

Marcel Chelba – Short Philosophical CV

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**, 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 (not yet translated into English).

In this book 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.

This book is available on the Internet. I will soon provide an English translation.

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 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**.

My **Kantinomus Project** (kantinomus.com) is part of this **philosophical program** that I have been working on for over four decades.

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**.

In my opinion, the **Kantinomus Project** is the natural continuation of the **old aesthetic program of German philosophy**, which reached its apogee with **Kant** and today seems completely abandoned.