THE XV[TH] INTERNATIONAL CONGRESS OF MEDIEVAL PHILOSOPHY, SIEPM 2022, PARIS

LA PENSEE RADICALE AU MOYEN ÂGE / RADICAL THINKING IN THE MIDDLE AGES

Scholars in Paris studying Medieval Philosophy have the pleasure to announce that the XVth International Congress of the *Société Internationale pour l'Etude de la Philosophie Médiévale* will be held in Paris from 22th to 26th August 2022, if the sanitary situation will be favorable. They have received the full support of their institutions (the CNRS as represented by IRHT (Institut de Recherche et d'Histoire des Textes), LEM (Laboratoire d'études sur les monothéismes), and SPHERE (Sciences, Philosophie, Histoire) on the one hand, and on the other hand, EPHE (Ecole Pratique des Hautes Etudes, PSL University) and Universities Paris I and Paris IV Sorbonne). We are confident that this will be an excellent opportunity to promote medieval philosophy in France and to facilitate a continuing dialogue with scholars from all around the world. We are pleased and honored to welcome the Society and all its active or future and potential members to Paris in 2022!

Location: CAMPUS CONDORCET

Campus Condorcet is now part of French academic system with the intention to become a center of excellence for innovative research in the humanities and social sciences with a convenient, comfortable, and efficient work environment. From October 2019 institutions such as the IRHT, EPHE, EHESS and LEM are located there. For this reason, and since they are co-sponsors of the event, Campus Condorcet is hosting the congress at this venue. Campus Condorcet offers a *Centre de Colloques* consisting of 2 *Auditoria* with 250 and 150 seats and 7 multipurpose rooms with seating capacities of 100, 50, and 5x25. The *Centre de Colloques* is thus the most convenient place to house the majority of normal SIEPM activities during the Congress, such as the meetings of the special commissions, special sessions, normal panels of papers, presentations of ongoing projects, voting, and so on. In addition, two large foyers, the first of 253 square meters with room for 200 persons and the second of 117 square meters and a capacity of 70 people, will be available for hosting invited publishers with their book stands, but they can also accommodate poster exhibitions by students, since the accessibility and attractions of Paris may draw an unusually high number of future MAs and PhDs. Visit the site: https://www.campus-condorcet.fr/La-recherche-et-la-formation/Les-espaces-pour-la-recherche/Reservez-le-Centre-de-colloques

STRUCTURE OF THE CONGRESS:

At this stage, and before having feedback to the call for papers and proposals for special sessions, we are thinking to structure the Congress as follows (model for one day):

9-10: Plenary discussions organized by the Special commissions (total of 6)
10-12: Simultaneous panels
12-13: Lunch break
13-17.30: Simultaneous panels
18-19.30: Plenary lecture and discussion[1]
19.30: Cocktail or dinner organized in the place of the plenary lecture

In agreement with the SIEMP, the winner of the SIEPM Life-Time Achievement Award: https://hiw.kuleuven.be/siepm/awards#Life%20Time%20Award
will be invited to deliver a plenary lecture during the congress.
During this week of the Congress the voting for the new Bureau of the SIEPM will take place and also the SIEPM General Assembly.

Nota bene: All the presentations will take place *in situ*, and there will not be any virtual communication online.

TITLE AND TOPIC OF THE CONGRESS:

See the Appendix of the present circular for the *Call for papers and proposals for special sessions.*

The Congress will propose 'Radical Thinking' in Medieval Philosophy as a pivotal theme aiming to provoke discussion on what is (or is not) innovative, different, or ground-breaking in the various periods and contexts of medieval thought, venturing into Latin, Arabic, Hebrew, Greek, and vernacular corpora of texts. The congress will consider papers and special sessions on all topics covering the curriculum of medieval philosophy: theology, science, astrology, grammar and logic, ethics, mathematics, etc. We encourage students, recent PhDs, established scholars, PIs of research projects and senior researchers to share their approaches in individual papers or to submit proposals for special sessions. A single session will last 90 minutes and include 3 talks (20 minutes of presentation and 10 of discussion). Participants proposing special sessions will chair them and have the freedom to invite their own speakers. Submissions will be accepted in French, English, Italian, German, Spanish, and Portuguese. To submit proposals for special sessions or individual talks, participants will to use the *Call for papers platform* (available on the website of the project). The organizers will also contact the chairs of the Special Commissions and try to arrange with them the morning sessions as plenary discussions panels.

Call for sessions platform: we are considering to have a website and centralize all the proposals via such a platform.

Website (work in progress): https://siepm2022paris.com/

[1] The list of plenary lectures will be made available by the second circulaire.

Email contact to send submissions: siepm2022paris@gmail.com

Submission deadline: 1 November 2021

Submissions should contain the title of the presentation, an abstract of no more than 500 words, as well as the author's name and affiliation.

ACCOMMODATION AND MEALS:

Different options for accommodation at a variety of hotels, inns, and student dormitories will be announced on the website of the Congress starting in 2021. Campus Condorcet offers the following facilities:

La maison des chercheurs : 88 rooms
https://www.campus-condorcet.fr/actualites/la-maison-des-chercheurs-ouvre-le-16-decembre

including the *Faculty Club*:
https://www.campus-condorcet.fr/pour-le-quotidien/se-restaurer/le-faculty-club

Students dorms :
https://www.campus-condorcet.fr/pour-le-quotidien/se-loger/les-residences-etudiantes

We encourage booking rooms at the International Campus called *Cité Internationale*, located at a convenient distance from Campus Condorcet (easy access by RER B in 15 minutes) and within easy reach of the other venues. In all 40 different historical houses of the International Campus charges are different according to the required facilities. Please visit: http://www.ciup.fr/en/houses/. Another alternative would be also the *Résidence Jean Sarrailh* from "CROUS-Port Royale" (nearby of the RER B). Please visit: http://www.crous-paris.fr/logement/residence-jean-sarrailh/
Participants will be responsible for their own accommodation, but during the Congress some meals as well as collective cocktails will be proposed by the organizers and facilities to eat *in situ* will also be provided.

Access to Corpus Condorcet from any place in Paris (ca. 20-30 minutes)

- Métro 12
- RER B
- Bus : 139,153, 239, 302, 512

https://www.campus-condorcet.fr/pour-le-quotidien/venir-et-se-deplacer

CONGRESS FEES AND REGULATION:

All attendees, except for invited speakers, organizers, and members of the SIEPM board, must pay a Congress registration fee. Only SIEPM members can present papers at the Congress and scholars who are not yet members or wish to join the SIEPM can apply before the deadline given in call for papers. Check here information about membership:
https://hiw.kuleuven.be/siepm/membership
The revenue collected from the fees will be used to cover some of the expenses for the organization of the Congress. The fees will be paid directly to the association that is in charge of managing the Congress (*Association SIEPM2022 Paris*: siepm2022paris@gmail.com). Details and information for bank transfers will be communicated in a later circular and announced on the Congress website.
Estimates rates for the registration fee:

Category 1: Eastern Europe or other low currency countries: students and scholars without permanent/tenured positions, 30 euros

Category 2: Eastern Europe or other low currency countries: researchers and professors with permanent/tenured positions, 50 euros

Category 3: Students (MA, PhD) and scholars without permanent/tenured positions: 60 euros

Category 4: Tenured researchers and professors: 100 euros

STIPENDS:

Brepols-SIEPM stipends to facilitate attending the Congress are available to both SIEPM members and non-members under the age of 35 or from low currency countries.
Check here for more informations : https://hiw.kuleuven.be/siepm/stipends
The deadline for applications and other information will be announced on the Congress website.

NOTA BENE:

Given the evolution of the global health situation and the outbreak of the COVID-19, it is not excluded that the Congress might be postponed by one year. In case that international traveling will not be open to normality, further decisions about a postponement of the Congress till 2023 will be communicated in due course.

THE TEAM IN CHARGE OF THE 2022 SIEPM PARIS INTERNATIONAL CONGRESS:

Candidacy Promoter:

Monica BRINZEI, Research Director, CNRS-IRHT

Operational Task Force:

Irene CAIAZZO, Research Director, CNRS-LEM, PSL
Isabelle DRAELANTS, Research Director, CNRS-IRHT
Christophe GRELLARD, Professor, EPHE, PSL
Aurélien ROBERT, Research Director, CNRS-SPHERE

Scientific and Advisory Board

∗ Pascale BERMON (Senior Researcher, CNRS-LEM, PSL) ∗ Joel BIARD (Professor, University of Tours) ∗ Jean Baptiste BRENET (Professor, Université Paris Panthéon-Sorbonne) ∗ Olivier BOULNOIS (Professor, EPHE, PSL) ∗ Julie BRUMBERG (Research Director, CNRS-LEM, PSL) ∗ Cristina CERAMI (Senior Researcher, CNRS-SPHERE) ∗ Catherine KÖNIG-PRALONG (Professor, EHESS)∗ Nicolas WEILL-PAROT (Professor, EPHE, PSL) ∗ Véronique DECAIX (Associate Professor, Université Paris Panthéon-Sorbonne) ∗ Alain de LIBERA (Professor, Collège de France) ∗ Philippe BUTTGEN (Professor, Université Paris Panthéon-Sorbonne) ∗

Junior team (Doctoral and post-doctoral):
∗ Luciana CIOCA, PhD student, web resources manager and communication coordinator ∗ Charles EHRET (Research fellow) ∗ Sophie SERRA (Research fellow) ∗ Maria SOROKINA (Research fellow) ∗

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CALL FOR PROPOSALS:
La pensée radicale au Moyen Âge

Existe-t-il une pensée radicale au Moyen Age ? La pluralité des expressions qui reprennent l'idée de radicalité dans l'histoire de la philosophie (origine radicale des choses, mal radical, Lumières radicales, démocratie radicale etc.) invite à s'interroger sur la pertinence de ce concept appliqué à la philosophie du Moyen Âge. L'enjeu du colloque sera donc de clarifier les multiples usages et du mot, et de la chose, afin de mettre au jour la nature et les conditions d'une pensée radicale médiévale dans toutes les aires géographiques, culturelles, religieuses et dans toutes les langues (latin, grec, arabe, hébreu, vernaculaire).

La philosophie a périodiquement prétendu aller aux racines (*radices*) des choses, c'est-à-dire à leurs premiers principes, à leur fondement ultime. On pourra se demander dans quelle partie de la pensée médiévale se manifeste cette ambition de fondation ultime ou d'explication radicale : dans la métaphysique ? dans la théologie philosophique ? dans une théologie puisant ses principes à une révélation ? On pourra voir comment les notions de cause première ou de fin ultime s'inscrivent dans cet horizon radical. On pourra aussi se demander comment certains courants philosophiques définissent l'objet premier de la pensée : l'être, Dieu, la nature ?
Par-delà cette recherche des fondements, la philosophie se fait aussi radicale dans sa démarche lorsqu'elle refuse de transiger sur les principes ou concepts qu'elle pose comme un point de départ nouveau ou retrouvé. La radicalité est alors la volonté d'explorer le plus loin possible, jusqu'à son terme, une orientation théorique ou une doctrine qui lui sert de base. On peut penser à titre d'exemple à ce qu'on a appelé, rétrospectivement (et d'une expression qui a pu être discutée), l'aristotélisme radical, à la fois retour à Aristote via ses commentateurs arabes et choix d'une certaine conception de la philosophie. Mais on peut aussi penser à bien d'autres orientations : volontarisme radical, nominalisme radical, etc.

La radicalité peut alors se manifester par l'excès, lorsque, poussant une hypothèse, une méthode ou un raisonnement jusqu'au bout, on en vient à soutenir des positions extrêmes. Par pensée radicale, on entend à la fois l'intransigeance intellectuelle sur les principes, la rupture avec la tradition, l'innovation, mais aussi l'extrémisme.

Au recoupement de cette intransigeance et de réactions qui peuvent elles aussi être radicales, on accordera une place aux conflits doctrinaux, combats religieux, en prêtant une attention particulière aux condamnations par les instances religieuses ou universitaires.

Il s'agirait donc de revisiter l'histoire de la philosophie médiévale à partir de l'idée de radicalité, en prenant en compte non seulement les débats métaphysiques, épistémologiques, scientifiques, mais aussi éthiques, politiques ou religieux. On pourra aussi s'intéresser, de manière plus externe, aux conditions sociales et culturelles d'émergence des penseurs et mouvements considérés comme radicaux. On s'interrogera donc, de manière plus générale, sur la question historiographique relative à la pertinence même de cette étiquette : existe-t-il un Moyen Âge radical comme on a pu parler des Lumières radicales ?

CALL FOR PROPOSALS:
Radical Thinking in the Middle Ages

Is there something like a radical thought in the Middle Ages? The many expressions that make use of the idea of radicality in the history of philosophy (*l'origine radicale des choses*, radical evil, Radical Enlightenment, radical democracy, etc.) raise the question of whether this concept is relevant to the Middle Ages. The aim of the colloquium is to investigate the many ways of using the word and the many ways of resorting to radicality itself. This will allow to set forth the nature and conditions of a medieval radical thought, in all geographical, cultural and religious areas and in all languages (Latin, Greek, Arabic, Hebrew, vernacular).

Philosophy has periodically pretended to go back to the roots (*radices*) of things, to reach their foundation or attain their purest form. An example immediately comes to mind: the radical Parisian Aristotelianism of the late thirteenth century. However, the difficulties raised by the labels ascribed to this group of arts masters are well known. In this case at least, radicalism is not so much a sign of excess as a sign of restraint caused by the desire to be as true as possible to a certain doctrine, theory or philosophical option by returning to its source, namely Aristotle, through his Arabic commentators.

Besides the quest for foundations, philosophy may also be radical in its method when it refuses any compromise on its principles or basic concepts, be they new or rediscovered. Radicality then comes out as excess, when, pushing a hypothesis, a method or a reasoning to its limits, one turns out backing extreme positions. Radical thought means being intellectually inflexible on principles, breaking away from tradition, innovating, but also upholding extremism. We may therefore reflect on the reactions it triggers: doctrinal conflicts, religious struggles, or condemnations by religious or academic institutions.

The idea is to revisit the history of medieval philosophy looking for any instantiation of radical thought, taking into account not only metaphysical, epistemological, scientific, but also ethical, political or religious debates. Focus could also be, for a more outward perspective, on the social and cultural conditions of emergence of thinkers and movements considered radical. More generally, then, the question will be historiographical: is this label relevant? Was there a radical Middle Ages as there was what has since been called a Radical Enlightenment?