

RESEARCH COLLOQUIUM – SCHEDULE

**“POSTERITIES OF MAINE DE BIRAN’S PHYSIO-SPIRITUALISM
IN THE 20TH CENTURY”**

Friday, September 25th to Saturday, September 26th 2020

**Facilitated by the Institute of Information and Media, Language and Culture
at the Faculty of Languages, Literature, and Cultures, University of Regensburg**

Funded by the Lucia and Dr. Otfried Eberz Foundation

The pioneering international multidisciplinary research colloquium that is initiated and coordinated by Dr. Manfred Milz, Research Associate at the Institute of Information and Media, Language and Culture, is assembling scholars from France, Belgium, the Czech Republic, Italy, Japan, Portugal, Iceland, Ireland, Greece, the United Kingdom, the USA, and Germany. Well funded by the Lucia and Dr. Otfried Eberz Foundation at the University of Regensburg, its core goal is to establish a fundament for investigating more recent posterities of French Spiritualism. This group of distinguished researchers is in fact the first to enter into a discourse about the writings of the French philosopher François-Pierre Gonthier Maine de Biran (1766-1824) regarding the neglected influence of his conspicuous “physio-spiritualism” upon phenomenology and postmodernism in general, experimental psychology and physiology, and neurology during the second half of the 20th century—within the wider context of the medical humanities. What does “physio-spiritualism” mean? According to Biran’s explicitly anti-Cartesian notion of individual identity, consciousness is constitutively generated through voluntary *corporeal* effort—by the *resistance* implied in the very act of (ap)perception. Biran’s shift from an empiricist and sensualist outward perception to a spiritualist introspection (*sens intime* or *intériorité*) marks the turn from Enlightenment to Romanticism.

It is therefore that this research group comprised of historians, literary scholars, philosophers, and psychologists turns in a first step to a contextualization of Maine de Biran in Europe around 1800, by examining on a comparative basis his correlations with and deviations from contemporary thinkers in France, Germany, and in England, to identify and differentiate formations of discourse. In a second, mediative, step, the repercussions of this foundational sediment around 1900 in Europe and North America are being examined. These, in turn, were ultimately revived and evolved particularly in the latter course of the 20th century, the project’s focal period, in which primarily French phenomenologists and poststructuralists were to synthesize and transform Biranian notions within their own conceptual approaches.

Biran’s insistence on the notion of an embodied spirit deserves a revitalization in our contemporary society that is at a loss, by tending to subordinate the physical to a mind that finds itself, fused with and occupied by digital technologies, frequently less challenged, though permanently overwhelmed. In fact, towards this backdrop, phenomenology has become an essential integral part within anthropologically motivated examinations of human-computer interaction: Our inheritance of the post-revolutionary self constitutes a responsibility for sustaining a balance between the physical and the spiritual—in order to remain conscious and human(e), as the freedom of the individual will is, once again, at stake.

Time		Friday, September 25th 2020 Presentations
CE	Individual	
11:30 – 12:00 pm		Welcome by Manfred Milz , Research Associate at the Faculty of Languages, Literature and Cultures, University of Regensburg, Germany
12:00-12:30 pm	11:00-11:30 am	Benjamin Bâcle , Faculty of Arts and Humanities, University College London, UK: <i>Biran, Fouillée, Guyau and Bergson and the Boundaries of Inner Life</i>
12:30-1:00 pm		Denise Vincenti , Department of Psychology, University of Milan-Bicocca, Italy: <i>Jules Lachelier – Reader of Biran: A contentious Legacy</i>
1:00-1:30 pm		Marco Piazza , Department of Philosophy, Communication and Performing Arts, Università degli Studi Roma Tre, Italy: <i>Recalling the first Season of Maine de Biran's Reception in Italy: The 1910s</i>
1:30-2:00 pm		<i>COFFEE BREAK</i>
2:00-2:30 pm		Pietro Terzi , Department of Philosophy, Université Paris Nanterre, France/San Carlo Foundation, Modena, Italy: <i>The French Kant? Brunschvicg, Biran and the Problem of Causality</i>
2:30-3:00 pm		Manfred Milz , Institute of Information and Media, Language and Culture, University of Regensburg, Germany: <i>Maine de Biran in Aldous Huxley's "Brave New World:" Transcending the Material Ego through a Physio-spiritual Self</i>
3:00-3:30 pm		Anne Devarieux , Department of Philosophy, Université de Caen Normandie, France: <i>Michel Henry's own Biranian Heresy</i>
3:30-4:00 pm		<i>COFFEE BREAK</i>
4:00-4:30 pm		Mika Imono , Research Associate at the International Research Center for Japanese Studies and at the Faculty of Languages, Université de Strasbourg, France: <i>Analysing Kata Practice through the Lens of Maine de Biran's</i>

		<i>Philosophy</i>
4:30-5:00 pm	10:30-11:00 am	<p>Larry S. McGrath, History of Neurosciences in France, and History of Psychology; Cultural Research for Technology, Advertising, and Life Science Organizations, Facebook, New York City, NY, USA:</p> <p style="text-align: center;"><i>Maine de Biran and Neurology</i></p>
5:00-5:30		Concluding Discussion of the Day

Time		Saturday, September 26th 2020 Presentations
CE	Individual	
10:30-11:30 am		<p style="text-align: center;">Manfred Milz <i>Introducing Projects of absent Contributors:</i></p> <p>Warren Schmaus, Institute of Philosophy, Illinois Institute of Technology, Chicago, USA: <i>Did Maine de Biran refute Hume?</i></p> <p>Rolf Kühn, Emeritus, Freiburg im Breisgau, Germany: <i>Schopenhauer and the Original Will—A radical phenomenological Reading in Comparison with Maine de Biran</i></p> <p>Marc Maesschalek, Faculty of Philosophy, Arts and Letters/ Institute of Interdisciplinary Research on Juridical Sciences, Université catholique de Louvain, Louvain-la-Neuve, Belgium: <i>Schelling and Maine de Biran:</i> <i>The Question of Reflexive Self-Identity</i></p> <p>Michael A. Conway, Saint Patrick's College, Pontifical University, Maynooth, Co Kildare, Ireland: <i>Maurice Blondel's Philosophical Debt to Maine de Biran</i></p> <p>Martin Ritter, Research Associate at the Institute of Philosophy of the Czech Academy of Sciences, Prague, Czech Republic: <i>Jan Patočka's Reading of Maine de Biran</i></p>
11:30-12:00 pm	9:30-10:00 am	<p style="text-align: center;">Björn Thorsteinsson, Faculty of History and Philosophy, University of Iceland, Reykjavik, Iceland: <i>Sensing Resistance? On Derrida's Reading of Maine de Biran</i></p>
12:00-12:30 pm	1:00-1:30 pm	<p style="text-align: center;">Pirovolakis, Eftichis, Department of Theatre Studies, University of the Peloponnes, Nafplion, Greece:</p>

		<i>Ricoeur and Merleau-Ponty on the 'Primitive Fact' of Subjectivity in Maine de Biran</i>
12:30-1:30 pm		<i>LUNCH BREAK</i>
1:30-2:00 pm	12:30-1:00 pm	Alessandra Aloisi , Faculty of Medieval and Modern Languages, Oriel College, Oxford University, UK: <i>'L'immanence : une vie ...' – Deleuze and Maine de Biran</i>
2:00-2:30 pm		Luís António Umbelino , Department of Philosophy, Communication and Information/Center of Classical and Humanistic Studies, University of Coimbra, Portugal: <i>The deep Layer of Affectivity: Maine de Biran's Influence on Marc Richir's Phenomenological Project</i>
2:30-3:00 pm		<i>COFFEE BREAK</i>
3:00-3:30 pm	8:00-8:30 am	Tadd Ruetenik , Institute of Philosophy, St. Ambrose University, IA, USA: <i>The Psychology of William James and Maine de Biran: Selective Interest and the Importance of Habits</i>
3:30-4:00 pm	9:30-10:00 am	Scott Davidson , Department of Philosophy, West Virginia University, Morgantown, WV, USA: <i>The Docile Body: Ricoeur's Critique of Biran's 'Primitive Fact'</i>
4:00-4:30 pm		<i>COFFEE BREAK</i>
4:30-5:00 pm	6:30-7:00 am	Sean Quinlan , Department of History; Dean, College of Letters, Arts, and Sciences, University of Idaho, Moscow, ID, USA: <i>Maine de Biran: Biomedicine and the Making of the Modern Self</i>
5:00-5:30 pm		Concluding Discussion of Colloquium and Book Project