

Editorial

Varia

After a series of nine thematic issues that offered familiar or innovative approaches, giving a voice to seasoned researchers but also to those who are often in a phase of maturation and interpretative renewal, the time has come for this 20th issue to take a break. The editorial board has decided to punctuate the bimonthly publication of the journal with an atypical issue, without any specific theme, which will also provide a platform for the work of researchers who, due to their responsibilities in the current issues, are unable to express themselves in accordance with editorial ethics. Readers will therefore not find the usual sections dividing the articles between «*La lettre*» and «*L'esprit*,» followed by a bibliography and an interview. The selection published also had to be restricted so as not to slow down the production of the issue or delay the publication schedule, as some authors were unable to submit their initially planned work on time. Nevertheless, this random composition of the «special» issue remains faithful to the international and multilingual character of the journal, since the studies come from two French, four Italian, one Portuguese, and one Polish authors, although we regret the absence, among others, of English-language and Brazilian texts, which are so often featured in this journal. The same unpredictable lottery meant that this sample did not distribute the studies equally between epistemology and poetics, as one might have expected in a general publication on GB.

Nevertheless, despite the unrepresentative variety of texts, this issue can help to provide a fairly accurate cross-sectional philosophical «picture» of GB's work.

Firstly, Bachelardism aims to renew, in the mid-20th century, the conception of the human mind, beyond the unilaterally committed schools of thought: realism or idealism, rationalism or imagination, reductionist conceptions of space and time or revolution in their representations. For GB, rational thought, whether constituted or constitutive, is rooted in the most immediate impulses, affects, and neuromotor networks of the body, structuring the unconscious, the will, memory, and imagination. But at the other extreme, rational thought, instead of being subordinated to formal logic or a reified psychology, is driven to a permanent dialectical reconstruction through a technicized, mathematized, and abstract science. GB thus proposes an intellectual spectrum that ranges from the obscurities of the unconscious to the permanent transformation of scientific truths (Ples Beben and Polizzi).

Furthermore, GB has, through a dual poetic and scientific approach, contributed to renewing thinking about space and time (which are, incidentally, united in the concept of rhythm), going beyond the classic theoretical bifurcations and even antinomies on the nature and functions of space and time, by synthesizing poetic and mathematical attributes. GB thus provides us with a complex understanding of these dimensions of the mind and nature, drawing both on the most ancient aesthetics (for example, architecture) and the most recent microphysical sciences (Einstein's relativity, quantum mechanics) (G. Hieronimus and D. Stancati).

Bachelard's investigations into nature and the cosmos, through images or concepts, inspire GB to make multi-philosophical considerations on the elements of nature (with two books on the chthonic, the earth) and on the alternating phases of day and night. These themes benefit from a broad culture, drawing on the latest scientific knowledge as well as romantic, Renaissance, and ancient references. (Bontems and Barontini).

A single text reminds us how all of GB's ideas are marked by brilliant and astonishing genius, but are also indebted to GB's rich dialogues, whether actual or maintained through books, with the history of philosophy and contemporary philosophy (M. Merleau-Ponty).

It is up to Alfredo Alberto Araujo to bring us back, finally, to the intimacy of the thinker, to his strong and complex personality, both engaged in the social life of the scholars and artists of his time, but also withdrawn into a creative solitude capable of defying the obstacles of life to bring forth something new, a source of happiness and wisdom (A.F. Araujo).

Thus, despite the fragmentary and unsystematic nature of the texts brought together in this issue, the various contributions, from a wide range of philosophical backgrounds, help to convey the breadth and originality of this work, its curiosities and audacity, which make it difficult to pigeonhole into established categories and whose reading continually reveals a wealth of insights, analogies, references, and anticipations.

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