

CALL FOR PAPERS



UNIVERSIDAD  
SAN DÁMASO

VERITATIS VERBUM COMMUNICANTES

## I International Congress

### **The School of Salamanca and its Ibero-American projection**

October 13-15, 2021

<https://www.sandamaso.es/CongresoEscueladeSalamanca/en/>

#### Description of the Congress

This Congress arises in response to the growing number of studies on the School of Salamanca in recent years in very diverse places. It is about pooling the work of researchers who deal with the School in different geographic zones. This cultural movement began in Spain, but the historical period in which it was born, supposed wide projections not only in Europe but also throughout the Hispanic empire. Consequently, when reconstructing today the roots of the Hispanic peoples, many scholars from different universities around the world recognize a common root in Salamanca. On the other hand, the influence of the Salamanca's scholars in other universities and later thinkers makes them the fathers of Modernity, so that they are becoming more and more attractive for Anglophone and German-speaking scholars.



For these reasons, we find interesting to take advantage of the rise of the telematic media lately developed among us due to the unhappy pandemic, in order to provide a forum for discussion for diverse scholars. The possibility of holding the congress online makes much easier the presence of many people who, due to other commitments, do not have mobility facilities: above all, it makes contact between American and European researchers much more reachable. Thereby, holding the Congress in collaboration with the Pontifical Catholic University of Campinas (Brazil) is a way of materializing Salamanca's projection beyond the ocean.

## IMPORTANT INFORMATION

**Dates:** from 13 to 15 October 2021

**Place:** the Congress will be entirely online, using the platform Zoom. Plenary Conferences will be retransmitted via YouTube.

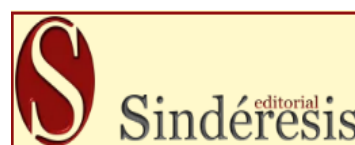
**Inscription:** There are two modalities.

- Inscription **as speaker** allows:
  - o To present a 20' talk via Zoom only accessible by a code.
  - o Free publication of the abstract in a digital publication in Sinderesis.
  - o Free access to all the conference sessions.
  - o Access via Zoom to the plenary conferences with the possibility of asking questions to the speakers by Zoom's chat.
  - o Certificate of participation as a speaker.
  
- Inscription without a conference presentation allows:
  - o Full Access to all the conference sessions via Zoom with the possibility of asking questions to the speakers by Zoom's chat, including the plenary conferences.
  - o Certificate of participation (it will be an assistance control).

### Inscription's fee:

- 10€ for speakers (it will be paid only after abstract's acceptance).
- 12€ for participants without a conference presentation.

(scholars and students of Universidad E. San Dámaso and the other institutions which collaborate in the Congress will have a 50% discount)



Instituto de Estudios  
Hispánicos  
en la Modernidad



**Organizer Institution:** *Universidad Eclesiástica San Dámaso (Madrid)*

**Collaborators:** *Pontificia Universidad Católica de Campinas (Brazil), Instituto de Historia y Ciencias Eclesiásticas (Universidad Pontificia de Salamanca), Instituto de Estudios Hispánicos de la Modernidad (Universitat de les Illes Balears), Editorial Sindéresis*

**Honorary President:** **Dr. José Barrientos García (Salamanca University)**

#### **Coordinators**

**Prof. Dr. David Torrijos Castrillejo**  
*Universidad Eclesiástica San Dámaso, Spain*

**Prof. Dr. Jorge Luis Gutiérrez**  
*Pontificia Universidad Católica de Campinas, Brazil*

#### **Scientific committee**

*Committee's president:* Dr. José Antonio García Lorente (Universidad de Murcia, España).  
Dr. David Torrijos Castrillejo (Universidad Eclesiástica San Dámaso, España).  
Dr. Thomas Duve (Max Planck Institute, Germany).  
Dr<sup>a</sup>. Simona Langella (Università di Genova, Italia).  
Dr. Jorge Luis Gutiérrez (Pontificia Universidad Católica de Campinas, Brasil).  
Dr<sup>a</sup>. María Martín Gómez (Universidad de Salamanca, España).  
Dr<sup>a</sup>. Idoya Zorroza Huarte (Universidad Pontificia de Salamanca, España).  
Dr<sup>a</sup>. Egisvanda Isys de Almeida Sandes (Universidade Estadual Paulista, Brasil).  
Dr. Jaime Garau Amengual (Universitat de les Illes Balears, España).  
Dr. Rafael Ramis Barceló (Universitat de les Illes Balears, España).  
Dr. Santiago García-Jalón de la Lama (Universidad Pontificia de Salamanca, España).

#### **CONFIRMED PLENARY CONFERENCES**

**Dr. Alfonso García Nuño** (Universidad Eclesiástica San Dámaso, Spain): *"El paradójico objeto de la metafísica de F. Suárez"*.

**Dr<sup>a</sup>. Idoya Zorroza** (Universidade Pontificia de Salamanca, Spain): *"El dominio y propiedad, doctrinas jurídicas"*.

**Dr<sup>a</sup>. Simona Langella** (Università Degli Studi di Genova, Italy): *"La Escuela de Salamanca: la difusión de un método"*.

**Dr. Sebastián Contreras** (Universidad de los Andes, Chile): *"La idea de la justicia conmutativa en la Segunda Escolástica"*.

**Dr. Jorge Luis Gutiérrez** (Pontificia Universidade Católica de Campinas, Brazil): *"La conquista como problema filosófico. La Controversia de Valladolid entre Bartolomé Las Casas y Juan Ginés de Sepúlveda sobre la categoría aristotélica de «esclavos por naturaleza»"*.

**Dr<sup>a</sup>. Egisvanda Sandez** (Universidade Estadual Paulista, UNESP, Brazil): *"La Escuela de Salamanca y Universalista y su relevancia para la lingüística y enseñanza de lenguas"*.

**Dr. Robert Matava** (Christendom College, USA): *"Astorga, Araujo and the development of the idea of physical premotion"*.

**Dr. João Rebalde** (Universidade de Coimbra, Portugal): *"Molina y el molinismo: los orígenes de la ciencia media"*.

## **How to submit a proposal for a conference table**

Scholars and graduate students interested in presenting a communication may submit a proposal following these characteristics:

Every proposal should include:

- Title.
- Author's name or authors' names.
- Institution.
- Thematic line in which it should be included.
- Abstract: from 300 to 400 words.

The archive should be presented as a .doc or .docx document, as a A4 page, with Arial 12-point font, 1.5 cm. line spacing, left and right margins of 2 cm., while top and bottom margins of 2.5 cm.

Please, follow this format for the name of the archive:

presentation\_Surname\_Name\_COUNTRY.doc

Abstracts and talks can be presented in Spanish, Portuguese, English, French, German or Italian.

**The deadline for sending a proposal is 15 august 2021.**

The acceptance will be confirmed by 31 august 2021.

**Please, send the document with the title and abstract of your proposal as an attached archive to:**  
[congresosalamanca@sandamaso.es](mailto:congresosalamanca@sandamaso.es)

All accepted abstracts will be published in a digital book with ISBN.

---

## **Thematic lines for conference tables**

### **The School of Salamanca and Theology.**

Coordinator: Dr. David Torrijos Castrillejo (Universidad Eclesiástica San Dámaso, Spain); José Antonio García Lorente (Universidad de Murcia).

Description: The intellectual movement driven by Francisco de Vitoria, with wide repercussions both in and outside the University of Salamanca, was inspired mainly by a theological intention. The studies and teaching of the School tried to deepen the believing gaze towards God: this led these thinkers to be interested in all creatures and, in particular, in man and his action. Yet, these universal interests do not prevent the School from standing out, among other things, for a renewal of the theological method crystallized in Cano's monumental work *De locis theologicis*. At this communications table,

presentations will be welcomed that investigate the nature and method of Catholic theology among the members of the School and other Ibero-American thinkers under its influence. Also presentations on particular theological topics, such as the problem of the translation and interpretation of Scripture, the catechetic of the time, the participation of the theologians of Salamanca in Trent and the Council's reception, the divine attributes, grace and justification, the Controversy 'de auxiliis', the papal primacy, the power of the Church, the debate with Protestant theology, confessors manuals, moral probabilism, etc.

### **The School of Salamanca and the conquest of America, legal and philosophical aspects.**

Coordinators: Dr. Jorge Luis Gutiérrez (Pontificia Universidade Católica de Campinas, Brazil) and Dr. María Martín Gómez (University of Salamanca, Spain).

Description: The controversies about the Spain's behaviour in the New World began practically with the arrival of Columbus and continued throughout the first half of the sixteenth century, although the strictly speaking real controversies began only with the sermons by Antonio de Montesino. During the year 1550, the greatest public controversy about the legitimacy of the conquests between Fray Bartolomé de Las Casas and Dr. Juan Ginés de Sepúlveda took place in Valladolid.

Theology was considered superior to the other sciences. This gave theologians an advantage: any philosophical argument would first have to show that it was acceptable to theology. This claim of theological superiority had the support of Francisco de Vitoria himself, who affirmed in *Relectio de Indis* that the discussion of matters related to the conquest of America did not correspond exclusively to jurists, but rather, due to the fact that it was of something that belonged to the forum of conscience, the competent persons to decide were theologians.

In Spain there was concern on the part of the authorities so that the conquests made in America were made in accordance with the law, this is the reason why these controversies were allowed and promoted by the Crown itself. Thus, in Spain there was debate and controversy. And even the conquerors themselves had to explain their facts to public opinion and the authorities. The University of Salamanca, at the time one of the most prestigious in Europe, played a privileged role in these debates. Many of his professors participated actively in the controversies.

Thus, the communication table "The School of Salamanca and the conquest of America, legal and philosophical aspects" aims to analyze the writings of these intellectuals, among whom were theologians, philosophers and jurists. These writings are an important part of what is now known as the School of Salamanca and gave birth to International Law. They wrote on natural law, international law (*ius gentium*), the relationship between peoples of different cultures, just war theory, property rights, slavery, sovereignty, etc. Some names, among many, are Francisco de Vitoria, Domingo de Soto, Melchor Cano, Juan López de Palacios Rubios, Bernardo de Mesa, Gabriel Vázquez and Francisco Suárez. We coordinate students and teachers interested in this

topic and who want to do a presentation at this table to send us their abstracts.

### **The School of Salamanca and the Universalist one and their relevance for linguistics and language teaching.**

Coordinators: Dr. Egisvanda Isys de Almeida Sandes (Universidade Estadual Paulista, Brazil), Dr. Antonio Manjón-Cabeza Cruz (University of Granada, Spain) and Dr. Nildicéia Aparecida Rocha (Universidade Estadual Paulista, Brazil).

Description: The term School of Salamanca is used generically to indicate the intellectual renaissance in various areas of knowledge, carried out by a group of Spanish and Portuguese professors during the Spanish Golden Age. Its influence has spread to various nations since many of its members taught at foreign universities. Although the thought of the School was closely linked to Theology, particularly Christianity, and Scholastic Philosophy, they were precursors of a Western method of critical thinking and learning related to rationalism, derived specially from the Greek philosophers. The School of Salamanca was continued in the so-called Salamanca Universalist School of the 18th century, far from scholasticism, but which has in common the relationship with America, the interest in human rights and the beginning of ethnological and anthropological studies, with figures as prominent for the history of linguistics such as Hervás and Panduro. From this point of view, the communications table aims to present discussions about the various changes in theories about learning and, later, about language teaching, as about the history of linguistics as well.

### **The School of Salamanca in Ibero-America.**

Coordinator: Dr. José Luis Egío (Max-Planck-Institute, Germany).

Description: Although the historiography on the School of Salamanca has tended to focus on the work of Vitoria and the great professors who held the main chairs of theology or canon law at the University of Salamanca in the 16th and 17th centuries (Soto, Azpilcueta, Cano, Covarrubias, Medina...), there were many Salamanca students and disciples of these and other great professors who, after a rich formative period on the riverbanks of the Tormes, set sail for the New World. We find Salamanca's *alumni* in practically all the regions of the Empire, where, through their theological and legal orientations, played important roles in the Christianization of the American and Asian peoples, contributed to the foundation of the colonial administration and actively collaborated in the establishment and development of the first overseas universities and colleges and in their respective teaching programs. The knowledge of the western normative tradition acquired in Salamanca and their first-hand experience of the new Amerindian contexts and customs make these Salamancans first importance contributors to the cultural translation or regionalization of the theological, philosophical and legal principles of the time.

The "Salamanca in Ibero-America" communications table invites all those interested in this general theme to present papers on figures, works and themes related to the American and Asian dimensions of Iberian scholasticism. Research that expands our knowledge of the biographies of these transoceanic thinkers, the printed and handwritten sources they wrote, the specific issues they addressed, and the political, legal, theological or natural philosophical debates in which they intervened will be welcome, among others. Among the specific topics to be debated at the table are, mainly, those related to the participation of these Salamanca's *alumni* and thinkers influenced by the School of Salamanca in contemporary debates on the theory of the just war, taxation criteria, evangelization methods, new commercial practices, enslavement and forced labor, restitution, regulating principles of sexual morality and oikonomy or domestic administration, expansion of geographical and astronomical knowledge made possible by discoveries, renewal of the teaching of logic and natural philosophy, etc. The Salamanca in Ibero-America communications table will also welcome presentations about the echo or influence that the Indian realities and dilemmas had, in turn, on the development of the philosophy, theology and law of the Iberian Peninsula and Europe, and is open to both presentations focused on the Hispanic-American context as well as on the Portuguese imperial one.

### **The School of Salamanca: metaphysical and ethical questions.**

Coordinator: Dr. Jesús Manuel Conderana (Pontifical University of Salamanca, Spain).

Description: During the 16th century a peculiar reception of classical thought took place in Salamanca, adopting some aspects of Renaissance humanism in harmony with the best of medieval scholasticism. This will have repercussions of great importance for philosophical thought. On the one hand, there will be an important reception of the philosophy of Aristotle, who had been one of the authors that had aroused the most interest among the scholastics and humanists. The production of comments by several of the most distinguished members of the School and also by other authors of Ibero-American scholasticism is one of the most important intellectual episodes of this period. On the other hand, the systematic development of Salamanca's thought will have different facets, among which ethics is not the least important. Although the reflections related to the virtue of justice are surely the best known, the School of Salamanca has much to say about many other areas of human life linked to other virtues and about the foundation of ethics in general. In addition, at the end of the 16th century there will be a very important development of metaphysics among authors strongly linked to Salamanca: not only because of the systematic metaphysics of Diego Mas, Diego de Zúñiga and Francisco Suárez, but also of other famous authors such as Domingo Báñez, Francisco Zumel, Pedro de Ledesma and, now in the seventeenth century, Francisco de Araújo. At this table it is expected to discuss these facets of Salamanca's thought and its echoes outside of Salamanca: the reception of the philosophies of Aristotle, Saint Thomas and Duns Escoto, the Thomist and Suarezist ontologies, questions of anthropology and ethics...

## **The School of Salamanca and mysticism.**

Coordinator: Dr. Larissa de Macedo (Università Roma Tre, Italy).

Description: We can assume that, within mysticism, there are two types: doctrinal and experimental. The first is understood as a philosophical and theological study of the phenomena that lead to the experience of the mystic in different degrees, until reaching the maximum degree of the encounter with the divine and thus making it accessible to the human will and understanding. In experimental mysticism, the individual goes through a spiritual experience, whose understanding or will is given exclusively by divine interference, being an interior search for Christ, that is, as defined by Saint Augustine, Christ as *intimior intimo meo*.

Looking for references of these two types, we find what we can call the mystical triad: Luis de León, professor at the University of Salamanca, Saint John of the Cross, a great mystical poet who studied at the University of Salamanca, having sometimes contact with Luis de León, and Saint Teresa of Jesús, also known as Teresa of Ávila, a saint reformer of the Order of the Discalced Carmel, whose life and work crossed that of John of the Cross, in addition to having her works compiled and edited by Luis of León in 1588. Luis of León, as well as John of the Cross and Teresa of Jesús, is also one of the great representatives of mystical poetry. Luis of León would be linked to the doctrinal characteristic of mysticism, while Teresa of Jesús and John of the Cross had an experience in the elevations of experimental mysticism. Although there is this difference in their respective nomenclature, they are well known because of their mystical excellence. On the contrary, they complement each other, since all three were known and contemporary. These three religious and thinkers promoted significant changes in mystical poetry, both educational and Christian, as well as spiritual, bringing the reader closer to the essence of divinity.

Therefore, the objective of this table is to analyze the knowledge of mysticism in its most different manifestations, mainly the literary one. One can also find sprouts of this literature in Old Castilla, and more precisely in the University of Salamanca, thanks to its above mentioned representatives.