Mythos Evolution?
by Kurt Appel

Abstract

This paper problematizes the concept of chronological time and the idea of an identifiable beginning that the evolutionary theory advocates for. To understand time as a chronological container of objects easily leads to an objectification of the individual. Drawing on Leibniz’ concept of the monad and Hegel’s concept of dialectic, the paper criticizes a perception of time that is independent of subjects and their consciousness and shows that the beginning of time and universe starts anew with every monad, that is with every subject-like entity, in its specific and perspectival context of relations. Time thus expresses the relation in which a subject finds itself in the world. Following Hegel the paper argues that natural history and consciousness mutually depend on each other as natural history relates to the individual as a precondition that was posited by consciousness. Cosmological pre-subject-like history thus appears as a past that has never been purely present. Therefore it has to be understood as time "before" time, that is to say, an „imaginary“ time that expresses an eternal past, to which the chronological and historical time refers. This eternal past is also the character of the mythological time and in that sense, evolution can be understood as the authentical myth of our modern age.

Keywords:
Evolution, Hegel, Leibniz, Kant, Monad, Intelligent Design, chronological, Time, Chronology, Phenomenology of Spirit