



SCIENCE AND IMAGINARY

Call for Papers

In 1979, the famous Cordoba Colloquium entitled «Science and Consciousness» has marked a crucial turning point in the Cartesian division between scientific and imaginary rationalism, opening up new pathways and perspectives and encouraging a truly inter and multidisciplinary approach of the complex relations between matter, conscience and human creation, through which we apprehend what is conventionally termed the «real». Despite all the controversies, the dialogue between philosophers and physicists (David Bohm, Fritjof Capra, Olivier Costa de Beauregard, Brian Josephson, etc.), between psychologists, neuropsychologists and religious studies scholars, between Jung's collective unconscious and Einstein's theories, Henri Corbin's imaginal and Durand's anthropological structures, among many other seminal inter-relations, has shown that scientific theories also take part in the shaping of a worldview whose culturally-marked imaginary conveys myths and functions, in its attempt to provide a coherent and homogeneous explanation of origins, as a true mythical narrative. On the other hand, it has also illuminated the innumerable affinities between the symbol, the image system and the phenomena of nonseparability and constant particle dislocation across time and space made evident by physics and quantum mechanics.

Having lost its epistemological objectivity (Galileo, Descartes, Newton, Lavoisier, etc.) and its status as a perfectly defined and locatable object, the real manifests itself as a necessarily «veiled», plural and paradoxical entity, in Bernard d'Espagnat's words, as a significant that is both characterized, as in symbolic systems, by a never-ending excess of meaning and by an absence constantly awaiting fulfillment which makes us rethink the concept of the imaginary in its relationship with the notion of identity itself.

Moreover, besides cultural, educational and even environmental aspects, following in the footsteps of K. Lorenz and K. Popper's reflections, the importance of



phylogenetic aspects in the construction of the imaginary have now become evident and, as a consequence, the role it plays in the preservation of the species. And if, as Popper has suggested in the *Vienna Symposium* (1983), «it's only a step from the ameba to Einstein», since every living organism, elementary as it might be, «constantly asks questions to the world in an unrelenting effort to find adequate answers» to the challenges posed to its survival, doesn't that mean that all relation with the real and the Other will always imply a worldview (necessarily incomplete, fragmentary and contradictory) in which the imaginary takes on both a biological (organic) and cognitive dimension? Hasn't António Damásio recently shown that telling stories (i.e. organizing our experience in narrative terms by means of brain maps) is one of the most elementary and archaic «obsessions of the brain»?

Rather than a dimension in the margins of the material and physical order of the world (both visible and invisible), the imaginary is intrinsically intertwined with it, over-determining the way we feel, read and represent (through artistic, scientific, historical, religious or mythical discourses) both the reality enveloping us and the way we interact and transform it.

Inspired by the same open spirit that once presided over the Cordoba Colloquium, the second issue of *CEIL Journal - A Multidisciplinary Journal of Studies on the Imaginary* invites researchers of all scientific fields to reflect on the fundamental relationship between Science and Imaginary (in its multiple dimensions and manifestations – see the suggested guidelines), by sending their contributions to cadernos_ceil@fcsh.unl.pt until **March 30th 2012**. Submitted articles should follow the editorial guidelines in use and should include an abbreviated CV of author and an abstract (both in Portuguese and in English).

Suggested guidelines:

1. Fictions and scientific imaginaries
2. Myth, Science and Imaginary
3. Science and imaginary in art (literature and other arts)

Suggested Reading:

ATLAN, Henri. *À Tort et à raison. Intercritique de la science et du mythe*. Paris: Seuil, 1986.

BOHM, David. *Wholeness and the Implicate Order*. London: Routledge, 1980.

_____. *On Creativity*. London: Routledge, 1998.



- COMBES, Claude. *Évolution: les grandes questions*. Paris: Éd. Le Pommier, 2010.
- COSTA DE BEAUREGARD (O.), CAZENAVE (M.) & NOEL (E.). *La Physique moderne et les pouvoirs de l'esprit*. Paris: Gréco, 1981.
- DAMÁSIO, António. *O livro da consciência*. Lisboa: Círculo de Leitores, col. «Temas e Debates», 2010.
- DURAND, Gilbert. *Introduction à la mythodologie. Mythes et sociétés*. Paris: Albin Michel, 1996.
- HOLTON, Gérard. *L'Imagination Scientifique*. Paris: Gallimard, 1981.
- D'ESPAGNAT, Bernard. *À la recherche du réel: Le regard d'un physicien*. Paris: Dunot, 1993 (2e édition).
- _____. *Le Réel voilé. Analyse des concepts quantiques*. Paris: Fayard, 1994.
- LORENZ, Konrad; POPPER, Karl. *L'Avenir est ouvert*. Paris: Flammarion, 2000.
- PRIGOGINE, Ilya. *La Fin des certitudes. Temps, chaos et les lois de la nature*. Paris: Odile Jacob, 2010.
- PRIGOGINE, Ilya & STENGERS, Isabelle. *La Nouvelle Alliance*. Paris: Folio, 1986.
- NEWBERG, Andrew et alii., *Pourquoi « Dieu » ne disparaîtra pas*. Vannes: Sully, 2003.
- Science et Conscience. Les deux lectures de l'Univers. Actes du Colloque de Cordoue*. Paris: Stock, 1980.
- THOMAS, Joël (org.). *Introduction aux méthodologies de l'Imaginaire*. Paris: Ellipses, 1998.