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Homo pragmatico-theoreticus

Philosophie – Interdisziplinarität und
Evolution – Information

Erhard Oeser zum 60. Geburtstag

Mit Beiträgen von

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TEOMAN DURALI

EVOLUTION

THE EPITOME OF THE EMERGING CONTEMPORANEOUS GLOBAL CIVILIZATION

1. Although *evolution* as a term came to be used in biology and was primarily designated for the meaning of an exclusively biotic process, it gradually grew out of, and went even beyond, the bounds of this special domain. Eventually, it has become a kind of a trademark to a particular civilization; the one which we have been living over the past one hundred years; and moreover, the one which casts at present its spell over all nooks and crannies of our entire globe. The present civilization, in addition to the preceding one, namely the *Modern Western European* which was backed up by the Materialistic-Mechanicistic world picture and Laicist-Secularist world view, added to those already-mentioned elements the very conception of evolution. In the *Materialistic-Mechanicistic* world picture the religiously determined belief in necessity was still there, though it might be in a rather dormant state. But, with the occurrence of the post-Darwinian doctrine of evolution the last vestiges of necessity had also to vanish. Furthermore, thanks to the conception of evolution and also as a necessary outcome of the Modern Western European civilization's cardinal principle, Secularism, the idea that human is a **God**-granted sanctity, had to be thrown overboard. Stated in a different manner, the conception of evolution draws to the end the thought process set off by Secularism.

2. While *Laicism* is a doctrine about political conditions, *Secularism* refers to the inner state of the human. Again, Laicism is the outcome of the *Medieval Christian European* civilization. Europe was twice divided into two. On the one hand, the old rift between Rome of the Ancient times and her North-eastern Germanic neighbours had been going on during the Middle Ages, while on the other the socio-political authority had been shared by two opposing power bases, namely, the clerics, who claimed a hierarchically ordered successorship to **Jesus, God** in human shape, and the worldly laymen. The latter, in turn, were again divided among themselves into the ruling nobility – dynasties –, landlords, farmers, landless labourers – servants –, slaves and merchants – mainly **Jews** – who at a later date formed a new class, the *Bourgeoisie*. A constant struggle between clerics and laymen went on for the supremacy over who would rule the **Christian State**. The scores were finally set by the 1789 revolution, at the end of which the laymen won a resounding victory over the clerics. Once the clerics were overcome, the laymen on continental Europe began to quarrel among themselves: *Class*

struggle between, first, the *Nobility* and *Bourgeoisie*, afterwards, the *Bourgeoisie* and *Proletariat*.

3. The regime based upon the political power exercised by clerics is called *Theocracy*. Anyone disapproving this ruling class for some reasons is relentlessly charged of committing blasphemy, because the cleric regards himself and his peers as **God**-sanctioned and prolongation of the **Divinity** in the world. He is in a sense infallible.

4. Had there been no military, there would have never been any civilian. One who does not belong to the military establishment is a civilian. Likewise, one who is not a cleric, must necessarily be a layman. Furthermore, a regime, if not theocratic – i.e., political power held not by clerics –, must be laic. What would then, if you have no clerics? You cannot have a theocracy as a regime. This is exactly the case with the commonly accepted **Islâm**, that is the **Sunnite Islâm**. For there has never been a State bearing the adjective '**Islâmic**' or '**Muslim**' and reigned by clerics in history, merely because a class as such does not exist in the fundamental creed of **Islâm**.

5. In **Islâm**, and for that matter in the unadulterated revealed religion, the **Divine** message and **God's** messenger – i.e., the Prophet – are followed, in a row of importance, by *Conscience* and *Reason*. The former is regarded as **God's** speech and the latter as our own faculty to interpret **His** speech and attune it to each and every element we receive from the outside – via perception. With the onset of the Modern Western European civilization conscience was not seen any more as **God's** speech in us – human does not depend on any other being except her/himself: Humanism¹ – and Reason lost its status of being the link or junction of the cables, one coming from **God** to us and the other going from us to **Him** – the supreme decisive status in human life taken over by Reason: Enlightenment. So was the human individual bereaved of **God's** everlasting and caring presence – **Qur'ân** 50/16: "Indeed **We** created the human, and **We** know the gloomy intentions his soul whispers to him; after all **We** are closer to him than his jugular vein" – and left all alone on to himself in an indifferent, dark world – *Atheist Existentialism*. An unremittingly self-propelling Reason has become the sole hold upon which he is constructing his existence: *Secularism*. Reason deprived of any inner sense is *rationality*. With this newly acquired apparatus Modern man regards nature as an engine-like functioning process – *Mechanicism*. The building-blocks of this engine must be determinable on the scale of time and space – *Materialism*. Any thing that does not fit into the Materialistic-Mechanicistic scheme is to be immediately refused as speculative metaphysical junk – *Positivism*.

¹ After having denied conscience – con-scientia: to know together, who knows together with me my inner self – to be **God's** speech in ourselves, we, now, converse with ourselves. After all, is this mood not termed schizophrenic?

6. The human who accepts her/himself as consisting of a mechanically functioning being constructed from matter will not exceed the level of 'manness' – not, of course, in the sense of male – is the soulless biotic side of the 'coin' – in 'man' the 'driving force' is the '*psyche*' (*nafs* in the Qur'anic language). When the '*soul*' (Q: *rûh*) enters the picture, '*man*' (Q: *bashar*) turns into '*human*' (Q: *insân*). Society, culture and history are achievements on the part of the human. In spite of the fact that the physico-chemical as well as biotic environments exercise their influences, they, nevertheless, play not so decisive a role in the formation of history, society and culture. 'Man' is the infrastructure of the 'human', so to speak. The science relevant to this subject, will of course be biology together with its subsidiary disciplines, physiology, morphology – and anatomy –, embryology, genetics and evolution, to name a few.

7. Evolution, though having faced, due to its treatment of the past, insurmountable difficulties concerning verification and falsification, hence epistemologically not yet well-established, is, however, particularly with respect to its heuristic function, a member of life sciences in its own right.

8. Towards the end of the Nineteenth century evolution was seen to have grown out of the mere size of a scientific *hypothesis*, though it might appear, especially to its fanatical adorers, rather a *theory*. More and more it was taking over the gigantic dimension of a doctrine woven out of a triple of cardinal dogmas: random mutation, struggle for existence and natural – whatever this 'natural' means! – selection. It was no longer a modest attempt at describing the great variety of species, but a daring inquiry into the origin and formation of species. Towards the Twentieth century it had attained the status of a stronghold of the newly emerging, that is, the present-day civilization, the one, I may call, the *globalized contemporaneous West European civilization*. The clear-cut process of human's dehumanization begun after the occurrence of the Modern West European civilization in the Sixteenth century, has been almost finalized by the present-day global one. The ultimate ideal of the *humanus religio-ethico-bellicus* was to overcome her/his biotically determined man side – Qur'ân calls this all-out human struggle, *Jihâd*. The purpose of life for the *homo biotico-economicus*, on the other hand, is to '*hominize*' her/himself through constant individually conducted strife, fight, competition, exploitation – thence *Imperialism* – and material acquisition – the drive for profit: Capitalism.

Starting with Capitalism, the 'centre-board' of the English based West European civilization, all cotermporaneous ideologies, such as *Communism*, *Fascism* and *National Socialism*, have snatched their due share from the doctrine of evolution.

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