Beauty as evolutionary emergent property: neurophenomenological hypothesis

Ugo Morelli

www.ugomorelli.eu - ugo.morelli.unibg.it

La bellezza
Beauty experience in art

* "In order to create a work of art it takes an artist, an object, the work, the audience. Absolutely: if there is no public there is no artist. ”

* [Henry Matisse: The lost interview with Pierre Courthion, Skira, Milan 2015], Skira, Milan 2015]
At the basis of this hypothesis on the origin, nature and expressions of beauty, there is the orientation that the issues are not two: on the one hand the material and the body and the other the mind, the spirit and its manifestations, but one: over the two cultures, the beauty is, therefore, seen as a manifestation emerging from the evolution of a species, homo sapiens, that at some point in its evolution, has become symbolic species, expresses a provision, under certain conditions, to hear extensively others and the world, amplifying its presence by assigning specific meanings that stand out from the background. The manifestation of the emerging beauty is proposed, therefore, as a distinctive species-specific of homo sapiens.
Toward a natural perspective of beauty

- Beyond the empire of the vision;
- Beyond anthropocentrism and the presumption of being above the parties, while we are part of the whole [evolutionary perspective]
- as well as the specter of reductionism that appears whenever we are in the same sentence the word: "science", "art" and beauty.
There is something tangible to the neurophysiological basis of aesthetic experience we call beauty.
Basic emotion and beauty

• Basic Emotions: pre-intentional and pre-voluntary: A. Damasio (brainstem), V. Gallese (the emotion is in the narrative, it is a word), J. Panksepp (seven basic emotional areas)
From we-go to ego

- Empathy
- Embodied simulation
- Intentional attunment
- Shared manifold

[The possible roots of beauty over the Kantian association: "beautiful" and "good"]

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Beyond cosmetics and canon

- Discontinuity and breaking of the domains of meaning
BBB-Body Brain Beauty

- Embodiment of mind and intersubjectivity in aesthetic and beauty experience
- H. Wölf in, "if we were purely optical entities, aesthetic judgment of the physical world there would be foreclosed" [Prolegomena zu einer Psychologie der Architektur, 1898]
A Natural Approach to Beauty

In search of the evolutive bases of beauty:
Body protagonist of our faculty to appreciate the aesthetic characteristics of the world: art, landscapes, music, theater, dance, film, people.....
Beauty: a Hypothesis

- Beauty emerges from a particular embodied resonance [embodied simulation] in relation to others and the world, able to extend and expand the model of neurophenomenological self.

- Extended tension: in the observer's brain activates the simulation of bodily gesture that has made the signs, creating an aesthetic experience.
Beauty and terror

・ Beauty is tangent to terror
・ The same neurophysiological processes support both beauty and terror
・ Basic emotions find a direct way, without the mediation of reason, when it comes to aesthetic experience
Paradigmatic evolution in cognitive science and neuroscience

- In order to give voice to the paradigm shift taking place in the mind sciences and in the humanities about the relationship between body and cognition, between nature and culture [Giorgio Prodi: we are natural-cultural animals]

- object: the naturalization of aesthetic experience using the investigation of cognitive science and neuroscience

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Signs of the Origins

✦ Blomboos

✦ The Origins of Modern Human Behavior
Toward the Symbolic Competence

Looking for the evolutionary antecedents in higher order primates
Recognition and reflection

Chang, L., Fang, Q., Zhang, S., Poo, M., - m & Gong N.,
Monkeys seem to recognize their reflections,
Current Biology, 1, 2015
Shared manifold and aesthetic experience

- Cultural context
- Shared manifold and intersubjectivity
- Embodied simulation
- Affordance
- Intentional attunement
Aesthetic experience as social experience and beauty

- Science
- Art
- Sacred
- Politics
- Love
- Game/Play/War
- Comic

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biogem
Homo hipoteticus: intuition and the formulation of hypotheses as creative act linked to beauty: dial and redial so at least in part original the available repertoires
Body and action in the aesthetic experience. A neurophenomenological perspective

- The aesthetic experience as a social experience: so emerges an aesthetic experience, you need at least five factors related into a situated contingency:
  - i) a creator; ii) a creation; iii) an observer; iv) a listener who narrate what has been observed; v) a narration
Extension of human possibilities

✦ The beauty extends, enhances and emancipates the ability to feel the world and others:

✦ Livability
✦ Cultural coexistence
Changing one’s mind and epistemophilic anxiety

- Beauty is not only aesthetic and contemplative, but, through neuroplasticity, may extend and enhance human possibilities in relationships and feeling of the world and others
Almost in agreement with Dostojevskji

"Maybe does not the beauty will save the world but it certainly helps us to understand it"

[U. Eco]
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We can use our symbolic expertise to recognize the beauty of the world and of others, and to be a part of it appropriately?