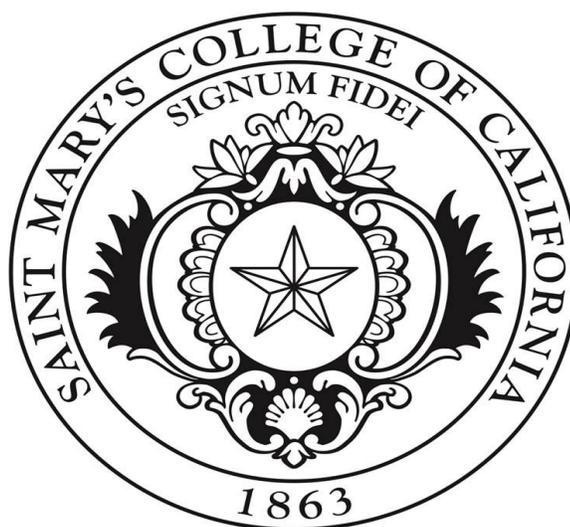


The Evolutionary Tendencies of the Human Aesthetic

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Introduction:

“Ah, Logos, our ancient and dear friend. It is my pleasure to have you along for the evening. Our soiree will begin momentarily; in the meantime take your place among the starry sky. It has been far too long since we've dined together.”

Over the course of our next meal, Logos, my dear reader, will be digested. I speak of the due dissection Logos deserves from the razorblade of evolutionary discourse. What a meal, five stars to be exact! I must say, it is not so easy for a novice chef to create a masterpiece such as this. So please bear with your host, as we dine our way through an evening of candle lit debauchery. I only ask that you withhold your objections until the end of our festivities, for a guest who leaves the table during the middle of a course, is no true guest at all.

-The Author

A Very short Preface

Logos, in the Human Being, is an ability bestowed through the miraculous artifice of Natural Selection¹. Logos is a capacity unique to the Human species, and is based in Divine prowess. For it is written in the Book of John, “*Ἐν ἀρχῇ ἦν ὁ Λόγος*”² (John 1.1) In this essay, I will not endeavor to speak about how Logos arose in The Human Being, but rather how the capacity of Logos evolves the Human Being a step farther than the process of natural selection. Logos will be digested, my dear reader, as an evolutionary motive force - an unusual step aside from its traditional portion.

¹ In the very least, our ancestral animal substance provided the platform for our capacity of Logos.

² The translation of this verse is traditionally, “In the beginning was the Word.” However, I do not believe Logos deserves a translation, and should remain in its original form.

One

Now the first distinction that must be made is exactly what kind of separation Logos has created for the Human being. It is our signature trait, a quality that distinguishes us from every other species on the planet. However, what is the basis of this separation? The evolution of species, through Natural selection, offers a window of distinction. Natural Selection was first enunciated by Charles Darwin in 1859, and was further developed by the science of genetics in the 20th century. **Natural selection is the real time process that determines which species are genetically successful, and continue onward. The Darwinian picture of evolution has the existence of every species be for the survival of their genetic code.** The Human species fits into this category, but with one variation. While Humans do exist to continue to survive, they also exist for more than simply the continued success of their genetic code. The Human exists because of, or for something, in itself. **The Human has a τέλος³ that defines its survival.** This τέλος goes beyond the simple continuation of genetic code; it encompasses the whole mass of human existence. How is it however, that the Human τέλος goes beyond the continuation of genetics? For this principle, I turn back to our friend Logos.

It is unclear how Logos first developed in the Human Species. I will leave this question for the evolutionary theorists and the creationists. What is clear, however, is that Logos provides a unique distinction between the Human species, and all other

³ In Ancient Greece, τέλος referred to an end or a goal. It is similar to a completion, fulfillment, or accomplishment. Also related is τέλος expressed as a boundary, border, and extremity of the Human's potential.

forms of life. The distinction is simply what has been enunciated above. The Darwinian picture of evolution provides us with only one frame of reference to consider the existence of life. It states that species exist solely for their genetic success. The Human fits into this category, but also supersedes it. The Human being lives for a τέλος, but what is the nature of this τέλος? Logos offers a distinction. Because of its divine origin, Logos is the separating factor between the human and the natural world. It seems not only in the beginning of the absolute was there Logos, but in the beginning of the Human species, Logos preceded *a priori*. I cannot say exactly how, but at some point in time, natural selection propelled the evolution of life to include a being capable of superseding the realm of sensibility. That is, through the great turning of the wheels of evolution, the Human species came into existence, and thus a being capable of the power of Logos was put on this earth. But what is the signature quality of Logos, and why is it tied to our τέλος? The divine nature of Logos has its reflection in each individual. Because of this, every human individual has a τέλος, in relation to Logos.

What I mean by this is that our unique ability to intelligize the absolute⁴, the very thing that separates us from the natural world, is what proclaims the fact that we have a τέλος at all.

And what is the defining factor of our τέλος? It is the first distinction between the Human, and all other species. But what facet of the Human's ability to cognize does our τέλος represent? While other species may not be exempt from the realm of truth so to speak, they are exempt from deliberating in the realm of truth. Our Human quality of

⁴ Stemming from Hegel's notion that the absolute is a becoming (as well as some Cortrightian rhetoric) the Human's ability to Intelligize the absolute is simply a definition of the capabilities and capacities of the Human mind.

Logos allows us to deliberate in the realm of truth; **not only to know truth, but to make judgments in truth. We can articulate reality into propositional form; we can grasp truth and falsity.** While other species may make decisions based off truth and falsity, they do so for survival prerogatives. Unlike other species, our judgments go beyond those of pure survival. Our judgments include considerations into what is not only true, but good. Thus the foundation of our τέλος, the very reasons for our existence, finds itself in the realm of truth in relation to the good. As Aristotle states in the *Nicomachean Ethics*, “every action and choice, is thought to aim at some good” (*Ethics*, pg 1) We judge within the realm of the whole, and it is from this realm that we articulate our very being.

The issue at hand has not yet sufficiently been penetrated into, however. What does it mean that our judgments define our existence separate from that of pure survival? And why is this separation tied to what is good? Is it our separation from the purely sensible? For this I turn to Aristotle and his view of the ψυχή. The senses correlate directly to the physical attributes a being possesses. **Species’ genetic codes are the building blocks for their ability to experience the absolute.** What does this mean for the Human species, however? The form and extension of a being is directly tied to its cognitive and physical ability. For example, eyesight in the human being can be attributed to the eyes that a Human being possesses. This sense perception is different in different species, however. Take for instance the Mantis Shrimp. It has eyes that allow for it to see more colors on the spectrum of light than the human being. It can see color that we are unable to perceive. This is from the physical attribute that

corresponds to the shrimp's perception. While the Human only has three color receptors in its eye, the Mantis Shrimp has twelve. Its eyes can see more of the spectrum, so it perceives more of it. In the realm of consciousness this rule holds true as well. The Human being can formulate reality into truth and falsity because of its genetic construction. It is as Josef Pieper says in his work, *The Philosophical Act*, "for (according to Uexkull) man, then, is limited by his environment in exactly the same way as an animal, that is to say, he is limited to a selected environment assembled, as it were, by natural selection and biological necessity." (*The Philosophical Act*, pg 97)

Pieper then goes on to ask, "What are the nature and power of man's capacity for relationships?" (*The Philosophical Act*, pg 98) It seems to me that he is trying to bring the question of our physical existence into relation with our Logos. For our power of creating relationships is unique to our human selves, as we can perceive the existence of the whole. **And what is responsible for this ability but our genetic construction? For our genetic code builds our ability to experience the whole, and is responsible for each individual's unique experience of the existing world. It is from within the whole that exists the good, and in the good exists our τέλος.** Our judgments are responsible for our τέλος, and each individual's τέλος **is in part** constructed by their genetic code; i.e their ability to experience the absolute.

Again we must examine Logos to determine the first principles and causes of the Human species. I think real question under investigation is why the first line in the Book of John states "Ἐν ἀρχῇ ἦν ὁ Λόγος" (John 1.1). As has been said before, it seems that not only in the beginning of the cosmos was there an order *a priori*, but the beginning of

the human species necessitates Logos *a priori*. There is no human without Logos. So what does it mean that Logos necessitates the Human being's existence? Since its birth as a capacity in the natural world, what has been its main purpose?

Two

There is a definable split in the nature of Humans and that of other species. My first enunciation is that the Human lives for more than mere survival, we live for a τέλος. This postulate is the direct result of the Human's ability to make judgments in truth. Could this ability have risen through the nature of evolution? The long process of natural selection developed species to include mammals and primates. Eventually through the process, a species of primate advanced to the point where it could separate itself from the natural world. The type of separation I am talking about is no small issue. There are primitive forms of it in other species, such as tool making, or developed communication. But for the Human being, there seems to have been a complete revolution that constitutes the separation between itself and all other life forms. **This is what I call the capacity for Logos.** It's as though a cosmic jump was made in the evolutionary process to include a being capable of separating itself from its natural environment. This happened in such a way that the Human's competitive nature went from purely the survival of its genetic code and instinct, to that of judgments into what is good and true. Again, I do not seek to answer the cause of such a jump, but rather investigate its consequences.

And what is the consequence of giving a being the ability to know what is true and good? I believe the largest to be the human's construction of society. Freud says in

his introductory lectures that, “civilization has been created under the pressure of the exigencies of life at the cost of satisfaction of the instincts” (*Introductory lectures*, pg 27)

Civilization is a mark of the capacity of Logos. I think Freud is onto something with his statement. He says that civilization comes from the repression of our sexual drive.

That it is society's aim to push us away from our initial nature. I do not believe that he is

wrong to think so. **In fact, pushing away from our instinctual sexual nature is the direct product of living for more than the continuation of our genetic success.**

What I mean to say here, is that the instinctual sexual nature of all species derives from

the fact that their existence is contingent upon it. That is to say that their continued

genetic success is entirely dependent on their sexual instinct. The Human being's

continuation is contingent on its reproduction, but there is a difference between the

human's sexual nature and that of instinctual species. There is a split between that of

the Human and all other species. The Homo-sapien lives for something beyond that of

continued genetic success, so sexual activity has become something of a different

nature for the Human being. Analogously, Freud states, “Society believes that no

greater threat could arise than if the sexual instincts were to be liberated and returned to

their original aims.”(*Introductory lectures*, pg 27) I believe this statement derives from

the fact that society is a direct result of the Human living for more than the continued

success of its genetic code. Would not the destruction of society occur if our sexual

instincts were returned to their original aims? **Would not society be destroyed if the**

Human being lived solely for continued genetic success rather than a τέλος? And

what is the nature of our τέλος if not our political upbringing? Aristotle states that the

Human being is not only a social animal, but a political one. Other species may be social animals, but the Human alone is a political animal. Logos and the political nature of the Human are intimately connected. **For what is at the heart of our separation from nature but our political nature? And why is this a necessity in the Human species; is it related to our understanding of the good?** Again our first principles must be investigated.

Friedrich Nietzsche would be rolling in disgust over several of the previous statements. Nonetheless he has some valuable insight into one of the defining factors of the Human's τέλος, and society itself. What is the origin of our split from nature, but our capacity of Logos? Does not the ability to conquer the natural world come from the ability to leave the realm of pure sensibility? For the beginning of society finds itself in the separation between the Human and the natural environment. And our initial separation is defined by the fact that we can construct barriers between us and the natural world. Shelter, fire, communication, tool making, and all forms of human constructions are external formulations of Logos. There are examples of tool making, communication, use of shelter, and other constructions in the natural world, but is there not a defining factor between the Human's ability and all other life forms, that constitutes our power of Logos? **The defining factor of this separation is a moral split between us, and all other species. For since our Telos has its relation to the good, our existence has its relation to a moral nature.** In our power of Logos, is an ethical existence. The Human's separation from the natural world is not only tied to our ability to separate ourselves from the Natural world, but tied to a moral separation that has

existed since our birth. The rise of this ethical nature is as mysterious as the rise of Logos, but there is merit to its existence. **Humans alone are taxed with moral obligation, and our τέλος is tied directly to our moral obligation. Our τέλος finds its completion in society, and society is the definition of our moral taxation. But society is not the beginning of our moral taxation, it is its consequence.** Hence the lines from the Book of Genesis, “In pain you shall bring forth children... cursed is the ground because of you; in toil you shall eat of it all the days of your life” (*Genesis* 3:16-17) Is not society the very epitome of this statement? Our toil is far beyond simply sustaining ourselves to live. **The taxation of Human life is not merely to fight entropy**, for all species must do this to survive. Humans are taxed with something far more severe, namely that of societal and political obligation. Are not our societal and political environments the very epitome of all our sufferings, all our birthing pains and toils? And does not this obligation find its root in the very thing that makes us Human, our moral split from nature? Every decision we make carries with it a moral weight, and this weight is multiplied because our decisions work within the eyes of societal structure. Nietzsche asks the question, “what does linguistics, and especially the study of etymology, throw on the history of the evolution of moral concepts” (*Genealogy of Morals*, pg 55) I believe he asks this because our natural language is so near the root of our constructed society, that it seems to be its very beginning. This question carries great weight, but it does not penetrate into the spark of our Human moral separation from nature. For what is language but a facet of the power of Logos? Let us reexamine the issue at hand. The question I pose to you, my dear reader, is, “**what does it mean**

for the Human species to have a moral evolution? What is the nature of its origin?" This question is at the heart of all philosophic inquiry. Hence Plato's dialect of the light and dark Horse, Aristotle's dictation of ψυχή, and even Nietzsche's essay itself, "the genealogy of Morals". Again we return to the question of species evolution and Natural selection.

Three

All forms of life on the planet have certain tools to ensure their survival. All species survival is dependent on the continued passage of genetic material to the next generation. As we know, something occurred in the state of nature to give the Human being a slightly altered purpose. But why this altered purpose, and what is the true genealogy of the Human? **Since the origin of life on the planet, the great experiment of will began.** Namely that of the will to survive. Life's fundamental tendency is that toward growth. To grow requires resources. Species competition is based in the available resources that exist for their development. This can range from anything to space, to partners for intercourse, to their ability to pass genetically competitive DNA to the next generation. Along the line of the genealogy of species, splits were made that brought about land animals, species of birds, fish, mammals and all forms of life. In the sector of mammals, splits were made to primates, and eventually the Human species. There is no doubt that the Human being possesses an ability that is genetically competitive. For in our mastery of the natural world, we ensure for ourselves the continuation of our species. But it is this very mastery of the natural world that has come with a price. **Our possession of the power of Logos carries with it an ethical**

nature. If it has it always been this way, I cannot say. But I do believe that our knowledge of both good and evil corresponds to our ability to conquer the natural world, and is responsible for our ability to create space where the pressures of survival are not felt, thus allowing for the construction of society.

For what is society but an external formulation of the ethical nature that exists within us?

What it means to be Human has its relation in our societal nature. Hegel comprehends this “nature” through his language of the “Spirit”. He speaks of our ethical nature in respect to our whole, and I believe his insight holds truth. For he states, “it is Spirit, the ethical essence that has actual existence” and, “the living ethical world is Spirit in its truth” (*Phenomenology*, paragraphs 440, 442) Our Humanness carries with it an “ethical essence”, and this essence finds its actual existence in the construction of our socio-political environments. **Just as our ethical nature is reflected in our constructed society, so is our conquering of the natural world a reflection of our capacity of Logos.** And what is the human’s will to survive but this? Where species’ will is directed toward their survival prerogatives for the passage of their genetic code, Human will is directed toward their τέλος. **And where does our τέλος find itself but in our socio-political environment?**

Here, dear reader, I must tread lightly. I do not have the experience or time to lay out the issue fully and completely. We shall continue onward as best we can, restarting with the subject line of this inquiry.

Four

The ability of Logos is developed from our initial animal substance⁵, and is defined by our split from nature. On one side is the genetic construction of the Human species' ancestors, and on the other is the formulation of the Human being. Again, the mystery of the jump between a species that lives for something more than genetic continuation, and one that does not, will not be proclaimed here. I do believe, however, that some clear enunciations can be made about the consequences of the split. These come from the simple examination of our own humanness, in relation to the whole of human existence. Perhaps Descartes was onto something when he stated that all one needs to investigate the causes is themselves and their own humanity⁶. As Kant states, "Two things fill the mind with ever new and increasing admiration and awe, the more often and steadily we reflect upon them: the starry heavens above me and the moral law within me. I do not seek or conjecture either of them as if they were veiled obscurities or extravagances beyond the horizon of my vision; I see them before me and connect them immediately with the consciousness of my existence." (*Critique of Practical Reason*, Conclusion) Now I must admit, I cannot grasp the true weight and entirety of his statement, but I do believe it sheds light on the current issue. In the consciousness of our existence is an innate nature to perceive the outside world in relation to our internal being - indeed to intelligize the absolute. The ability to intelligize comes from an internal power that determines our ability to grasp the world around us.

⁵ Again, this line of reasoning is the same as seen in the preface: that the ancestral species of the Human being had a genetic construction capable of receiving Logos, or in the very least a construction capable of evolving into a species with Logos.

⁶ Coming from Descartes's *Meditations*.

In our grasping we create, and it is these external constructions that allow us to track our internal nature. **For in the very formation of the human being lives an inherent moral nature, and it is this inherent moral nature that defines the Human's life beyond the simple continuation of our genetic code.** And how does this transaction actually work? Must I insist in calling our split from nature a moral one and not some other name?

Now I'm sure there are many critics among you who are currently discontented with the current course of our meal. I must say, dear reader, it brings me great delight to see you stick around this late in the conversation. Allow me to continue onward, and provide satisfaction to the more ravenous among our guests. Without further elucidation, I present the main course of this inquiry, the Human Aesthetic.

As has been stated, the Human has a τέλος that defines its existence beyond the simple passage of its genetic code. And further, τέλος is a result of an ethical split between the Human and all other species. Our ethical split is characterized by the construction of our societies, and τέλος finds its relation within our socio-political polis. It is our socio-political environments that define the existence of our τέλος. **By this syllogism, we reach the conclusion that the human τέλος finds its end in the city state** - as we know from our good friend Aristotle. But why? Why does our nature determine that we find the very means to our existence in the socio-political environments we create? Once more, I ask you to bear with me as we attempt to unravel this mystery of the Human soul.

Where natural selection is the main proponent in the evolution of species, there must be more in the Human's propulsion⁷. We have separated ourselves from the natural world, and in our action we have separated ourselves from the sole motive force of natural selection. This is not to say that the Human species is exempt from environmental factors. It is also not to say that we are exempt from the possibility of extinction. What I do mean is that our ability of Logos allows for us to problem solve around many survival issues. And this is simply a restatement of what I have said before, that our mastery of the natural world allows for us to live above mere survival prerogatives. Where does the evolution of our human selves exist but this?

Where natural selection acts as a passive agent, the Human's mode of evolution is a creative one. In the Darwinian picture, the evolution of species is due mainly to accident and circumstance in nature. I cannot attest to whether these accidents and circumstances have a design beyond the comprehension of our human selves, but I can say that these accidents and circumstances have developed species in a very specific and miraculous way. The fact that the Human species rose from a process such as natural selection may be one of the greatest mysteries in life. And in the creation of the Human species is our ability to design our own living environments, which are based on an aesthetic nature within us⁸. Also, in our creation, is the change from our animal nature, to a being in possession of Logos. This idea comes from the examination of our moral spit from nature, and the external constructions of our socio-political environments. Now the type of evolution I wish to speak of here is distinctly separate

⁷ We can still be acted on by natural selection, but because our environments consist of what we have built ourselves, our evolution is tied to our external constructions, in relation to our internal nature.

⁸ Be patient with me here, dear reader. The Aesthetic will have its proper introduction shortly.

from that of natural selection. In fact there is close to no crossover between the two. I do not mean to talk about the niche type of selection that has poisoned the minds of men like those in the Nazi party, or any twisted ψυχή that has existed throughout the bloody history of the Human race. I mean to talk about a process that encompasses the whole of what it means to be Human, in fact the whole of every human individual that has ever breathed life. Again, this is a rather large project enunciate, so please, bar your complaints until the meal is has reached its conclusion.

So if our selection process is different from that of natural selection, what does it encompass? Let me again start at the root of our Human experience, Logos. Our split from nature is comprised from this very ability. Again, it is our constructions outside ourselves that allow us to separate ourselves from the natural world, **and where do these constructions come about, if not first from our very own being?** Even in hunter gatherer societies, did not the farming revolution lie latently within the Human genome? I speak figuratively here of course, but is there not merit behind the fact that since the birth of our species, **the constant evolution of our external constructions has not ceased?** What other specie on the planet can the same be said? **Since the birth of the Human being in the natural world, our evolution has become the evolution of our very selves, of our very capabilities; and within this, the evolution of every type of external construction that we are capable of creating.** I pose this question to you dear reader; did not the same ability to construct geometry exist in Euclid, as did Lobachevski? But would it not be impossible for the construction of Lobachevski's geometry without that of Euclid's? Now I cannot pretend to know all

the nuances that define this not-so-slight issue - for I am no mathematician. I wish simply to use the example to illustrate something inherent in the Human's nature: **of what we pass down and what we inherit.** Species pass down genetic code, and the next generations inherit this code. Humans are not exempt from this rule, what differs is that the sole thing that other species pass down is DNA, and the sole motum in shaping their DNA is natural selection. **Again, the human is not exempt from this law of nature, but because we are capable of creating external constructions, in relation to the nature that is within us, what we pass down to future generations is far more than our genetic DNA.** In fact we pass down everything that we create and destroy, to the next generation who will live under the laws and circumstances they are handed. This can be seen in the nature of societies such as hive insects, but again the constructions of these insect societies exist only in relation to their genetic success. Our constructions of society express our τέλος, and are evolved by our expression. Rather than being evolved by natural selection, we evolve through a process of human selection⁹. **In this manner we constantly build together, as a society and as a whole human history, a collective effort towards deconstructing the natural world, revolutionizing our socio-political environments, advancing technology and sciences, and feeding both our light and dark horses - in fact both living for and neglecting our τέλος.** Those who inherit the next generation of constructed environments can both learn from, and build upon the external constructions. It is like the moment captured by Newton in his letter to Robert Hooke: "If I have seen further it is

⁹ Our Aesthetic is directly tied to this idea of selection.

by standing on the shoulders of Giants” (*Unpublished Letter*, Newton) Now it may be true that this comment was meant to act as an insult to Mr. Hooke. Nonetheless, the statement expresses Newton’s recognition of the significance of the work of those who went before him, and how they define the work he sought. Would he have been able to write his *Principia* had he not inherited the external constructions of the those who existed before him? **Similarly to how our genetic code is comprised of the ancestors that have gone before us, our Human constructions are comprised of all that have built and destroyed before us, back to the very origin of the Human being.** It is in what we pass down that the type of evolution I speak of lives. And it is in what we pass down, that our Aesthetic Ideal finds its existence. Here, dear friend, we are beginning to shed the smallest crack of light on what it means to live for a τέλος, beyond the continuation of our genetic code.

Five

Now do not be cross with me. I have committed but little crime against you. I’m sure you feel I as though I promised a five course meal, and only delivered a small portion of watery porridge. You demand, “from whence was the Aesthetic Ideal even brought about in the previous section, beside but a little sliver spread across a piece of stale bread?” Patience, patience my dear reader! While the Aesthetic Ideal lies almost entirely latent in the previous section, there is still a great deal of discourse to be bred in order to give it its most full attention. Let me begin again, starting with τέλος and its relation to our Human evolution.

As every individual has a specific genetic code that defines their ability to experience the absolute, so do they have a specific drive, a specific τέλος, in relation to themselves. I cannot go into to great detail, for only I know myself, but if we are to say that every Human individual has Logos, then we must concede that every Human individual has τέλος. It is up to the individual, however, how they act on this issue. I believe this to go down to a base mode of what it means to be human, as our external reflections derive from the innate nature that exists within us. Since we live for more than the passage of our genetic codes, we live for what we build our lives to be. And as has been stated, what we build our lives to be has its effect felt beyond our individual self. This cause and effect clause is not innately Human, for species in nature have their actions felt by other individuals all the time. Humans, however, are unique in that our actions are felt in relation to our socio-political environments, and indeed in relation to the very moral fabric that exists inside of us. Is not the question, “for what do I exist”, only asked and answered by a Human individual? And at its root, is this not a moral question that is posed to one’s self?

Now I do not have the time to track this moral question and its evolution from the beginning of the Human species, but I believe several important outcomes can be sought. The first is all our constructions of mathematics, natural sciences, and technology. For some individuals the question, “for what do I exist” finds its completion in deconstructing a facet of the natural world for advancement in these areas. Even though the evolution of these Human constructions are not moral in their outcomes, their roots still find themselves in the question, “for what do I exist”, which is an innately

moral question. Now there are other Human constructions that follow the evolution of our morals, in fact I believe that every Human advancement is made alongside a moral evolution, or in the very least change. It is similar to the action going on when Freud describes the development of ego in his twenty fourth lecture on Psychoanalysis. He uses an example displaying the different ways an ego can advance based on an upbringing. In his anecdote, he uses the example of two daughters, one of a landowner and one of a tenant worker. He explains how the development of their egos differs due to a separation in the moral consciousness of the girls. One girl develops rather differently based off a stricter code of moral law, but how was this moral consciousness shaped? In part by the socio-political environment that she grew up in. Now I mean this in a strictly broad sense. For of course her parents, her education, and an infinite amount of factors defined how this young girl's moral consciousness developed. But on a macro-level, the socio political environments that existed during the moments of her youth defined how her education, her parents strictness, and her overall experience occurred. It is similar to the meaning of Hegel's Geist, the Spirit of the age. Are not the morals of ancient Greece far removed from those of twentieth century Europe? Both the landlord's daughter, and the tenant's daughter go through life defined in part by the environments they grew up in, and their τέλος is affected in this way. Freud even states about the landowner's daughter, "Owing to this higher moral and intellectual development of her ego, she came into conflict with the demands of her sexuality." (*Introductory lectures, pg 440*) He ties this ego development to what an individual does with their life, stating about the tenant's daughter, "She will take up

some occupation or other, possibly become a popular figure on stage and end up as an aristocrat" (*Introductory lectures, pg 439*) **What I mean to say here, is that what one does with their life is shaped by their moral consciousness and development, which is in part shaped by the socio-political environments that define their lifespans.** Perhaps another example will shed more light on the issue. Galileo's ability to construct his many devices and technological advancements are in part defined by the moments in time he existed. It may be simply stating the issue, but Galileo would have never built the schematic to a particle accelerator, because the information needed to do so only can come in its own time. I understand that these two examples are not congruent, but they are analogous. They illustrate a facet of our evolution. Since our development is tied to what we make our ends to be, and our development is defined by the moments in time we exist, our constructions have their existence in relation to our socio-political environments. This is because our socio-political environments are an external mark of the moral nature within us, and this nature is tied to our ability to create anything at all - our Logos. In this way, each system that we are brought up in defines what we will be able to create, based on the initial moral nature within us, and the constructions of the environments outside of us - hence why it is the evolution of our morality. But again, why is this issue of morality? It comes back to the difference between living for simply the passage of genetics, and living for the creative life. In nature, the sacrifices species make are for their survival. In the Human realm, our sacrifices are for our ends, and thus carry more weight with them, because we must sacrifice something in order to do what we create - what we make our lives to be.

Where in nature, species sacrifice things for their survival prerogatives, we sacrifice for our very own devices, indeed for our own prerogatives. And where do our sacrifices find themselves but in relation to our very own being, our own systems, and our lives.

Again, it is not that the Human is necessarily exempt from sacrificing solely for survival, but because of our external constructions, the space that we have created where we do not have to sacrifice for mere survival defines what sacrifices we do make - in relation to the very things that comprise our individuality, our very humanity.

Six

So what is it that comprises our Humanity? How do we define what the types of sacrifices we make are for our τέλος, or in the very least for the things that make us human? To begin we have to look at how sacrifices that are made, are specific to the moments and individuals that are deciding them. By this I simply mean that the external systems are a huge factor in how individuals decide what they will live for, and how they pragmatically answer the question, “for what do I exist?” What was available for a member of society in feudal Europe is very different then what is available for an individual in 21st century America. What is available from our individual system defines how we sacrifice for our end. And this makes sense: **since our τέλος finds its end in the city state, the sacrifices we make for it will be defined by the state of those socio-political environments.**

We have yet to bridge, however, how these sacrifices, and the evolution of our environments - indeed our very human selves - are related. I think that the evolution of

our moral consciousness is the same as the evolution of our potential in Logos. This can be tracked and shown in the external constructions of our Human expressions.

Again, this evolution began at the creation of the Human species, in our separation from the natural world by the barrier that we continue to build ourselves. **Human evolution is a conscious evolution, both known and unknown to every passing generation.**

The human has separated itself from nature. In doing so we have changed the manner in which we compete for existence. While animal competition is for survival and resources, the Human competition is in morality. And why morality? Because not only do those who control the moral fabric of society control power, but the moral question exists within each and every individual. It is the very birth of our political and societal nature. It is the source of the individual's power.

Darwin talks about how competition among a species is fiercest between individuals of the same species. Sure a species' fight against extinction is with the external, but what drives the competitive aspect of a species is competition between individuals of the same kind. This statement does not pass over Human beings, our competition has just become altered in our separation from the natural world. Where other species compete amongst themselves for survival and resources, the Human competes in a different manner. Our competition is for survival and resources, within the confounds of society.

That is to say our competition has taken on an entirely different meaning than that of pure survival, because we are not necessarily competing for pure survival. We compete for merit, for the evolution of our morality, and for our very own stock. This is because merit is where we find the beginning of human society. Were not the first ones to control

the grain stock the first ones to set forth the rules of governance? But how is this merit decided, and is there any truth in it? Our Merit is based off the moral question we ask ourselves, by how we value our individual self, and where we find or misplace our individual purpose. For this reason it is a question against the individual, which we can either choose to attend to or ignore. And here the question, in its basic formula is, “for what do I exist”, and our merit is found in how we live out this question, as it has many formulations. Can not the will be equated to the unfolding of the absolute? Again we hear the proposition ring through the hallways of our dining room. That since its birth in the universe, the experiment of life has been an experiment of will. The Human will is simply altered from that of other species. **Part of why our will is considered “free” is because our judgments are not bound to that of pure survival, and in this freedom the sacrifices we make go beyond sacrifices for pure survival, into the systems we have created. It is in how these constructions have been passed down that our evolution occurs. Our socio-political environments define for us the form and extension of the types of sacrifices we do make, and it is our Aesthetic Ideal that tracks these sacrifices and defines them in terms of our very selves, the formulation of our being.**

Seven

Wooooahhh there, easy now. Do not crucify your host for these rapid elucidations on the Human Aesthetic Ideal. As I have said before, this is no easy project to enunciate! I assure you, dear reader, there is a purpose to the Aesthetic Ideal being defined as it has, as well as to the outlandish claims that have been made. And now

that we have created (in the very least) a proper introduction of the Aesthetic Ideal, allow me slow down and find a reasonable line of inquiry to define the previous terms.

So to start, let's attend to title of the discourse, the Human Aesthetic Ideal.

Again, I want to stay in the realm of the abstract and call the Aesthetic Ideal a welling up of our very selves into the external world, but I do not think you will be satisfied with this at this point in time. So let's begin small, with a more traditional definition of the Ideal. In its regular discourse, the term aesthetic is used to describe beauty or taste. A modern rendition of the word comprises the phrase, "this is my aesthetic", or "that is my aesthetic". This definition is in part what I mean by the Human Aesthetic Ideal, but it does not penetrate to the depths of the Aesthetic's influence on the evolution of our Humanity. Now on the opposite side of the spectrum lies Kant's language of the Transcendental Aesthetic. He proposes, "I call a science of all principles of *a priori* sensibility the Transcendental Aesthetic." (*Critique of Pure Reason*, pg 173) Here he brings in the concepts of space and time and how we, as Humans, perceive objects in relation to these two fundamental aspects of our intuition. He even states, "we are acquainted with nothing except our way of perceiving them, which is particular to us, and which therefore does not necessarily pertain to every being, though to be sure it pertains to every human being" (*Critique of Pure Reason*, pg 185) Again this is a reiteration of an Idea that has been stated before, that the form and extension of a being finds itself in its genetic construction, and as Human being's we have a certain coding that allows us to perceive things in a very specific and incredible way. Not only can we create external systems based off an inherent nature within us, but we change and

evolve these systems based on ourselves, through the relation in which we perceive the world. So how is it then, that the Aesthetic Ideal is connected to the propulsion of our evolution, and why is it our *a priori* sensibility?

Again, I think we need to start small by defining in what terms I mean the Human Aesthetic Ideal. A short example may shed some light. Part of what I mean when I use the term, **is that our Aesthetic is a reaction we have to the external world, in relation to the internal nature within us.** An illustration of this can be something as simple as the outfit one chooses to wear on any given day. What I mean is that what one decides to wear is a reaction between their internal and external circumstances. I choose to wear this over this, or this over this, based on myself in relation to something external to myself, namely what I am reacting to. Now the example is not complete, nor is it sufficient to describe the whole of the Aesthetic Ideal, but it begins to open up a window of explanation through analogy. I want to say that our Aesthetic Ideal is the reaction we have to things outside of us, and it is what in turn propels the “throwing up” of our individual selves into the external world. Now you may call this perception, you may call it sensibility, you may even call it intuition, but the fact still stands that how we receive objects is directly tied to how we react to objects. And due to our nature, part of our reaction is the creative, expressional, and constructive aspects of the Human self. Our Aesthetic is ever changing - as it stems from the constantly changing nature within us (think brain chemistry) - in relation to how we react with the ever changing world. Hence why Kant wants to call his Transcendental Aesthetic, “a science of all principles of *a priori* sensibility” (*Critique of Pure Reason*, pg 173) **Our Aesthetic is how we**

perceive and are affected by the external world, how we receive and perceive objects, and is our very ability to experience the absolute. This is simply a basic definition, however, and does not offer much in the way of the evolutionary tendencies of our Human Aesthetic. So to penetrate into this issue, let's begin again, and re-examine our human consciousness in relation to our τέλος.

Now the Aesthetic Ideal does not exist when one is working purely for survival, there must be space for its creation, for its expression, and therefore can only be brought about when the immediate pressures of survival are not felt. But the Aesthetic does stem from our initial survival nature. However, it is no longer the survival of our genetic code, but for the survival of our ideals, our morality, and our τέλος. If our reaction is for genetic survival alone, it is not working based off the Aesthetic Ideal, it is working off of survival instinct. Hence why it is a human trait to have the Aesthetic. The main component of our Human Aesthetic ideal is its nature in bridging the gap between living for more than the continuation of our genetic code, and the evolution of our external systems. I would like to say that it is what gives breath to the movements of our Human evolution. This is because of how it relates to our τέλος. As has been said before, our τέλος, in respect to Logos, is the first mark of our split from nature. Followed by Logos is our construction of socio-political environments, a mark of the ethical nature that constitutes our τέλος. The difference between Humans and species in nature, is what we make our lives to be. Our lives find themselves within our socio-political environments, and thus our actions find their consequences in respect to the question we ask ourselves - "for what do I exist?" When asking this question we make decisions

based on how we desire to fulfill it. Hence, our free will finds its existence, as we are able to ask ourselves the moral question, and answer based off the very choices and decisions we make. When answering, however, we naturally must make sacrifices to fulfill the answer. The sacrifices find themselves in an innumerable and inexpressible amount of responses, situations, and decisions. How we choose to justify each sacrifice finds itself in relation to our socio-political environments. **And it is here that we find the main component of our Aesthetic Ideal and its bond to our τέλος. It is what justifies for us the sacrifices that we make.** It is what steers our decisions, our graspings, our passions and our exigencies. Each individual has an aesthetic that is specific to themselves - as is their τέλος - and every τέλος is directly related to an individual's free will, as one can either attend to, or distract themselves from their τέλος when answering their question of existence. I call the Aesthetic Ideal the modern through which we justify our answer to the question, "for what do I exist", and consequently, our Aesthetic will not always be aimed at some good. **Here we find the Aesthetic Ideals relation to the ethical nature within us. The reactions we have to the world are not always creative or constructive, in fact more often than not they find themselves in some type of deconstruction.** Our Aesthetic Ideal is not always aimed at our τέλος. In fact it can be distracted by Aestheticism itself. It is possible to sacrifice for gluttony or lust. It is possible to sacrifice for bloodshed and decay. By this I simply mean that things we do not always consider can act as a veil of pure Aestheticism. For example, one can be caught in desiring to be so much like a person they hold in idolic stature, that they can answer the moral question by neglecting their

own τέλος, in pursuit of some likeness. Again, this example is not full, but it shows - in part - what it could mean to sacrifice for the Aesthetic in itself. When doing so one feeds a part of their nature that is not aimed at the good, for both the light and the dark horse comprise our ethical substance. One can justify their actions through the Aesthetic Ideal, and have it become an end in itself. But it is not made as an end in itself, rather it is meant to be the perpetuating agent through which we find and define our τέλος. And this goes back to what was said in the first section of this essay. That the foundation of our τέλος, the very reasons for our existence, finds itself in the realm of truth in relation to the good, which is an end and whole in itself. It is as Plato states in *The Republic*, "And once they've seen the good itself, they must each in turn put the city, its citizens, and themselves in order, using it as their model." (*Republic*, pg 1154) We can only find our τέλος in relation to the good, and in doing so we find the existence of the good - by relation to our τέλος - in our socio-political polis. But because our Aesthetic Ideal is the agent through which we discover our τέλος, it is also the avenue through which we neglect our τέλος. Because we can make sacrifices that are not for some good, and are rather for the mere graspings of pure Aestheticism, we see the bloodied hands of our human history fingerprinted throughout every socio-political environment that has existed.

Remember the question I posed to you, dear reader, near the beginning of this inquiry? It was based on Nietzsche's elucidation of the moral evolution of man in his "*Genealogy of Morals*". The question I posed is this, "**what does it mean for the Human species to have a moral evolution?**" Now we have impart answered this with

the help of our good friend Hegel. Since our socio-political environments are an external reflection of our ethical nature, the evolution of our morality is closely linked to the evolution of our socio-political status. And again, the reason why our split from nature is an ethical one, is because we are capable of sacrificing for more than just pure survival. The moral question enters our consciousness in the form of, “for what do I make these sacrifices?” and, “for what do I exist”. Now species in nature find the answer to this in the passage of their genetic information, at least in the Darwinian picture. For Humans, however, we do not find the answer in the simple passage of our genetic codes - hence why it is a moral question. And this question directly pertains to our socio-political environments, because when we ask the question, “for what do I exist”, it usually finds itself in relation to our socio-political environments. And our evolution finds itself in this way. For advancements in mathematics, technology, governance, social thought, poetry, literature and all things that comprise humanity go back to the initial moral question. And when an individual answers it, the effects of their answer are bred in our socio-political polis. **And what are the effects of an individual's existence if not the reactions they create in other individuals, other peoples, and future generations? It is this power of reaction that I call the Human Aesthetic Ideal, and this power perpetuates the evolution of our Human systems.** It relates to what Freud says when he states, “we believe that civilization is to a large extent being constantly created a new, since each individual who makes a fresh entry into human society repeats this sacrifice of instinctual satisfaction for the benefit of the whole community.” (*Introductory lectures*, pg 27) Each new generation is handed something different than the last, and

each must answer the moral question in respect to themselves, and the moments of time they exist. It is our reactions to what we are handed that breathe to life our creations. **Future generations define themselves by their own τέλος in relation to their Aesthetic Ideal, as our Aesthetic is how we receive and react to objects in the world, which are ever changing and ever developing.** Every person brought into existence must find life and survival in our human systems. It is part of our nature, to have sacrificed the light burden of the natural world for the severity of human society. And it is in this society that we look towards the hope of self improvement, but also where we find the rape and destruction of our very Human self. It is the two sides of our existence that constitute our propulsion. For as William Blake says, “without contraries is no progression” (*The Marriage of Heaven and Hell*, pg 7) Our evolution stems from the initial moral nature that defines our existence - how we attend to, or neglect this question, is for our τέλος alone. **Again, this is because of our Human Aesthetic Ideal. It is the very epitome of what it means to be a created being in possession of Logos. The Aesthetic Ideal propels our moral evolution, it is the most plastic facet of our inherent nature.** It pulses us to find our true existence, but because of the nature of our free will, it also can be a trap to which we sacrifice for. The human lives for the becoming of a self. The Aesthetic Ideal is all our expressions of pain and beauty. Every shout of suffering and joy. All love, hatred, and indeed the very human experience. Unlike our ethical nature, the Aesthetic ideal finds its construction and use in something that is totally and individually unique. **The Aesthetic Ideal expresses a very state of being.** In fact the Aesthetic Ideal comprises all that changes and is

changed within our human selves. And it is in the Aesthetic Ideal that we find the fruits of our human competition in society. Again this goes back to moments in time, our own history. How a member of Ancient Greece answers, “for what do I exist” will find its real time completion in a completely separate and different way than any member of society in the twenty first century. **The Evolution of the Aesthetic Ideal is the real time process of the evolution of Logos, not only this, but the evolution of our Moral and ethical nature.** It is as Tutor Riley says, “Poets lead the way.” Our Aestheticism marks for us where we stand in relation to ourselves, in relation to our whole socio-political constructions, and in relation to where we are headed in our moral evolution.

And is Logos not the epitome of what is? Is not the universe created by an intelligizer, and we not the species possessed with the ability to intelligize it¹⁰? Without moral concepts we do not know the good. If we do not know the good, then how can the human being intelligize what is good? Things are intelligible to us because we are intelligizers, capable of understanding the absolute. We make judgments from what is and what isn't. This is our nature; it is a nature of love, a nature of capability and self-overcoming. But it is also a nature of hate and destruction, fear and resentment. And this constitutes our biggest difference from other species. For we are highly capable at creating tools, but are not the only species capable of doing so. We are highly capable in our communicative abilities, but are not the only species capable of communication. We are highly social animals, but again, we are not the only species

¹⁰ Completely and undeniably a Cortrightian expression.

that has a social existence. What we do have however, is a moral consciousness, and with this moral consciousness, our political nature, and our reaction to this nature, the Human Aesthetic Ideal. Nietzsche describes this as, “the ability to control one’s Pros and Cons and to dispose of them” (*Genealogy of Morals*, pg 119) Our deliberation is the very basis of our creations. It is the living breathing form of the moral question. As the psychologist William James says, “We are spinning our own fates, good and evil, never to be undone” (*Psychology: a briefer course*, pg 17) Self-overcoming is the job of the human being, and this is the same as our evolution of morality, the same as the finding of our τέλος. Aristotle describes, in the sixth book of the *Nicomachean Ethics*, an ability that we have been given called φρόνησις. Φρόνησις is a practical wisdom that has its relation in what is good and true. He states, “It remains, then, that it is true and reasoned state of capacity to act with regard to the things that are good or bad for man” (*Ethics*, 1140b5) Φρόνησις is the ability to preserve the true state in respect to what is good. It is the practical wisdom that allows us to relate to ourselves and distinguish from what is good from bad, and thus produce these into our environments - into the very evolution of our human selves.

Conclusion

Through the Human’s will to existence is our separation from survival. Other species will to existence is tied solely to their survival, the human being’s is tied to our τέλος - for it is the definition of what we sacrifice for. The Human’s Natural inclination towards self-improvement is answered by our unique ability to problem solve. We are a return into ourselves, as Hegel’s “supersensible realm” describes the arena with which

we have to return into. And perhaps this is why Nietzsche describes our moral evolution as soaked in blood. For though our ethical nature has two parts, the dark horse and the light horse, he seems to have fallen within the grey. I like to think of the Aesthetic Ideal as the optimist's version of the Ascetic Ideal. In every action of deceit and bloodshed, is an equal triumph in beauty and love. Does our nature make us inherently bad?

Inherently evil? I believe this to be the moral question of the individual. What horse will you feed? Because while we live for a τέλος, our moral nature constitutes a decision we are allowed to make. And this decision determines what the sacrifices we make are for.

Either for our τέλος, or for something other. **Because who/what is really running the show? Is it Human envy, folly, destruction? The desire for money, the consumption of flesh? Is it our lusts, gluttony, greediness, sloth, wrathful vengeance, envy, or pride? Or is it a desire for goodwill? Behind every veil exists an answer, and each system answers for itself, as does every individual. It is in this way that we see the movements in the whole history of Humanity. All actions toward the depths of darkness, and every gasp of fresh air.** I do not believe the

human race to be doomed to the fetters of existence and systems forever. I believe in the hope of our evolution, in our ability to create and change. I am not blind, I do not think that our light horse and dark horse will cease to exist - at least until the very created universe has collapsed. Though our hands are stained with blood, it is not our destiny to remain so forever. The created world has a price tag - that we must work, that we must shape our destiny, and that we must know the birthing pains and toils of our lives. We do not live without suffering, we are not without the very things that make us

human. It is in what pushes us to continue to exist, that makes our living worth it. Our suffering is what allows us to experience all beauty and joy. We must continue the fight to find resolution and peace, even through the darkness of our being. So I leave the moral question to the individual, for it is only my τέλος to answer for myself.

Epilogue

It is here I must leave you, fellow intelligizers of the absolute. Our main course is over, and now but the lingering wisps of cigarette smoke, residue stained wine glasses, and crumbled pieces of chocolate cake remain. Our dinner is over, Logos has returned to its former home in the hidden shades of philosophic discourse. I cannot promise that your satisfaction will last, for wine and smoke and the finest of meals cannot quench even the most meager of appetites. It is part of our livelihood to return to the table again and again, asking over, "For what does this meal exist?" Hopefully there are but few among you who answer, "To the satisfaction of my belly", and hopefully even fewer still who state, "And may it be forevermore!" Logos will not have its discourse sullied for the gratification of the appetite. I can attest however, that even now, when the mood is right and the moon casts but slight shadow across the land, Logos will take up an evening dance, and propagate our wishfulness to the passing of another generation.

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