

Marcel Chelba

I was born in Romania on 29 June 1961.

My real name is **Marcello-Silvestri Chelba**, but I prefer **Marcel Chelba** for simplicity.

My family and I have been living in Tübingen since 2014. We have had German citizenship since January 2021.



After primary school, I attended an **art school** for two years, then I graduated from an **industrial school** (where I had very good results in **mathematics** and **physics**) and, finally, I graduated in 1986 from the **Faculty of Physics at the University of Timișoara**.

I did a **PhD in philosophy** (Theme: *The Antinomy of Pure Reason and the Ontological Antinomy or on Antinomic Schematism and its Possible Ontological Significance*), but for some reason I gave up on submitting my final dissertation. Instead I published on my own expenses the introductory part of my PhD thesis:

Marcel Chelba — *Introducere critică. Despre posibilitatea metafizicii ca știință în perspectiva filosofiei critice kantiane, Crates, 2004 (Critical Introduction. On the Possibility of Metaphysics as Science in the Perspective of Kantian Critical Philosophy)*

In this book (not yet translated into English) I show, among other things, that the *Kantian transcendental aesthetic* is in fact the *epistemological paradigm of modern science* and that Kant has been **confirmed**, not **refuted** by modern science.

Meanwhile, I worked as a **physics teacher**, **librarian**, **graphic designer** and **manager** of my own *advertising company* (*Chemar Productions S.R.L.*). The *economic crisis* that began in 2008 and *unfair competition* drove my company and my family into bankruptcy. That's how we ended up in Germany, looking for work.

My predilection for philosophy has been evident since I was a child (4 years old).

When I was 15, I had already started reading **Hegel**. By the end of high school, my choice for **philosophy** was clear, but I didn't want to attend a philosophy faculty in Romania precisely because those were too ideologized (this was in the 80s, during the communist period). So I graduated in **Physics**, believing that going deeper into a fundamental science would give me a better orientation in philosophy. In short, **I chose to study physics out of philosophical interests**.

I have consistently followed the answer to a few questions: How is scientific knowledge possible? How does it differ from philosophical knowledge? What do they have in common? Are they Compatible? What is their relationship? My graduate thesis in physics was: *Modeling in Physics and its Epistemological Significance* (1986).

Then it followed:

1986, University of Timisoara, "**The Idea of Negativity in Hegel's Logic**" (lecture).

1986, University of Iasi, "**The Negativity of Predication in Hegel's Logic**" (lecture).

1989, Culture House in Suceava, "**Hegel and modern physics**" (lecture).

1989, Culture House in Suceava, "**The Aesthetics of Life or Life as a Work of Art**" (lecture).

My subsequent studies of **aesthetics** eventually led me to Kant, where the term fundamentally changed. However, the idea of an **aesthetics of life** seemed to me to sound good together with the idea of the **categorical imperative**, so that a relation of these terms on the basis of a common descent from the **principle of absolute freedom** seemed perfectly possible.

In Kant's view, **science is the aesthetics of nature** and **morality is the aesthetics of our social life**. Both have at their origin a **principle of beauty (harmony)**, which derives from one and the same **principle of transcendental synthetic unity**.

I asked myself the following questions: If these **two aesthetics** (the *epistemological* and the *ethical*) are compatible, what do they have in common with the **theory of artistic beauty**, if they are not somehow in a **complementary relationship**, in other words, going to a higher level, if an **ontological interpretation of semiotics** and a **semiotic interpretation of ontology** are possible? If so, we have here a bridge that could open the way to a **huge philosophical synthesis**.

This, I believe, is **the great philosophical challenge of the 21st century: breaking down the dividing walls between ontology and semiotics and restoring the dignity of metaphysics as the legitimate queen of all sciences**, because at this **altitude of thought**, of all the sciences, only **metaphysics** can rise.

This was, in fact, the **unfinished philosophical program of Kant**, for whom (as for Galileo) **science was a hermeneutics of the sacred book of nature — a mathematical interpretation of empirical experience**.

I consider the **Kantinomus Project** (my philosophical project) to be the natural continuation of the **old aesthetic program of German philosophy**, which reached its apogee with **Kant** and today seems completely abandoned.