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## **Bergson and the Aristotelian model of immanent teleology**

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## **Propositions.**

1- Immanent teleology implies a conception of nature according to which it tends actively toward its own completeness: it can be found both in Aristotle and Bergson, although in the second it is only applied to living beings.

2- While in Aristotle this innate tendency is expressed in growth, change and development towards specific forms and activities, in Bergson only the specific activities, and not the forms, are at stake.

3- While in Aristotle the fulfillment of individual perfection can be seen as a contribution to the perfection of the whole eternal cosmos, in Bergson it is seen as a contribution to a cosmos in progress.

4- Perfection is related in Aristotle to the metaphysical forms and in Bergson it is related to action: both imply a pluralistic view of nature, according to which there are multiple kinds of perfection beyond humans.

5- The naturalistic conception of human mind and human values establishes links between them and the biological world.

6- The previous statement is compatible with giving to human beings privileged features, like mind or freedom, features that nuance the so-called naturalistic and pluralistic conception.

7- In contemporary philosophy final causality has to be understood within the evolutionary framework, in which adaptation is still the goal of the living beings.

8- In contemporary philosophy global teleology may face the idea of progress and, hence, the problem of freedom.

9- The relative supremacy of human beings in the cosmos does not mean that the rest of the living world is for the sake of humans, since every kind of life implies value in itself; this may lead to a correct view of environmentalism and ecology.

10- From the moment one living being is alive it can distinguish innately between perfection and its opposite, by being driven towards flourishing and avoiding death.

11- I can proudly claim that I attained my *télos* once in Leiden: it happened at the second floor of the Keyzer, talking about Poe with my *bons copains* of the honorable Literary Circle of Leiden while enjoying a few Weihenstephans.