

12. Projective Ontologizing and Counseling

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Abstract: The paper offers concrete and practice-oriented clarifications of a philosophical counseling approach grounded in projective ontologizing. It enumerates several principal forms of projective philosophizing, such as: (1) projective philosophizing as conciliar engagement, and (2) projective philosophizing as individualized consultative practice.

It presents the theoretical foundations of projective ontologizing as a form of consultative being, one that applies to all modes of philosophizing realized through the so-called *sessional being* of philosophy. The transition “from case to project” is articulated, and the shift away from conceiving the philosophical as “practice” toward its projectization is justified.

One of the central effects of projective ontology for philosophical creativity is theorized in terms of its engagement with discerning the different levels of togetherness and inclusion of creative subjectivities - at the levels of factual being, essence, and subjectness. This not only makes possible but directly constitutes the environment and conditions for the emergence of a projective subjectivity capable of sustaining an autonomous life of its own.

Keywords: projective philosophizing, projective ontologizing, creativity, innovation, subjectivity

It is intended in this paper that a concrete and practical clarification of the philosophical counseling approach grounded in projective ontologizing will be presented and philosophically conceptualized.

Recognizing the projective character of philosophy and ontology allows philosophical activity to be understood as something that possesses immediate value and applicability beyond academic and university settings. Through the inclusion of civic participation in the *doing* of philosophy, the universal character of philosophical achievement is ensured. Someone may view this as a departure from professionalism in

philosophizing, yet such an assumption overlooks the fact that in philosophizing understood as *projective*, everyone has a role, and according to that role each person can participate to the extent permitted by their desire, capacities, limitations, and so forth.

The crucial point is to philosophize concretely about each specific reality (to ontologize it) in such a way that anyone may participate to the degree to which they are prepared, willing, in agreement, and contractually involved. The role of the professional is to care for the projective environment: an environment that guarantees the diversity of meanings, creations, and acts of creativity. It is then a matter of preparation, both in terms of dialectical thinking (with respect to creativity) and highly organized thinking (with respect to projective structures), to exercise the wisdom necessary to hold these together in their unity and conciliarity, such that philosophy ultimately assumes the form of love itself: an active love understood as care, responsibility, and commitment to wisdom. Not as wisdom itself, but as the care for (the nurturing and cultivation of) wisdom.

Here I place in parentheses the topics concerning the institutional forms through which philosophy has historically developed: schools, academies, lyceums, monastic faculties, educational institutions, universities, and the institutions of the Enlightenment and Modernity. I bracket them because, although they are genuinely connected to the preservation and development of knowledge, and therefore to the practice of philosophizing, they remain primarily cumulative in character. They serve as loci of knowledge in which care is directed primarily toward preserving existing achievements and later disseminating them, rather than toward the immediate generation of creation, invention, or innovation.

Philosophizing that is directly engaged in creation, co-creation, and innovation, and which this text aims to foreground, may take place in various social and communal forms: voluntary, institutional (elective or compulsory in schools or other educational settings, organizations, clubs), spontaneous, or as an economic activity. It may also be undertaken with diverse intentions, aims, tasks, and purposes: educational, pedagogical, formative, recreational, business-oriented, political, and so forth. Yet I must emphasize that no intentions, aims, tasks, or purposes that violate human dignity or universal human values can be considered philosophical or expressive of the search for wisdom or truth. This does not mean that new philosophical meanings cannot be achieved; they be-

come new not by destroying the old, but by incorporating, respecting, and acknowledging them.

1. Forms of Projective Philosophizing

The forms through which projective philosophizing is realized, with deliberate care for its projective character at every stage of the philosophical process (from contracting, through initiation, beginning, enactment, maintenance, and closure), were already indicated in the introduction. For the sake of clarity in this part of the text, and in order to highlight more clearly the place of projective ontologizing within this sequence, allow me to list them once again.

First to be stressed on is Projective Philosophizing as *Group Work* in two main modes: Children groups such as in Philosophy for Children, Philosophy with Children¹, Philosophical Inquiry², Socratic Dialogue³,

¹ A review text on the achievements of “philosophy with children” and “philosophy for children” see:

Tsena Stoeva, Ts., “Philosophy with children”, *Bulgarian Philosophical Review*, vol. 11/2021.

Alexander Andonov, “Philosophy for children?”, *History, society, philosophy*, 1991, issue 5.

Aneta Karageorgieva, “For self-confidence and tolerance. Introductory study.”, *Philosophy for children. Anthology*. Sofia, 1997.

Aneta Karageorgieva, ““Philosophy for children” program in Bulgaria”, *Primary education*, issue 1/2008.

In original Bulgarian language, respectively:

Цена Стоева, “Философия с деца“, *Български философски преглед*, кн.11/2021г.

Александър Андонов, “Философия за деца?“, *История, общество, философия*, 1991, бр. 5.

Анета Карагеоргиева, “За самочувствие и толерантност.. Встъпителна студия.“, *Философия за деца. Антология*. София, 1997.

Анета Карагеоргиева, “Програмата “Философия за деца” в България.“, *Начално образование*, бр. 1/2008.

² Reflection on the method of Catherine McCall “Philosophical Inquiry” see in: Vesselin Dafov, *Thinker [think-being] and Actuality*, Sofia, Projectoria, 2012, pp. 60-62
In original Bulgarian language, respectively:

Веселин Дафов, *Мислещо и действителност*, София, Проектория, 2012, стр.60-62

³ Aneta Karageorgieva, “Philosophy for Children and Socratic Dialogue – a Comparative Study”, *Philosophy Magazine*, Vol. 6/2005.

Philosophical Wonder⁴ (*authorial forms*) from one hand, and Philosophy with Adult Groups form another such it is in: Socratic dialogue (again), philosophical café⁵, philosophical clubs⁶ (evenings, sessions,

Dimitar Elchinov, “Neo-Socratic Dialogue and Interactive Teaching of Philosophy”, *Problems and Perspectives of Philosophical Education in Bulgaria*, Sofia: St. Kliment Ohridski University, 2018, pp.:43-50.

Dimitar Ivanov, “Socratic Dialogue: Education as Research”, *Innovations and Interactive Technologies in Education*, Shumen: Publishing House of the Republic of Bulgaria “Stiliyan Chilingirov”, 2012.

In original Bulgarian language, respectively:

Aneta Карагеоргиева, “Философия за деца и Сократически диалог – сравнително изследване.”, сп. *Философия*, кн. 6/2005.

Димитър Елчинов, “Неосократическият диалог и интерактивното преподаване на философия“, *Проблеми и перспективи на философското образование в България*. София: УИ “Св. Климент Охридски”, 2018, стр.:43-50.

Димитър Иванов, “Сократическият диалог: образованието като изследване“, *Иновации и интерактивни технологии в образованието*., Шумен: изд.РБ “Стилиан Чилингиров”, 2012.

⁴ As an illustration of this method, see more at <https://ontoidea.com/index.php/philosophy-with-children-students/>, where it is shown how the method works in a real environment and how this is implemented by the Ontoidea team. In the development of the specific examples, from 2008 to now, many colleagues have participated, but directly and most of all: Tsena Stoeva, Stefan Andonov, Tsvetelina Kalacheva, Daniel Alexandrov, Kamen Kirov, Ines Raicheva, Megi Popova, etc. Over the years, colleagues have also contributed to the work: Deyan Penchev and Eva Dobрева, also Vesselin Mirchev, Anelia Shalamanova (Finn), and in recent years, after 2022, Greta Gicheva, Maria Staevska, Ogniana Asenova, Vesselina Manoilova, Maria-Gabriela Pumova, Lyubomir Vakanov, Ralitsa Stoyanova, Yoanna Stamatova, etc.

⁵ Oscar Brenifier demonstrated such a “Philosophical Café”, with about 50-60 participants, an international group, in English, in one of the evenings during the “Eleventh World Conference on Philosophy with Children”, Varna, 26-30.06.2003.

See also: “Philosophical Café”, In: *Program of the Celebration of World Philosophy Day*, Sofia University, Sofia, 2024, p.7 <https://phls.uni-sofia.bg/wp-content/uploads/2024/11/%D0%9F%D1%80%D0%BE%D0%B3%D1%80%D0%B0%D0%BC%D0%B0.pdf>

The so-called Philosophical Snacks also fall into the same genre.

See:

Gergana Dimitrova, Rayna Dimitrova, “Children's Books Foundation, ArtEria Cultural Organization (the team behind Philosophical Snacks for Children) – Philosophical Snacks for Children – Education in Wonder.”

meetings) (*authorial forms*).

We also should point out the Trainings in Philosophical Thinking, that are conducted in seminar format (open registration) or commissioned by an institution, company, firm, or organization. These programs include⁷: Highly organized thinking (critical, creative, dialectical, caring, high-order thinking); Problematization and problem-solving; Projective action (projective thinking); Understanding and interpretation (applied hermeneutics)

Second, it is Projective Philosophizing as Individual Consultative Work as it is in: Philosophical Counseling with Children⁸ - Across aca-

National Academic-Applied Conference “*Philosophizing in Events, Practices and Projects*”, March 8-9, 2024, Abstracts of the reports:

https://philosophiseinepp.wordpress.com/wp-content/uploads/2024/03/rezyumeta-fspp_2024.pdf

“Philosophical Snacks for Children”

https://www.facebook.com/groups/filosofskizakuski/?locale=bg_BG

“Food for Thought, or How “Philosophical Snacks for Children” Create Dialogue with Children”

Published on 01.09.24 at 09:00 | updated on 01.09.24 at 11:30 Author: Stanislava Rayanova

Interview of Stanislava Rayanova with Raina Dimitrova and Gergana Dimitrova

<https://bnr.bg/starazagora/post/102039921/hrana-za-razmisal-ili-kak-filosofski-zakuski-za-deca-sazdavaj-dialog-s-decata>

⁶ This is an author's method for conducting philosophical sessions with adults. It is offered as a service in the genre of “socializing and creative activities” to companies, corporations and firms. Over the years, colleagues Tsena Stoeva and Daniel Alexandrov have taken an active part in the work and in refining the communication of the activity. See more at: <https://ontoidea.com/index.php/philosophical-sessions/>

⁷ See more, for example, about companies and firms on the website - <https://ontoidea.com/index.php/trainings/for-companies/>

⁸ Daniel Alexandrov, “Philosophy with children and assessment”, *Assessment and philosophy: Collection of conference papers*, Publisher: University Publishing House “St. Kliment Ohridski”, 2021, pp.144-157.

Daniel Alexandrov, “Philosophy and consultative care - children and education”, *Children's wisdom: Academic and applied research on children's intelligence*, Edited by Yulia Yordanova-Pancheva, Yuliana Stoyanova, Sofia: University Publishing House “St. Kliment Ohridski”, 2023

Daniel Alexandrov, “The philosophical consultant in the school community (school philosopher)”, *Consultative competences*, Sofia: University Publishing House “St. Kliment Ohridski”, 2024.

In original Bulgarian language, respectively:

demic subjects, arts, and sports⁹; Philosophical Counseling¹⁰ with Adults¹¹; Philosophical Counseling as Projective Ontologizing of Specific Realities (this one includes the projective ontologizing of concrete realities - objects, entities, phenomena (natural and social), events (of any

Даниел Александров, “Философия с деца и оценяване”, *Оценяване и философия*: Сборник с доклади от конференция, Publisher: Университетско издателство “Св. Климент Охридски”, 2021, стр. 144-157.

Даниел Александров, “Философия и консултативна грижа – децата и образованието”, *Детската мъдрост: Академично-приложни изследвания на детската разумност*, Съст.: Юлия Йорданова-Панчева, Юлияна Стоянова, София: УИ “Св. Климент Охридски”, 2023

Даниел Александров, Д., “Философският консултант в училищната общност (училищен философ)”, *Консултативни компетентности*, София: Университетско издателство “Св. Климент Охридски”, 2024.

⁹ As examples - <https://ontoidea.com/index.php/trainings/for-students/> . The idea here is to discover the philosophical foundations, concepts and ideas through which progress is made in every area of human knowledge in general and in particular in mathematics and Bulgarian language and literature. In developing the specific methodologies and techniques, the long-term experience of working in philosophy with children in kindergartens and primary schools is taken into account. In the work on these projects, the most active participation was taken by colleagues Tsena Stoeva, Tsvetelina Kalacheva, Daniel Alexandrov.

¹⁰ Daniel Alexandrov, *Ontology of Consultative Reasonableness*, Sofia: University Publishing House “St. Kliment Ohridski”, 2026

In original Bulgarian language, respectively:

Александров, Д., *Онтология на консултативната разумност*, София: УИ “Св. Климент Охридски”, 2026

¹¹ As examples - <https://ontoidea.com/index.php/philosophical-counseling/> . The development of the practice of philosophical counseling found its beginning in the work on philosophy with children. Over the years, it has emerged as an independent practice, but as a separate direction, the topics related to school life and counseling of individuals in their lives of students, parents, teachers, principals, educators and the like, related to the institution of the school, remained. See more at: <https://ontoidea.com/index.php/philosophical-counseling/for-school/> and at <https://ontoidea.com/index.php/philosophical-counseling/for-parents/>

The same way, as a special direction - again statistically, based on the number of specific consulting projects (cases), the topic of “pets” and everything related to caring for them - see more at <https://ontoidea.com/index.php/philosophical-counseling/for-pets/>. It must be noted that the major role that Daniel Alexandrov and Tsena Stoeva played in developing these ideas.

kind), products, services, works, creations, and so forth¹². It likewise remains within the sphere of individual consulting, insofar as the interaction is conducted with a single subjectivity, even when that subjectivity is economic or organizational in nature (a firm, company, organization, etc.).

2. Ontologizing and Projective Ontologizing - From “Ontologize This!” to “Projectize This!”

I will now attempt to clarify the theoretical grounds of projective ontologizing¹³ as a form of *consultative being*. Examples include practices such as *philosophical counseling*, thematic philosophical sessions with adults and children, philosophy with children, philosophical cafés, Socratic dialogue, and others. All of these constitute concrete manifestations of projective ontologizing in their enactment - in what may be called the *sessional being* of philosophy. What will be stated here applies equally to them, insofar as it belongs to the necessary preparatory work required for maintaining care for projective being. That is, projective ontologizing is a requirement for each of the above forms of projective philosophizing, since it is through ontologizing that the forms of compatibility and incompatibility among participants are discerned; and this, in turn, ensures care

¹² See example for products and services - <https://ontoidea.com/index.php/ontologization/>. When developing the first business model for offering ontologization as a product and service for business corporations, in 2008, with the very establishment of “OntoIdea”, Yunuz Yunuz, Vasil Vidinski and I took a shared participation in the formalization and presentation of the service.

In 2024, Senior Assistant Professor Dr. Ivaylo Dobrev shared with me that he was engaged in providing such an ontological consulting service for the needs of an architectural, urban planning and construction company and I dare say that I evaluate what he has achieved as an excellent result.

¹³ I think a lot has been said about the philosophical justification of ontologization itself, and perhaps sufficiently in “Becoming and Making,” where I dared to continue a tradition in the Department of Philosophy of reflecting on the themes of creation, discovery, and creativity, raising as a standard not research (ontological research) but ontological creation, creativity. In this sense, the call “Ontologize this!” became a motive for doing ontology, which, in its concern for the very being (becoming) of this or that (as the most general and indefinite references to being), acquired the status of a motive for philosophizing, in which a commitment is made to “doing things differently,” to creation and creativity. See:

Vesselin Dafov, *Becomings [here-it-ising] and Makings*, Paradigma, Sofia, 2018
In original Bulgarian:

Веселин Дафов, *Ставания и направи*, Парадигма, София, 2018

for an environment conducive to the emergence of new creative subjectivity rather than one that hinders or obstructs it.

2.1. Consultative Ontologizing - From Case to Project

As a practitioner and theorist of philosophical counseling, it is clear to me that the so-called practice has long since shifted from “*cases*” to “*projects*.” No philosophical counseling session can succeed if it remains on the level of “the case,” just as psychological counseling cannot succeed if its shared practice is based on “problems” and their solutions. This applies even more strongly in medicine. The transition from “problem” to “case” deserves a separate analysis, but I cannot undertake that here. I will only note that, in this context, I insist on the transition *from case to project*, at least in philosophical counseling, though it is evident that the same would benefit every consultative profession - medicine, law, pedagogy, economics, politics, and so forth.

Without acknowledging the client’s creative self-making and their own creative achievements, philosophical counseling remains confined to “treating” patients, “working on cases,” or “supporting” one thing or another. Instead, what is required here is something else - namely: attention and responsibility; the fostering (breeding, bringing forth) of creative self-making - and this takes place through care for the sessional being of the consultative practice.

Every form of care for the sessional being of projective ontologizing, within which participants (agents, actors) are expected to transition into the mode of being of *creators*, requires specific preparation. This preparation is carried out, of course, beforehand - otherwise it would not be preparation. It is theoretical only in its preliminaryity: it also draws on prior personal experience. Yet the same attentiveness is required once the session has opened. Thus, any opposition between theory and practice is unproductive and foreign to the sessional being of anything at all, and especially to that of philosophy or ontology.

Already at the stage of *agreeing (contracting)* to philosophize, philosophizing itself begins. There is no other projective reality in which contracting is so deeply part of the project itself as it is in philosophy. The very act of agreeing (contracting) to philosophize means philosophy has already begun.¹⁴

¹⁴ See further in:

To “open the session” means far more than what is commonly understood. *Opening* is the key word. Preparation for opening the session must be understood as preparing the *keys* that unlock the session - keys in the sense used by musicians. They may also be understood as standards, shared values, which cannot be imposed or commanded or enforced through objectifying, causally necessary action.

Equally important is the care for *closing* the session. The ability to open and to close the session expresses the same projectively mastered professionalism. At the end of the session, we must ensure that all participants are released from their engagement with the projective subjectivity in a manner good for them - without exhaustion or depletion, without injury, without collapse or dropout.

2.2. Consultative Ontologizing as “No Longer Just a Practice”

When it is said that consultative counseling is no longer “a practice,” the reference is clearly not to the original unity of praxis and theory. Rather, the point concerns the later historical separation of the practical from *logos*, from thinking, knowledge, and cognition, resulting from the differentiation of thinking as a distinct and specialized activity.

This separation gives rise to claims of ownership over knowledge: those who have separated thinking from the universal rational capacity of human action take themselves to be the bearers and proprietors of knowledge. Others are recognized as rational, thinking beings only insofar as their actions conform to this specialized form of thinking. “Practice,” then, is understood in two ways: as application - the universal application of ready-made knowledge to particular situations; and as unreflective action: as something immediate, almost devoid of knowledge or consciousness.

Projective consultative counseling exceeds both of these senses. A few points must be emphasized:

Vesselin Dafov, “Agreement as Beginning of Philosophizing”, *Philosophy*, book 3/2025, year XXXIV, issue: 3, 2025, pp.: 339-356.

In original Bulgarian:

Веселин Дафов, “Договарянето като начало на философията”, *Философия*, кн. 3/2025, година XXIV, брой: 3, 2025, стр. 339-356

(1) Self-creation and self-becoming

Its concern is with fostering the emergence of new subjectivity, not merely maintaining an already established one in its dignity (ontological and moral, ethical, virtuous, political, etc.), though sometimes this maintenance is indeed necessary.

(2) The sessional character of becoming

Each participant creates themselves as a creator, while all simultaneously invest their creativity as organelles of a new being, a new subjectivity - the *project*.

(3) Professional care for such consultativity

This cannot be carried by a single professional alone. The consultant is exposed in every session as an organelle of the emerging projective subjectivity and may suffer exhaustion, depletion, contamination, or other injuries to their own subjectivity - possibly with serious consequences for themselves and for the client. Hence the need for strong professional communities with regular methodological meetings that restore the consultant's organic integrity through a living, shared environment: seminars, experience-sharing, and so forth.

Supervision, which every consultant must undergo, provides deliberate and targeted diagnosis and, when needed, restoration of meaning and projective vitality in the professional's work.

3. Projective Ontologizing – Nourishing Environment and Care for Meaning, Creation, Creativity, and Projecting

Projective ontology contributes to recognizing the different levels of togetherness and inclusion—those of factual being, of essence, and of the subjective (subjectness). Subjectness itself, depending on the kind of objecthood through which it is subjectivated, may be nutritive (vegetative), sensory (animal), or rational (human).

In turn, subjectivity may subjectivate itself on the basis of other subjectivities, which can be directly objectified (and in this way subjectivity “feeds” on other subjectivities, insofar as they are reduced, in the best case, to organisms and organizations). In such situations, we are necessarily situated in antagonistic relations, and the becoming of subjectivity is abandoned to elemental and accidental development.

Yet subjectivity can also subjectivate itself - can proceed from other subjectivities - without depriving them of their dignity as subjects. This occurs when it acknowledges and respects their subjectivity, even

as it makes use, in its own subjectivation, of the objecthoods created by those other subjectivities. This is analogous to natural reproduction, as in birth¹⁵. It holds even more strongly for the *projective*, understood neither as metamorphosis and transformation of the same subject, nor as the symbiosis of two separate organisms, still less as an organization (this issue was already discussed in the Introduction and Part One). The projective is a subjective formation in which each participant, in their distinctness, is already recognized and respected as a creator, while what is created proves to be a generative environment (a vital, surrounding milieu) out of which projective rationality arises. All of this call for care for the coordination, togetherness, co-temporality, and conciliarity of the creators. This excludes antagonistic relations and involves acknowledging the different levels of subjectivation: through making, through creativity, and through projecting.

In this sense, let me add another argument for the synonymy between *objectum* (as “Gegenstand”, “throw-in-front”, “пред-метнато”, “thing”) and *object* (as subject of knowledge, subject of mind, subject of consciousness), and for the call not to “return back to” the *thing* (as in the analogous calls to return to metaphysics), but rather to move forward toward *objecthood*. If, in thinking creation or self-creation, the distinction between *thing* and *object* still holds - inasmuch as the thing is what is externally given to subjectivity, while the object may be taken as that objecthood created by the subject - then in the case of creativity this is no longer so. For within the very idea of creativity there is already included the transformation of subjectivity, which cannot be thought as produced or made, but only as something that has been *generated*, whose generation we can care for, nurture, and so on. For this reason, the distinction within objecthood - on the one hand as that which is simply given (thing-like), and on the other hand as that which is created by subjectivity (object-like) - ceases to be valid. The point is that the subjectivity that is to be generated, to arise and emerge, must escape the framework of being taken as produced or made; otherwise, it would not be subjective, but thing-like in the sense of being merely objectified. This is why a turn back to objecthood, instead of remaining in objectifi-

¹⁵ That is so as not all reproduction necessarily involves birth, as is the case with asexual reproduction (division, budding, spores, vegetative, fragmentation), nor is it the case with all sexual reproduction (fusion of gametes (fertilization) – internal and external fertilization, hermaphroditism, parthenogenesis).

cation, guarantees the subjective character of that reality whose generation we can only care for, be responsible for, and nurture.

Thus, every ontologizing establishes determinations within the ontological levels for each concrete being. Yet in order to be projective, it must specifically care for these achievements to become a living environment for further inventions, discoveries, and creative accomplishments of the participants in the project. In this way, projective ontology does not renounce its commitment to clarifying, understanding, and proposing (speculating, transcending toward) new possibilities; but these are, in truth, more propositions and invitations than solutions and answers. Projective ontology, while it establishes, understands, and speculates, also *arouses, provokes, and infects* with the desire for self-creation and creativity. One might say that it opens fields for continuation.

At this point, a special moment arises: care for togetherness, conciliarity, and being-with requires particular attentiveness. In order to avoid situations of neglect, domination, or overriding, it is helpful to keep in view the ontological step at which each participant is located in their common work, in their shared projectization. Are they situated within the ontology of

1. Factualization - coming-to-be-present, making, production; or
2. Essentialization - creating creation, that is, *creating*; or
3. Subjectivization - the unification of subjectivities, which in turn may be making, creative, or projective?

This moment allows projective ontologizing to become an engagement, a care for ontologizing in the direction of *opening* rather than *closing* the ontological levels.

Here is how this “uncovering, non-concealing, opening, unlocking, blossoming, setting, conceiving” (and other expressions associated with subjective generation) relates to the different ontological levels:

For Factual Being

The human being, with their face, stands before the cosmos and the abyss, thereby standing before totality *face-to-face* with another face: the face of the cosmos and the face of the abyss. For the person, the factual is thus opened and unlocked as cosmos, horizon, the visible, givenness, the field of objecthood through the act of establishing. Clarification of the factual in concrete being is achieved; it is rendered to the senses. Things are pointed out that assist in encountering and coming upon boundaries, determinations, characteristics, and so on. In this way,

analytics is described as corresponding to an *organic of cognition*. It finds expression in the analytic approach and, through it, knowledge is acquired in the form of determinations (definitions).

For Essential Being (Actuality, Essence)

For the person, the door opens to nature, to the world of the visible and invisible, the hidden and revealed, the realm of actuality through understanding, through grasping the essence. An impulse is given for seeking, discovering, and finding hidden realities: activity-oriented, procedural, inductive thinking, employing methods. Knowledge and skills are acquired (graspings-understandings).

For Essence as Objectified Objecthood

For the person, the world of “second nature” opens up technology: artifacts created by humans in accordance with natural laws, through speculative thinking and the creation of new realities. One enters into the ancient Greek *techné*, in which there is as yet no separation between craft, science, and art. Transcendental, speculative, dialectical thinking is at stake. Knowledge, skills, and ownership are acquired with respect to new objects (things), new procedures (know-how), algorithms, modes, and methods (modes-of-grasping, “tricks”, techniques).

For Subject Being

For the person, the “personal world” opens the life-world of the person, the community as “environment”¹⁶ namely, *creativity* as the creation of creation (here we are no longer merely in the sphere of technique, but in art, science, faith, and all other domains of spirit). We are now surrounded by the milieu of Others, thought as distinct selves with their particular traits, in the unity of their various roles (for example: father, teacher, friend, brother, neighbor, etc.). Over time, they cease to be merely Others; they and we become *Persons*: we acquire roles in a new subjectivity that is not only individual-human (as bearer of personality), but also social, cultural, economic, athletic, political, and so forth. In all these, the roles constitute the actuality of a subjectivity, of a subject for

¹⁶ On the dialectic and speculative nature of “environment”, see:

Vesselin Dаfov, “Projection of the coming-after cosmos-nature-environment”, *Challenge the law!*, issue: 2, 2024, pp.: 1-11

In original Bulgarian:

Веселин Дафов, “Проектория на последващото космос-природа-околна среда”, списание *Предизвикай правото*, бр.2/2024, стр. 1-11

whom we are now responsible and for whom we care: family, circle of friends, band, detachment, firm, company, team, group, state, city, party, and so forth. Knowledge, skills, and competence are acquired (self-measurement with oneself as another and with others - this is biography in the sense of *life-path*, curriculum vitae, including life successes, failures, achievements, and falls).

For Person Subject Being

For the person, the project opens *home*, the realm of creators, where each lives in the dignity of a creator, a maker of their othernesses, a creator of creation. This occurs through forms of care for meaning, for wisdom, for togetherness, for conciliarity among creators as creators of (their) creation. Knowledge, skills, and competence are acquired, but now in the form of wisdom, the unifying force across the transitions from ignorance to knowledge, from inability to ability (from incompetence to competence). It is self-measurement with oneself as another (Person) and with the “other”¹⁷ persons (friends, relatives, colleagues, teammates, etc.).

4. A Model of Projective Ontologizing

Here I present a model of ontologizing whose beginnings go back to 2004, when an initial version of a document was developed describing the ontologizing of products and services as *research on products and services*. The idea was that specialists in the development or management of products and

¹⁷ I put the others in quotation marks precisely because I understand that the Face, the Personality, is a different ontological being of rational subjectivity – not just one that can enter into relationships and self-relationships – such as the Self, the Selfhood, the Selfness, and in relation to which there is Otherness. Here we are simply in the dialectic of I and others, or Self and Others. The Personality, however, is more than relationships and self-relationship. It is in self-creation, in the creation of creation, in creativity. There, otherness already passes into the Personal dimension – this Friend, this Son and Daughter, this Beloved, this Colleague, this Brother or Sister, this Father and Mother, etc. They are not just others, because through them I am in the creation of myself as a Person. And so, in the linguistic use of “my friend,” “my son, my daughter,” “my beloved,” there is this personal way of thinking about the Persons listed. The possessive pronoun in such cases comes to mark their particularity, but they continue to be thought of through the idea of selfhood (that which is possessed and self-possessed is oneself through relationships with Others and self-relationship with oneself both as with another and as with oneself).

services could be supported in their work by such research.

In 2008, with the founding of “OntoIdea”, the first document entitled “Ontological Studies (Product Specification)” was prepared, in an effort to clarify the specifications of the service and to create better conditions for self-reflection and accountability in our activity.

The document by which the service “Ontological Study”¹⁸ was presented was also significantly improved. It later became clear that marketing specialists and companies likewise showed interest, insofar as such a study could assist the investigations they themselves conduct or the preparation of advertising and marketing campaigns. This required further revisions in its description. The document has its value in the intention to improve the chances and conditions for *shared work* and the development of concrete projects with economic actors, businesses, other organizations, and all interested parties.

Here I will publish the current version of “**Ontological Studies (Product Specification)**”, since it is a variant of projective philosophizing in the sphere of economic (business) life, in which clients, contractors, suppliers, and others participate. In addition, I will publish the model-description of projective ontologizing in its two components: “**Research on Products and Services**” and “**Consulting.**”

4.1. Ontological Studies (Product Specification).

It includes clarification or General Description of the Product¹⁹ (declare “What is Ontology” - Ontology is knowledge of what exists and of existence as such. In the history of philosophy numerous methods have been developed for obtaining and using ontological knowledge.)

The Results of the Ontological Study are pointed out as the ontological study is carried out on a product or service agreed upon with the client and contains: A list of all characteristics and properties; Existing concepts of its essence, and definitions; Relations and interactions with other realities; Reflection on the possible creative and innovative development.

¹⁸ As already noted, Yunuz Yunuz and Vasil Vidinski also played a significant role in this. The idea for such a document came from Yunuz Yunuz.

¹⁹ The initial Version 0.1. of the document is dated 01.11.2008, and the first official Version 1.0. of the document is dated 07.11.2008, prepared by Yunuz Yunuz, Vasil Vidinski, and myself.

Important part of the Specifications is the outline of Areas of Application such as: Design and development of a product or service; Communication of the product or service with commissioners, executors, clients, and users; Development of human resources; Planning of scientific and marketing expert assessments. This way the results could play Essential Role in Design and Development as the ontological study is scientific in both methodology and results. And it provides: A richness of meanings and significations incorporated into the product; The scientific character of decisions concerning the product's design; Clarity regarding the product's own nature and validity; An overview of existing knowledge and of the relevant *non-knowledge* concerning the product; Understanding of the product context; Development of a sustainable product strategy. All this is to serve the process of Communicating the Product: How existing products and services are used and what their status is; Assignments; Specifications; Commitments and responsibilities; Potential users of possible, new, or existing products and services; Avoidance of errors and inconsistencies in planning an advertising campaign; How users currently carry out activities and solve problems that the new product or service is meant to address; Problems in the field of application of the product; Linguistic, cultural, moral, scientific, historical, social, and other aspects of the area of application.

The Specifications also relates to Human Resource Development in the aspects to: Build a common team understanding of the product-specific aims and problems; Ground and clear management policy; Build trust and security in the implementation of project decisions due to their scientific justification; Manage and maintain knowledge about the product; Presuppose and encourage the use of research procedures.

The ontological study is useful for Planning Scientific and Marketing Expert Assessments: Identifies and assesses needs; Provides a resource of new questions for investigation; Develops parameters for quantitative measurements and qualitative studies. For example, in: Demographic studies mapping the properties and characteristics of the product; Marketing research clarifying specificities in comparison with other similar products; Specialized scientific studies assisting the planning and measurement of applicability; Medical, ecological, psychological, and other investigations.

The so called "Life Cycle of the Product" includes steps such as:

1/ Contracting. The ontological study is a scientific product aimed

at the needs of business and public organizations. After the initial establishment of contact, OntoIdea is ready to undertake and participate in the following activities, which may lead to the establishment of working relations and cooperation: Presentation of the Service to the Client - This includes a presentation and discussion with product, marketing, operational, HR managers, or other representatives of the client organization; Idea of the Initiative - Creation of a working definition of the intended joint initiative. This presupposes agreement on the principal object of the ontological study and on the project manager on the client's side; Conditions for Co-operation - Clarifying the conditions for co-operation (which may also be conceived as external constraints or simply as constraints), such as Price and deadlines, Confidentiality requirements, Accompanying or other commitments of participants in the process (on both partner sides), Moral admissibility of the results, admissibility of publicity, political context, and others. Specification of the Framework of the Work Process formalizes the Format and structure of working meetings and the Determination of participants and their roles. At the end of all these steps a contract is signed that formalizes the results of the preceding points.

2/ Research. It starts with a Preparation of a Research Project (Academic conception, idea; Aim; Problems and opportunities; A system for verifying and measuring results (typically existing knowledge on the idea is recorded and the shift relative to it is measured at the end). After this conducting of the project is to be done: Research work; Systematization and consultation on the initial results; Additional academic expert assessments; Preparation of the document containing the agreed ontology; Delivery of the product and provision of subsequent *intelligence* (ongoing interpretive support and insight).

3/ Consulting. On the basis of the results of the philosophical-ontological study and subsequent analysis, the team consults the processes of creative and critical reflection on the activity within the environment corresponding to the reality under investigation (Contracting needs and preparing an action plan; Concluding a consulting contract; Carrying out the activities; Systematizing and presenting the results, providing follow-up intelligence and support.)

4/ Scholarly Realization. The text of the ontological study and all results produced through joint work with the client remain confidential and at the client's exclusive disposal for an agreed period.

The copyright of the text of the ontological study remains with OntoIdea and its collaborators. OntoIdea reserves the right, after the expiry of the agreed period of confidentiality and exclusivity, to publish the study and make it accessible to the academic community and the broader public.

4.2. Projective Ontologizing

4.2.1. Research on Products and Services²⁰

We carry out philosophical ontologizing of the reality agreed upon with the client (process, product, phenomenon, case, event, artifact). The results of the ontological study form the basis of the developments we offer, which contain the following elements:

A / A set of all characteristics and properties of the studied reality.

Final product delivered to the client: a list enumerating *all* characteristics and properties, accompanied by argumentation and demonstration of the conclusions.

B / Establishing the existing concept (notion, conception, understanding, determination, definition) of the essence of the studied reality.

Final product delivered to the client: a document containing, for the studied reality:

1. Determinations and definitions;
2. Genus and species;
3. Distinguishing features: specific difference; proper mark;
4. Accompanying features;
5. The history and development of the concept of this reality.

²⁰ The first official version of this document dates back to August 2005, three years before the establishment of Ontoidea. The motivation for its creation was a number of specific requests I received to conduct an “ontological study.” These inquiries came from people who had somehow completed a degree in Philosophy at Sofia University “St. Kliment Ohridski,” had taken Prof. Andonov’s course on “Dialectical Ontology” and later on “Object Ontology” and “Subject Ontology,” and some of them had already been taught by me and Tsvetina Racheva. In this way, our former colleagues were quite familiar with the power of “ontologization” and were aware that working in this way unlocks creative processes. At the same time, it was clear that the reasons for this “unlocking” often remained misunderstood. However, the fact that new things were being “invented” about the reality studied in ontologization was undeniable.

C / Clarification of relations and interactions with other realities on which the studied reality depends or within which it is embedded.

Final product delivered to the client: a document with an analysis of:

1. Hierarchies and orders in which the studied reality participates;
2. Genus–species relations and connections;
3. Essential and non-essential relations;
4. Conditions and grounds for the existence of the studied reality.

D / Reflection on the possible creative and innovative development of the studied reality and the activities, production, use, applicability, creation, and co-creation associated with it.

Final product delivered to the client: a list of:

1. Synthesized possible, but as yet unutilized manifestations of the studied reality;
2. Established trends for innovation;
3. Ideas for creative exploration.

4.2.2. Consulting²¹

On the basis of the results of the philosophical ontological study and subsequent analysis, the OntoIdea team consults the processes of creative and critical reflection on activity within the environment corresponding to the studied reality. We see the applicability of our expertise and cooperation in the following activities:

- Generating new ideas;
- Creating projects and strategies;
- Defining new aims and reflecting on existing aims;
- Identifying and solving problems;
- Decision-making;
- Specification of products and resources;
- Identifying needs for scientific expert assessments;
- Commissioning assignments and monitoring their fulfillment.

4.2.3. Effects of Ontological Studies of Products and Services²²

We hold that a good understanding of the essence, the very nature of the product or service, is crucial for adequately meeting the require-

²¹ The first version of this document was also created in August 2005.

²² This document was drafted on October 23, 2008, and was used as one of the first texts for active communication (in the sense of advertising and customer acquisition, since until then I had only done ontologization when someone asked me for an ontological research on products and services).

ments both of the end user and of the organization that has commissioned it. Ontological studies provide knowledge of this essence.

Questions such as *What is it?*, *What is it like?*, *How?*, *Why?*, *Is it?*, *Is it not?*, *Does it exist?* receive their best answers as a result of ontological studies, rather than from metric or demographic research (though these also have their own aims and applications). There are many ways to conduct ontological studies, and each plays an important role in product design.

Ontological studies can serve as a basis for conducting other types of research (e.g., marketing, metric, demographic, etc.) by providing new knowledge about the aspects and possibilities contained in the product or service. Thus, they provide a resource of new questions and parameters by which measurements can subsequently be carried out.

While so-called quantitative studies can answer already posed questions, the ontological study attains a richness and multi-layeredness of meanings and significations. It supports the invention of *new* questions. Its results offer a better understanding of the product's field of application, context, and limitations in a way that is different from, and often more useful than research, based solely on quantitative indicators. The difference lies in the philosophical–speculative method of inquiry, which is grounded in the primordial forms of thinking and thereby clarifies the principles underlying the behavior of various clients, agents and users.

More specifically, the ontological study can help us to understand:

- How existing products and services are used;
- Potential users of possible, new, or existing products and services;
- How users or clients currently carry out activities and solve problems that the new product or service aims to address;
- Engineering, business, or environmental problems in the field of application of the product that is to be designed;
- Linguistic, cultural, moral, scientific, historical, social, and other aspects of the field of application.