

Call for Papers:

The Work and Thought of René Guénon

To be published in late 2027/early 2028

Editors: Carimo Mohamed & Dustin J. Byrd

Born into a French Roman Catholic family, René Jean-Marie-Joseph Guénon (1886-1951) was, is, and will certainly continue to be a controversial thinker, often misread, misquoted, and misused. Mainly known for his work on metaphysics, occultism, esotericism, “sacred science”, and “traditional studies”, René Guénon also wrote extensively on history, social criticism, and even mathematics, being way ahead of his time in what refers to post-, de-colonial studies, or critical theory, a feature that was shown by Wael B. Hallaq in his *Restating Orientalism: A Critique of Modern Knowledge* (New York: Columbia University Press, 2018), a breakthrough into the Modern/Western intellectual mainstream.

Having converted to Islam and spending his last twenty years in Egypt, where he married, had four children, and died, Guénon would probably be amazed, amused, or just jaded to learn that his thought has been used to back up:

- 1) Certain pseudo-spiritual currents, which he ridiculed throughout his life, denouncing the syncretic tendencies of many of these groups, along with the common Eurocentric misconceptions that accompanied their attempts to interpret Eastern doctrines (*Theosophy: History of a Pseudo-Religion*, 1921; *The Spiritist Fallacy*, 1923); and, more surprisingly,
- 2) certain political movements that defend Western “civilization” and “values”, or the “achievements” of the modern age, completely ignoring Guénon's views about the (Modern) West, which he considered an anomaly and monstrous (*East and West*, 1924).

Living through two world wars and acquainted with the French brutality in Algeria, the British colonial rule of India, the Western attempts to occupy China, or the sending of human beings into concentration camps and gas chambers in Europe, René Guénon criticized the West's violence in redefining the history and politics of the Rest of the world, who, in its arrogance, was/is convinced of knowing the Others better than the Others themselves (*Crisis of the Modern World*, 1927; *The Reign of Quantity and the Signs of the Times*, 1945).

As Mark Sedgwick asserts, Guénon may be considered “eccentric and unconventional, esoteric and even objectionable”, but we would like to see what he actually gives us, especially at a moment like this, when Modernity is, once again, showing us its intrinsic violent nature all over the world.

This call for papers welcomes chapters on any aspect of his work, including essays criticizing his thought, if they are intellectually sound and based on what Guénon would refer to as “the intellect”, which is something totally different from “instrumental reason”.

Some of the topics that we would like to see covered are:

- sacred and profane
- secularism and religion

- modernity and tradition
- philosophy of science
- epistemology and religious studies
- history and methodology
- political philosophy
- environmental degradation and climate change
- progress, development, and evolution
- language and linguistics
- indigenous peoples and their rights, ways of knowledge, and traditions
- critiques of those who misuse/misinterpret Guénon for ideological reasons
- etc.

We also welcome papers that put René Guénon's thought in dialogue with other intellectuals, such as Louis Massignon (1883-1962), Henry Corbin (1903-1978), Mircea Eliade (1907-1986), Christos Yannaras (1935-2024), or others.

The preferred language for the papers is English. Proposals in Spanish, French, or Portuguese will also be considered.

Please send a 300-400-word abstract along with your affiliation and biographical statement to Carimo Mohamed, mohomed.carimo@gmail.com, and Dustin J. Byrd, dbyrd@uolivet.edu, by June 30, 2025. Prospective contributors will be informed of the decision and the instructions for authors by September 30, 2025, and will have until March 31, 2027, to send the full essays.