

## BECOMING HUMAN BY SOCIAL CONSTRUCTION. CHARLES DARWIN'S EVOLUTIONISM

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### Abstract

*Our whole becoming is under the sign of a long and difficult social construction where the light from now of the brain is a result of small, sometimes insignificant steps. Sure, if we take into account the huge gap reporting to the universe around which now separates man from beast, then yes, it might seem as unnatural and somewhat beyond our comprehension.*

**Keywords:** Social becoming, missing link, the self-consciousness of man, evolutionism, social Darwinism, morality, social order, good, bad, human organization, economy

### Introduction:

Only it would be wrong to consider that this difference was always given. It is the result of thousands of years in which nature has been kind to the man, directing his evolution in the other direction - to the knowledge of good and things, to understanding his inner and outer universe (von Mises, [www.mises.org](http://www.mises.org), en, 136). There is a sample very close to us, namely the natives still wild from various distant lands of the planet, and whom even if are contemporary in terms of time, are thousands of years back in terms of understanding the world they live in. Many of them are still in different eras, stone or iron age. Barely they found the language and their life is just in the reproduction and insurance level and, from day to day, of those basic needs. Their brain is not developed and they have no notions of time, past, present or future. If we had to be fair in judgment, it is not a missing link, but an infinite number of missing links.

### Content of the debate:

But lets go back to the debate on the missing link because it is interesting, there are many scholars who were in favor of its existence throughout human evolution. Spengler believes that “living human form, like any other form, owes its origin to an unexpected revolution whose cause, made up by the questions” «how? » and «why? »”, will remain an unsolved mystery” (Spengler, 1996, 43) . The wording is unambiguous, everything being placed in an area of an unsolvable enigma. We are dealing with a clear contradiction of the evolutionary theory stated by Charles Darwin, and also with the avoidance of a religious type, creationist explanation. The same author uses the term “awakened being” (Spengler, 1996, 47) in an attempt to explain the

mechanisms by which man becomes aware (Mărgineanu, 1973, 135 to 137) and create the culture and civilization to which Spengler was contemporary. The explanation is questionable, considering that the author lacks a historical and didactic vision. Sure, we may wonder of what we became if we look in the mirror at the moment. But if we look back over thousands and millions of years of evolution, the perspective may change then. To add to the confusion, Spengler says: “The emergence of higher culture model in the history of humanity is due to chance, whose meaning can not be understood. It is also possible that an unexpected event to trigger the appearance of a form completely different from the planetary human being”. (Spengler, 1996, 48).

“The birth of ego” (Spengler, 1996, 120) is deeply linked to the human evolution, differentiating man from animal. Only man has a conscience and only man becomes capable of understanding the complex mechanisms of life and society. In the debate about “I” and the human conscience, Mises also does not give us a satisfactory explanation. (Von Mises, [www.mises.ro](http://www.mises.ro), 123). In explaining the emergence of self-consciousness, there are even allegations that today seem slightly hilarious as that of S. Passarge (Mehedinți, 1999, 76), which is a link between the emergence and development of cerebral life with overhead hair loss: “With this change all substances from blood employed for feeding hair loss, remained available for feeding the brain, and the result was an exceptional volume growth and functions of this body”. That is why, in jest, we can also say today that people who have little hair or no hair on his head at all, appear to be more intelligent. Constantin Bălăceanu Stolnici (Bălăceanu Stolnici, 2009, 5) talks about the emergence of the self-consciousness of man as an “extraordinary event” that took place “by a mysterious mechanism where the genetic mutations had an important role...”. It is a viewpoint that approaches us enough evolutionism, which explains the emergence of self-consciousness through the historical accumulation, on long space of time and as a result of genetic mutations.

According to evolutionism, a theory about becoming man and nature, to which scientific foundations were laid by the work “The Origin of Species” of Charles Darwin, the missing link is not missing. Nature is the fundamental element that led to appearance and brush up of the self-consciousness of man. The process is one of gradual accumulations, missing the jump, time, moment, decisive moment, in judgments about human and natural becoming in general. Using examples from the animal and plant world, Darwin shows that the genetic mutation is responsible for the evolution of nature, and it occurs as a result of a complex and continuous adaptation process developed over thousands of years. The process of formation of human reason, as shown by Jean Piaget, is continuously taking place in the present (Apud. C.I. Gulian, 1983, 67). It is observable to the naked eye, today, as a generation of people is different from the previous generation. Parents usually do not understand the meaning of the natural evolution of the world, they observe in their children as the human being “deteriorates”. Darwin believes this process of development and natural selection, as randomly (Giddens, 2001, 27) and the result of natural selection. It's about "an ongoing process of natural selection, which occurs due to the biological mechanism of mutation.” According to Darwin, nature appears to have “played” with the human specy until the emergence of “I”, but also afterwards and the game continues indefinitely, obeying universal laws, not yet understood by man. Moral man, self-consciously and with a system of values, occurs with the associative dimension of our being, with the awareness of the “other”. The temptation to simplistically judge the historic developments is a

big one, but we can reach conclusions such as that man was always so. The long road from ape to internet user was long. Darwin makes a direct reference to the topic of the missing link, explaining it in his own style and based on logic and argumentation that built the “Origin of Species” in its entirety as an opera. “With respect to the existing forms we must remember that we have no right to expect (except for rare cases) to discover direct links between forms, but only between each and some missing and replaced forms“ (Darwin, 2007, 538 ). It points out that the process dimensions are slow, so the missing links have time to disappear into the mists of time. The missing link can be searched over 40,000 years ago, before the appearance of Homo Sapiens. It's about more than a thousand generations of evolution. No wonder that most of what we said about that era can be seen as mere assumptions or conjecture. Another principle listed by Darwin is that of natural competition and survival of the fittest: “The power of natural selection is seen in the survival of the fittest” (Darwin, 2007, 152). A principle of existence, accumulation and development in the natural plan can easily be expanded in the social plan. From this point of view we can say that there is no social construction that is in disagreement with human nature and to have resisted in time.

The selection, according to Darwin's theories (Vlăduțescu, 2007, 16) is carried on “two capabilities of nature - the variation and heredity”. In the preface to “The Origin of Species”, Stephen Vlăduțescu recalls of three theories that are the basis of the debate about the origin of life on earth. It is about the creationist theory (which is based on its assumption of a sole creator), evolutionary theory (which has as its starting point the idea that life is the result of natural development, more or less spectacular) and paleo-astronautics theory (thesis according to which life on earth would be the result of extraterrestrial planet colonization).

But we must be more attentive to Darwin's statements. He never denied the existence of the Creator. So Darwin's theory cannot be regarded as another parallel theory or in return for the creationist one. Darwin proposed not to “quarrel” with God, he clearly stating: “There is no reason that the ideas in this book offend someone's religious feelings” (Darwin, 2007, 555). Darwin resolves the question of the missing link without upsetting God. However, Darwin winks from God's shoulder and challenges us. Without answering the ultimate philosophical question “Who are we?”, he challenges us trying to answer the questions “where we come from and where are we going?” subtly provokes God and provokes us to get out of the line and look to the world differently. And he even succeeds because his vision, without denying the existence of God, is brilliant and perfectly justified. We follow Darwin as the side step helped us to know and understand more. The argument will be similar without making Him angry and upsetting God, only using our free will and power that He has given us.

We must be careful to the attitude and state of “researchers” that Darwin proposes us. Science without the recognition of a universal equilibrium has no value because it would deny even the object of the investigation. Because what else makes a researcher even with the methods of science, than to question God. We are in an ingrate situation. We ask questions of God and we answer ourselves. Sure, to the extent that they correspond to universal balance, these researches are validated by time and dynamic life, alter our perspective of what we are and what we can be. No need to wonder why all the great scholars in all fields are deeply religious. The reason is that they go, like Darwin, on the same road with the Creator himself and the awareness that every step forward means they give a plus to dialogue we talk about.

We believe in mathematics and in its possibilities to reveal the harmonies, the music universe, as it is created and it exists. Mathematics, and we will demonstrate these considerations, is the base of the entire fabric of everything we built. We live on the convention corresponding to the fundamental balance with  $1 + 1 = 2$ . In any endeavor, regardless of the scientific level that each of us thinks he/she can achieve, we don't have to be stupid. If we are stupid, then no matter how we wrap the word, no matter what methods we will approach, the road and conclusions are false. Hypothesis, our first step, must be that of accepting the universal balance, unstable, constantly changing, which we called the 2<sup>nd</sup> principle of thermodynamics in physics. Everything is born, matures and dies, as everything is subject to change and evolution in a dynamic, universal equilibrium. The economist must also think this. Only then we believe that in the multitude of questions that we ask the Creator, who knows maybe we will get an initial response through a glimmer of light, a touch of sound, syllable. Darwin concludes his book by placing man where he belongs, that is in the middle of the balanced nature by deification. As I said, we adopt Darwin's method, which is looking from the side and trying to discern something. In a genealogy of morals, Francis Fukuyama (Fukuyama, 2002, 167-266) insists on the natural character of the origin and formation of self-consciousness. He shows that man's possibilities to think, to order life and to impose rules to enlighten the destiny are natural and unrestrained: "... in the living worldwide, the order is produced by the blind, irrational process of evolution and natural selection" (Fukuyama, 2002, 170). A view that complements Darwin's point, in the extension of his principles on the social life. In fact, this is the great truth that Fukuyama shares with us, namely the order and natural selection, natural laws have an implacable character and are also valid in the human society. Social and moral organization, institutions, bodies are created by man as part of nature and as its active element. Social norms have a natural, native character, also because the one who gives birth - human consciousness - is the supreme creation of nature. We can better understand the economy and the use of money as a tool, ways that man uses to meet his needs more or less sophisticated. Even if "... the social order is often created hierarchically", it "can arise from a wide range of sources", including "decentralized and spontaneous interactions between individuals" (Fukuyama, 2002, 171). There is, in the social organization, rational origin rules and rules of irrational origin. The human ability to build norms, laws, to order and grade the reality, is one time naturally. It's part of human consciousness. In the argumentation of the natural character of self-consciousness, Fukuyama reminds us that "in the twentieth century the fundamental assumption of the social sciences has been that social norms are social constructions and, if desired the explanation of a particular social fact should be called, as stated by Durkheim to the "prior social facts", not to philosophy or genetic inheritance".

This belief is today obsolete, and this reporting framework is inadequate. Fukuyama motivates: "Alive science gives us more and more evidence that people are born with cognitive structures and capabilities of pre-existing learning, which naturally leads them to society" (Fukuyama, 2002, 179-180). We insist on the term "natural character of self-consciousness". The concept is emphasized by Fukuyama and involves the essential understanding of the link between man and nature, within the meaning of the own phenomenon. The created man is created in the middle of nature and the awakened man is awakened in the middle of nature. Therefore, determinism is permanent and essential. In all premises and its representations, from the most primitive to the most elaborate, man judges and draws conclusions based on the quality

of his natural element, the part of nature. Our physical, mental and social existence is subsumed as a result of our awakening. Human social constructions will follow the same frame. Nothing in our actions and economic and social deeds is unnatural or against the fundamental laws of nature. Therefore, when Fukuyama says “... it seems that there is a strong biological basis in compliance with certain rules ...” (Fukuyama, 2002, 179-180), it must be understood in its own way. Man - nature - society - economy is a natural correlation that should be the base of any judgments about the economy, and therefore the issue of money. Even if we cannot rule out for good the human will from the basis of social construction, although there are authors who go on this idea, man develops, human creation occurs and develops according to laws and natural patterns, man being carer and part of the Universe who created him. And in the social, and therefore economic plan, the human initiatives acquire fact and achievement character that can change the real world, only insofar as they are validated by the universal laws of the Universe itself and to the extent that history confirms them as compliant with the universal patterns. We believe, therefore, that social laws are identical as manifestation mode with the laws of nature and are congruent and complementary with them in their deployment. For example, if the demand for consumption goods increases with the growth of our revenue, this is because in man there is a natural tendency, part of human nature that man should be and become in time a more sophisticated, more complex being.

The social order is itself a permanent process of searching that we owe to human nature. Whether we develop simpler or complex social structures, all is due to our natural tendency to organization and cooperation. Man is looking for this order as a result of belonging to the living world. In his genealogy of morals, Fukuyama talks about two important rules that bring man in the situation of social organization. These are irrational nature, customary rules and rules of a rational, legal nature, belonging to institutions and sophisticated laws. The first are specific to the primitive man or found on the lower steps of development and social perception, and the second category are specific to modern man, with sophisticated subsistence and organization. These two types of rules complete each other and make the life of any nation, regardless of its level of civilization.

The increasingly sophisticated human organization led to the emergence and development of a set of increasingly sophisticated moral norms. As natural factor that occurred during a natural selection, self-awareness will develop new valences as the more sophisticated human organization is, measure up to modern man or postmodern man. Good, and also evil is within us, as the nature in the midst of which I appeared and we have developed is good or bad. Even the cyclicity, as a way of manifestation of nature, it will cause cyclicity in human existence. The tree is born from a project, increases, making leaves and dies as man is born of his mother being, matures, reproduces and dies in a cycle that we cannot perceive as purpose. Human and material becoming undergoes a “fundamental law of the historical process: all the great laws of the Universe are universal and is therefore equally valid for both planet Earth and for man” (Geiss, 2012, 31). Only from this perspective we understand the man’s path on earth to self-awareness, responsibility, morality and rationality. Economy complements the human life that accompanies, as I said, from the beginning, from the biblical symbol of the fig leaf that covers the body of a man fallen in sin and aware of his nothingness. Only if we start from this state of sin, we can understand something.

**Conclusions:**

Economy will be just the human effort consciously assumed to find a fig leaf increasingly sophisticated, covering the body of an increasingly more sophisticated human being. The missing link is not missing. The emergence and existence of man is a whole, tiny in a cosmological, spatial - temporal understanding. We live amidst a universe pushed forward by the motric forces whose nature we still do not know. Human nature is like the universe that created it; is transient, according to the 2<sup>nd</sup> principle of thermodynamics, is changeable, unstable and highly dependent on the historic, geographical, social, cultural, civilizational and even climatic environment in which it acts.

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