow. Her literary debut was *On the Golden Porch* (1983). The short story collection *White Walls* (1987) also appeared in English translation. Tolstaya is known for her outspoken opinions, voiced in columns in *The New York Review of Books* and in *The New Yorker*. Between 2002 and 2014, Tolstaya co-hosted a Russian cultural television programme, *The School for Scandal*, on which she conducted interviews with prominent figures in contemporary Russian culture and politics.

NATASHA VITA-MORE (United States) spearheaded the theory of ageless thinking, created the social construct of Regenerative Generations, conceptualized the Super-Olympics, and innovated the first whole body prototype. She is an international advocate for the ethical use of technology and evidence-based science to enhance human capabilities. Featured in dozens of televised documentaries, published in numerous academic journals, she is co-editor and author of *The Transhumanist Reader: Classical and Contemporary Essays on the Science, Technology and Philosophy of the Human Future* (2013). Currently she is Executive Director of Humanity+, Inc., Fellow at the Institute of Ethics and Emerging Technologies, and Senior Professor at the University of Advancing Technology.

LEON WIESELTIER (United States, 1952) is one of America's leading public intellectuals, a distinguished critic and prolific writer. After his studies at Harvard and Oxford, he quickly became the principal literary editor for *The New Republic*. After more than thirty years at this influential journal, he left in 2014 in protest of managerial changes. Wieseltier, whose moving diary *Kaddish* (1998) phenomenally addresses the eternal themes of loss and faith, freedom and predestination and the significance of traditions, is a devoted Jew. He wrote *Against Identity* (1996) and translated Yehuda Amichai's poetry for *The New Yorker*.

— Established 1991 —
— Presenting the Nexus Academy in Amsterdam in 2020 —

Past speakers include...

Anne Applebaum
Joshua Bell
Robert Putnam
Sherry Turkle
Jürgen Habermas
Sonia Gandhi
Francis Fukuyama
George Steiner
Amos Oz
Margaret Atwood
Simon Rattle
Garry Kasparov
Azar Nafisi
Marilynne Robinson
J.M. Coetzee
Slavoj Žižek
Steven Pinker
Margaret MacMillan
Amartya Sen
Eva Hoffman
Dominique de Villepin
Lila Azam Zanganeh
Michael Ignatieff
Kishore Mahbubani
Andreas Scholl
Ágnes Heller
Salam Fayyad
Jordi Savall
Mario Vargas Llosa
Avishai Margalit
Jeb Bush
Patti Smith
Antonio Damasio
Simon Schama
Elisabeth Mann-Borgese
Elif Shafak
Marlene Dumas
Abderrahmane Sissako
Adam Zagajewski
Katie Mitchell
Ismail Serageldin
Patricia Churchland
Iván Fischer
Seyla Benhabib

Join the discussion.

www.nexus-instituut.nl | info@nexus-instituut.nl
Kollenbergweg 1 | 1101 AT Amsterdam, the Netherlands | +31 (0)85-047 1229

Van Lanschot · FONDS 1999 · Gemeente Amsterdam · VU Vrije Universiteit Amsterdam · INDOFIN GROUP