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The feeling of pleasure from society is probably an extension of the parental or filial affections, since the social instinct seems to be developed by the young remaining for a long time with their parents; and this extension may be attributed in part to habit, but chiefly to natural selection." (Darwin 1871)

"The moral sense perhaps affords the best and highest distinction between man and the lower animals; ... the social instincts [are] the prime principle of man's moral constitution. [They lead] with the aid of active intellectual powers and the effects of habit, naturally to the golden rule." (Darwin 1871)

Morality is related to religion. Although religion is not the originator of morality, religions are closely connected with morality. This talk is going to address from where morality originates from an evolutionary biology perspective. Morality has ultimate and proximate causes. It is mediated at a proximate cause level by emotion and cognition. The evolution of the basic functional aspects of morality can be reconstructed using species comparisons and developmental psychology. Two premises are relevant for reconstructing the evolutionary natural history of moral capacities: (1) phylogeny (evolutionary history) is a sequence of preconditions; (2) phylogeny is conservative: The new is based on old preconditions which remain. The emotional roots of morality and humanity came into being in early mammals with brood provisioning (e.g. feeding, warming, cuddling), which is captured beautifully in the words of human ethologist, Irenäus Eibl-Eibesfeldt: "With maternal care, love came into the world." It is fair to say that without love, there would be no morality. Later within our primate ancestors with social behavior, there was the social function of intellect, familiarity, reciprocal altruism, attraction behaviour, internalisation and reconciliation (the latter to promote group cohesion). Cognitive roots within early hominoid ancestors (i.e. "apes") were the abilities of self exploration, empathy and thus comforting, as a consequence of compassion. Further cognitive roots were probably found as early as in *Homo erectus*, from whom we are descended. They can be seen from the fourth year onward in our children, who show theory of mind, which requires a time horizon that exceeds beyond the momentary motivational state. Built on theory of mind, next came the desire for prestige and self esteem. And based on having a time horizon came apologising and forgiving. And finally in modern humans, came symbolic verbal language, reflection, and responsibility. With the discovery of writing, morality became memorialized in sacred writings, such as the Golden Rules. As a result of the capacity to reflect, humans are able to recognise areas of concern as they relate to their natural dispositions and can counteract these with personal decision as well as cultural, pedagogical and political measures. Comforting abilities are emphasized, because of their importance for the individual development and training of pro-social empathy. The attempt to reconstruct the roots of morality is helpful in understanding the peculiarities of humanity and is helpful in our consideration of the broad spectrum of capacities which are involved in moral behaviour. Relating some of the roots of morality, particularly fear, love and social functions of intellect into to religion, it helps to understand that enforcing morality became one of religions' bio-psychological functions.