

Call for papers of

ΠΗΓΗ / FONS

“Revista de estudios sobre la  
civilización clásica y su recepción”

Director: Francisco L. Lisi

The online peer-reviewed academic journal *Pegé/Fons* (Universidad Carlos III de Madrid - Instituto de Estudios Clásicos “Lucio Anneo Séneca”) invites scholars and researchers to submit manuscripts for the forthcoming issue (V - 2020). *Pegé/Fons* encourages for its next issue contributions about:

“**Axiological confusion and its causes**”

(editors: Ermanno Malaspina and Jula Wildberger)

How can we know anything? While this question drives our Skeptic sources’ engagement with Hellenistic ‘dogmatic’ epistemology, for the Epicureans and Stoics themselves, who regarded all relevant knowledge as evident by nature, there was another conundrum waiting to be solved: How did we get confused in the first place?

Both Epicureans and Stoics posit innate or naturally acquired and uniform true preconceptions and a cognitive mechanism by which occurrent facts can be known with evident certainty, in particular facts concerning the well-being of a human agent. Although instructed with unfailing sensors for what is good for them and what not, almost all humans undergo a cognitive development at the end of which they are no longer capable of discerning apparent from actual values reliably. Against these positions, and parallel to them, the skeptics, and then, separately, the academic tradition, placed instead at the center of their gnoseological setting precisely the difficulty, if not the impossibility, of attaining a faithful understanding of the world: therefore, they took a very critical look at the aforementioned dogmatic tenets, placing the essence of wisdom rather in the methodical doubt and in the suspension of judgment. Moreover, one can find all these different positions and the related controversies not only as they are in the texts of the philosophers, but also, in a much more faded way, in the so called ‘popular morality’ we find in other literary genres.

In addition to the papers listed below, we would like to invite contributions that explore such theories and their reception from the perspective of different disciplines and with a range of methodologies. How exactly did different schools conceive axiological confusion, that state in which agents are no longer able to discern what is good and bad for them? How did they explain this cognitive impairment? Is this epistemological theory consistent with their overall world view? Was there disagreement within the school? What can we learn from literary representations of the phenomenon or, e.g., the implicit use of Epicurean or Stoic or ‘skeptical’ theories in the creation of a literary character? We also welcome close readings and philological elucidation of single source texts or studies of the lexicon and imagery of axiological confusion.

Papers by scholars at the beginning of their career are very welcome.

The double blind peer review, the open access journal systems and the electronic journal platform of the Carlos III University of Madrid (<https://e-revistas.uc3m.es/>) guarantee *Pegé/Fons* an extraordinary visibility and worldwide presence in important databases of scholarly research.

- Please send a 200 words abstract with a title to [ermanno.malaspina@unito.it](mailto:ermanno.malaspina@unito.it) and to [jwildberger@aup.edu](mailto:jwildberger@aup.edu) by February 10th, 2019.

- Acceptance will be confirmed by February 28, 2019.

- The deadline for final papers submissions is September 30, 2019.

*Confirmed contributors:*

Catalina Balmaceda (PUC Chile), *The Year of the Four Emperors: Axiological Confusion in Tacitus' Civil Wars*

Francesca Romana Berno (La Sapienza Rome), *Getting Nowhere – Confusion as Wandering in Seneca*

Marcelo Diego Boeri (PUC Chile), *Chrysippus and Galen on the origin of evil*

René Brouwer (Utrecht), *Diastrophe in the early Stoa: causes, consequences and remedies*

Giuseppe Cambiano (SNS Pisa), *Errori di valutazione in Polibio*

David Konstan (Brown), *The Epicurean notion of phantasia*

Giuliana Repici (Turin), *Errori di valutazione nell'etica epicurea*

Emidio Spinelli (La Sapienza Rome), *Lineamenti di etica scettica anti-dogmatica*

Giovanni Zago (Florence), *Virtù e corruzione morale nel pensiero di Posidonio. Per un riesame dei frammenti e delle testimonianze*