

The Cerebral, the Visceral, and the Cosmetic: Austere and Alchemic Stature

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Introduction

An individual aspires to obtain as well as uphold some form of stature within a community. To accomplish this aspiration, the individual designs and develops a persona that exudes an aesthetic reminiscent of the stature, be the aesthetic cerebral, visceral, cosmetic, or a combination thereof. Taking an isolated look at each aesthetic, the individual who exudes a cerebral aesthetic wants the community to recognize stature as a dimension of calibre, as a measure of one's volition. To obtain and uphold this form of stature, the individual identifies and displays a gnosis, the content (in mind) that designs and develops the persona: an intellectual archetype with cognitive attributes; a character conveyed through orality as mused by the written or spoken word. Likewise, the individual exuding a visceral aesthetic wants the community to empathize with a stature as measured by one's somatic posture, which is a dimension of magnitude. The individual identifies and displays a mammonism, the conduct (of the body) that designs and develops the persona: an instinctual archetype with behavioral attributes; a character portrayed through gesticulanomy ("body language") as exercised by movement to obtain and uphold this form of stature. Also, the individual who exudes a cosmetic aesthetic wants the community's attention, have them recognize as well as empathize stature as a measure of one's repute, which is a dimension of eminence. The individual identifies and displays a diletantism to obtain and uphold this form of stature. A persona is designed and developed for the congeniality of the mind and body, emphasizing the conveyance and the portrayal of a character through genius as promoted by fashion—an archetype with popular attributes.

The individual secures the realization of stature in the community by either engraining

(cognitively), enabling (behaviorally), or engaging (popularly) a persona via a sophistication: through a gnosis as gauged by the claibre of volition; and/or a mammonism as poised by the magnitude of somatic posture; and/or a dilettantism as appraised by the eminence of reputation. In contrast, the community spurs the individual's credibility, the level of sophistication, which prompts the development of a complex in the individual's exuded aesthetic. The individual's persona is viewed as having either an austere or alchemic stature, is viewed as either protagonistic or antagonististic by the public. This essay examines how stature is designed by a sophistication of reality and developed by a measure of credibility. The essay explores how stature is a collection of archetypes (characters) (con)figured into a persona (identity) so to ultimately maintain a sound mind and body.

The Sophistication of Reality: Obtaining Stature

To exude a cerebral aesthetic, the individual designs a cognitive persona. The individual engrains a gnosis, a projection that conveys one's contention through a muse of ideas. Stature is measured by the community for its claibre of volition. The individual converses using wisdom and (if necessary) wit as a gauge to characterize stature, wrestling one's self (and company) from mundane impressions. The individual delves into a process that makes belief come to pass, filling the mind with a humoured ideology. A simulation is planned or gamed by the individual; doing so secures stature within the community. A paradigm representing (theoretical) reality is composed as a logic or as a formula, if not to collect one's bearings, then to project one's thoughts concerning the ideology. The individual simulates the paradigm for aesthetic effect, for the mediation of content and for the power to sway such content. The individual attempts to realize intellectually an archetype, instill cogency and competence into the psyche, (con)figure *a priori* a stature to be considered by others as austere or alchemic, as evidence of an archetype with reserved or glib

attributes.

The individual's cerebrality, in all austerity, projects fidelity: a fondness for the wisdom of a gnosis. Projecting fidelity, the individual ventures to identify the stature through a simulation, through study and research. The individual focuses on the wisdom that is mediated from the content. While planning to be proficient in musing ideas, the individual conveys a paradigm (logistics) of the wisdom, and figures on being recognized as a pillar of status, as a protagonist, as a character with reserved attributes, an archetype with a predominant (self) esteem/volition. The individual's cerebrality, in all alchemy, is a projection of confidence: a flaunt of wit concerning a given gnosis. Through study and research does the individual identify status, flaunts wit as formulated from a simulation, and thus observes an astigmatic vision of the paradigm. While conveying the paradigm (formula), the individual games license. Feigning knowledge, projecting confidently, the individual configures a status that simulates one to be recognized as a (welcomed?) antagonist who chisels the pillar. Successfully suading content, the individual retains a character with glib attributes, an archetype with a prominent, yet limited (self)esteem/volition.

Visceral aesthetic occurs as the individual designs a behavioral persona. The individual enables mammonism, a production that portrays one's conductability through an exercise of ideas. Stature is measured by the community for its magnitude of somatic posture. Thus, the individual must be poised to wrench one's self (and company) from sedentary expressions through a stimulation that causes autonomic response/reactions. Through gesticlanomy does the individual characterize stature by taking a stand, and (if necessary) striking a pose: start-and-stop, stop-and-start intimidation used to poise status. The individual practices belief to substantialize ideology: the (re/de)construction of a body of wealth; the representation of what constitutes a matter (actual reality). The individual practices belief if not to gather one's principles concerning a body of wealth, then to produce empathy within the community for such matters of importance. To produce the community's empathy for a

body of wealth, (therefore securing stature) the individual implants composition and coordination into a physique—whether through assertiveness or maneuverability—to mediate or sway conduct. The individual attempts to realize (i.e. embody) an instinctual archetype, (con)figure *a posteriori* a stature to be viewed by others as austere or alchemic, as evidence of an archetype with candid or clandestine attributes.

The individual's viscerality, in all austerity, produces fitness: an adroitness in standing one's ground, thereby taking action on behalf of a mammonism. Producing fitness, the individual ventures to identify stimuli that amass a body of wealth concerning matters of importance. The individual focuses on a stance to mediate conduct; the individual (re)constructs matters to be proficient in exercising ideas, being assertive, championing empathy. A character with candid attributes, an archetype with a steadfast (self)esteem/posture, the individual figures to be a protagonist with the ability to manage, thereby collecting status symbols (kudos). The individual's viscerality, in all alchemy, produces features: a flexibility in striking a pose, thereby prompting acts along the lines of a mammonism. The individual identifies stimuli that will assist in the conspiracy to usurp status, the body of wealth surrounding matters of importance. To accomplish the usurpation, the individual maneuvers passive-aggressively, or acts out a version of the matter astigmatically. The individual deconstructs matters, configures the parts that make up the whole to be proficient in the exercising of ideas. Producing the role that is to be played, the individual poses tactfully, if not tactically, using the vital parts (stimuli) that will acquire empathy, and thus suading conduct—enhancing status symbolically. In the event of success in managing empathy, the individual portrays a character with clandestine attributes, an archetype with a fickle (self)esteem/posture.

Exuding a cosmetic aesthetic entails designing a popular persona that engages a dilettantism, a performance that conveys and portrays one's congeniality through a promotion of ideas. As a dilettante does the individual situate a genius that will be measured for its

eminence of repute. To build a reputation, the individual promotes ideas (in any fashion), the impressions and expressions that enable the extraction of ostentation from cerebral and visceral aesthetic from which a model can be appraised for its status. The individual characterizes stature that adds flair and (if necessary) serves a fancy, a wakening from indifference one's self (and company). Through simulacra does the individual secure stature within the community, and promote an embellished ideology. The individual professes belief, if not to collect one's pretenses, then to gather a functioning ostentation to represent (virtual) reality. The individual attempts to realize an inducible archetype, instill a portion of the psyche as well as implant a portion of the physique that will imbue a salient and sensual profile—marketing or advertising simulacra to mediate or sway congeniality. The individual (con)figures a status that is to be considered as austere or alchemic, as evidence of possessing genuine or faux attributes.

The individual's cosmeticality, in all austerity, performs filiation: a knack for flair, for using a dilettantism to highlight impressions. Performing filiation, the individual ventures to augment a genius that fosters the identification of status trends: those muses of ideas that are soon to be models in fashion (*a priori*). The individual focuses on a highlight to "shop" around indiscriminately, and mediates congeniality within the community, engaging the simulacra that figure to effect the recognition of the status aspired. Stature is obtained when the individual is proficient in marketing with flair, is charismatic in the practice of promoting ideas, arousing interest as a protagonist, as a genuine character—an archetype with an altruistic (self)esteem/reputation. The individual's cosmeticality, in all alchemy, performs a flirtation: a tendency to fancy, a penchant of moods (dilettantish) that embellishes expressions. Flirtatious, the individual identifies status trends as the exercise of ideas that are in fashion as well. However, instead of focusing on highlights to shop around, the individual shops embellishments (*a posteriori*). Astigmatic, the individual flatters discriminantly as a practice to promote ideas. To covet status, the individual devises a means to alter genius. The individual

prioritizes fancy to configure advertisements, those causes that harness empathy, suading the community's congeniality. The individual engages simulacra to conceal a faux character: an antagonizer, an archetype with a cynical (self)esteem/reputation.

The Measure of Credibility: Upholding Stature

Cerebral aesthetic is utilized to instill the proper psyche; visceral aesthetic, to implant the proper physique; cosmetic aesthetic, to imbue the proper profile. These "properties" are set by the individual to advance stature,. (These properties are also gauged, poised, and appraised by the community.) Some individuals are successful in gaining stature by presenting the cerebral, visceral or cosmetic (CVC) aesthetic properties with austerity: by being proficient in ingraining fidelity (reservedness) within volition; fitness (enabling candidness) within posture; and engaging filiation (genuineness) within a repute. Other individuals who gain stature present CVC aesthetic properties alchemically (i.e. improperly): by being proficient in engraining confidence (glibness) within volition; enabling features (clandestineness) within posture; engaging flirtation (faux air) within a repute. However, the majority of individuals present an amalgam of CVC aesthetic properties (austere and alchemic). For all intents and purposes, stature, be it austere or alchemic, is a complex of the individual's (self) esteem: cognitive (an equivocation between predominance and prominence), the behavioral (an equivocation between steadfastness and fickleness), or the popular (an equivocation between altruistic and cynical). The individual's (self)esteem depends upon a cognitive/behavioral/popular complex regarding sophistication. In these regards does the individual decide what is proper, and elects to pursue stature either as a protagonist or as an antagonist or as an equivocation of that.

Stature is realized by building a consensus amongst a community, by "getting" the public to desire an individual CVC aesthetic (properties). If the individual aesthetic is ad-

mired or envied, then the stature is well. The individual who projects/produces/performs the persona is at a critical juncture if the community-at-large appropriates the aesthetic in concert. For all intents and purposes, the individual has developed status to the point of being credible within the eyes of the public. The individual has established credibility by implementing a plausible orality (gnosis), a practical gesticulanomy (mammonism), and a preferable genius (dilettantism). The individual's stature has power over processing, practicing, and professing beliefs, beliefs which will eventually be brought to measure once again. In order to remain precisely gauged, steadily poised and proportionally appraised, the individual begins to relegate the initial aspirations that have designed the present stature. To uphold stature, the individual polls the public's properties (psyche, physique and profile); aspirations are placed at the level of the public's (self)esteem (for what is plausible, practical, and preferable) as inspired by the individual CVC aesthetic. Such a leveling allows the individual to remain credible (a protagonist), as well as hold the esteem of the community. The individual is now responsible for maintaining stature (the theoretical/actual/virtual reality) so that the community may/can consume the CVC aesthetic, and represent, or be represented by, the (con)figured archetypes: identification—the content of character (intellect); the conduct of character (instincts); and the congeniality of character (inducement)—the components of the persona marking austerity, masking alchemy.

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