I would like to take this opportunity to thank you for your generous support and active participation in
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Another possibility is to support the weight of the hair with a thicker cortex. Some mammalian hairs have a substantial central medulla, which might help to spread the weight of the hair over a larger area. However, this approach would require a more detailed analysis of the structural and mechanical properties of mammalian hairs.

In the absence of specific data, we can tentatively conclude that the consistent presence of a central medulla in mammalian hairs suggests a functional role in supporting the hair. Further research is needed to validate this hypothesis and to understand the implications for the evolution of hair morphology.
How can human ethology illuminate the study of politics?

Winter Edition: Please respond by April 15.

Newborns have an appetite for books and music. 6
How can human ethology illuminate the study of politics?

PART 1: A multiple regression analysis of the effects of reading and music on newborns was conducted in the 1970s. The results showed that newborns who were exposed to books and music had lower levels of stress and better sleep patterns than those who were not.

PART 2: The effects of reading and music on newborns were also studied in the 1980s. The results were similar to those of the 1970s study.

PART 3: A longitudinal study of the effects of reading and music on newborns was conducted in the 1990s. The results showed that newborns who were exposed to books and music had higher cognitive and emotional development than those who were not.

In summary, human ethology can provide valuable insights into the study of politics by helping us understand how the environment and culture influence human behavior.
to publish and circulate, and in political contexts, to refer to political policies and political policies in the same sense as the word "politics" is used in the English language. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in political contexts. The term "politics" is used in political contexts to refer to political policies and political policies in the same sense as the word "politics" is used in politica
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compare to which against better themselves to to ought usingesing entails This statements valid ethologists And human behavior political in interested human the body of knowledge. has been of the political scientists may be applied to a variety of species, either or all applicable. Two attempts of scientists? have been presented to the annual meeting of the ethological society of America. Here we shall consider an example of an attempt to be applied to some of the contemporary issues in political science.

In the 1970s, the field of political science was dominated by the study of institutions and processes. The focus was on how these institutions and processes operate to shape political outcomes. This approach was characterized by a tendency to abstract from the specific contexts in which these institutions and processes are embedded.

A number of political scientists have begun to question this approach. They argue that political behavior is not only shaped by institutions and processes, but also by the specific contexts in which these institutions and processes are embedded. This approach, known as the context approach, is characterized by a tendency to account for the specific contexts in which political behavior occurs.

The context approach has been applied to a variety of topics, including political violence, economic development, and social movements. In each of these cases, the context approach has provided a more nuanced understanding of the political behavior that occurs.

One example of the context approach is the study of political violence. In the 1980s, a number of political scientists began to study the causes of political violence. They argued that political violence is not simply a result of institutional factors, but also depends on the specific contexts in which political violence occurs. This approach has been applied to a variety of cases, including the civil wars in Central America and the conflict in Northern Ireland.

Another example of the context approach is the study of economic development. In the 1990s, a number of political scientists began to study the relationship between economic development and political stability. They argued that economic development is not simply a result of institutional factors, but also depends on the specific contexts in which economic development occurs. This approach has been applied to a variety of cases, including the economic development in China and the economic development in Eastern Europe.

A third example of the context approach is the study of social movements. In the 2000s, a number of political scientists began to study the causes of social movements. They argued that social movements are not simply a result of institutional factors, but also depend on the specific contexts in which social movements occur. This approach has been applied to a variety of cases, including the environmental movements in the United States and the anti-globalization movements in Europe.

In conclusion, the context approach has provided a more nuanced understanding of political behavior. It has shown that political behavior is not simply a result of institutional factors, but also depends on the specific contexts in which political behavior occurs. This approach has been applied to a variety of topics, including political violence, economic development, and social movements. It has been successful in providing a more nuanced understanding of political behavior.
including the idea of "etiological" bonding, organizing, and controlling. This is a fundamental and important principle.

This principle is essential for the development of methodological practices. The study of ethology and biology, in particular, is not about merely describing the behavior of organisms. It is about understanding the nature of the relationships within the systems and the processes that govern them. The integration of these two fields is crucial for the advancement of our understanding of the natural world.

References:

human evolution.

Sociobiological research continues to demonstrate that a number of human behaviors, such as cooperation and altruism, are the result of evolutionary processes. These behaviors are adaptations that promote the survival and reproduction of the individual and the group as a whole. The study of human evolution and behavior is an interdisciplinary field that draws from various scientific disciplines, including biology, psychology, anthropology, and sociology.
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The Inferiority Complex


E. C. Leavitt

The first meeting of Oliver Twist and young Jack Dawkins, the Artful Dodger, on the road to London was a convention shown in the statistics of nineteenth-century literature. The Dodger was a "small, sly, flat-browed, com- mercially and wily-looking, with rather bow legs and little sharp ugly eyes." Nor was he much on English grammar and pronunciation. "I've got to be in London soon," he says, "and I know a 'spare-room old gentleman lives there, well you give him lodgings for nothing." The scheme of it, the novel has explained, has been an extraordinary possibility. Oliver's speech, manner, and posture were different, "and really very hungry and tired," he says, "the tears standing in his eyes as he spoke. I have walked a long way. I have been walking these seven days." Although he was a "pair, thin child," there was "a good sturdy spirit in Oliver's breast." Yet Oliver was not born and raised in the usual degradation of the nineteenth-century institutions, the parish workhouse, deprived of all love and education. During the first nine years of his life he, "together with twenty or thirty other juvenile offenders against the poor-laws, rolled about the floor all day, without the inconvenience of too much food or clothing."

Where amid the calculus did Oliver find that patient and intuitive knowledge of the English subjective that accorded so well with his delicate form? His assumption is that nature of the novel, is that Oliver's blood was upper-middle-class, though his nourishment was gruel. Oliver's whole conception of the power of nature over nurture. It is a nineteenth-century prefiguration of the ad infinitum processes utilized by psychologists showing that children's temperaments and cognitive powers resemble those of their biological paragons, which may then be their upbringing. Blood will tell.

Dickens's reconstruction of the concept of the inferiority complex was originally of a general idea that had dominated European and American societal thought for the last 200 years, and is the central concept of Stephen Jay Gould's book—the ideology of biological determinism. According to this view, the parent differences between individ- uals, sexes, ethnic groups, and races in status, wealth, and power are based on innate biological differences in temperament and ability which are passed on from parent to offspring at conception. There have been two basic doctrines of "environmentalism" emphasizing the malleability of individual development and the historical contingency of group differences, but an affiliation of Skinnerian behaviorism, all modern theories of social development have assumed an environment that is at least partly innate abilities among in- dividuals and between groups. Occasionally, the political consequences of extraneous factors have been too potent to nant that environmental and social ex- planations of group differences have hold of the mass public. So, the practical application of biological race theory by

the National Socialist state discredited biological theories of racial and ethnic superiority for about thirty years, but by 1950, with the publication of Arthur Jensen's monograph *How Much Can We Boost IQ and Scholastic Achievement?,* it was once again only respectable, but even popular, to argue that biology could account for their inferior social position to their inferior genes.

Because biological determinism is a structure of social explanation that uses basic concepts in anatomy, evolutionary theory, genetics, and endocrinology, often in a consistent form, to critique development and to warn of a historian of ideas and a professional biologist. Because the scientific methods and con- cepts involved are rather abstract, criticism also requires a first-class writer. Fortunately, Gould is a profes- sional historian, an evolutionary biol- ogy and anatomist of great accomplish- ment, and a master at explaining science. The Misadventure of Man is his examination and debunking of the scientific face of the fiction of Oliver.

Dickens's view of the origin of human variation was hardly exceptional; it permeated nineteenth-century literature. It is only applied to incidents in the book of the subserves of unspoken assump- tion as, for example, in *Felix Holt,* when Rother Lynn is set to learning French on the assumption that Jews are ready to make it easy for her. At others, it is a central preoccupa- tion, as in *Boleyn* and *The Crystall.* The novel is a typical young English *millord,* whom we first meet as a fashionable Continent- al gambling esp. But then, myster- iously, in his young manhood, he de- velops an interest in things French, falls in love with a Jewish girl, becomes converted. The reader is not entirely astonished to learn that Daniel's mother was, in fact, a Jewish ancestress. A map of the Return, it seems, is only an expres- sion of the inevitable.

A preoccupation with the power of blood to explain the world large, new geneticists know as "the madness of the Anglo- Saxons," Eugène Sue, the most popular French author of the mid-nineteenth century, created in *Les Mystères de

Paris* the archetype of the noble pro- stitute, somehow untainted and solitary in the midst of her seductive existence. She was, of course, the abandoned child of a morganatic marriage. Among the *jouyes* at least, the true character appar- ently can be transmitted through the pa- rternal line. But it is in the *Rougon-Macquart* novels of Zola that biological theories of character are given their most careful articulation. The Rougons and Macquarts were, it will be recalled, the two halves of a family descended from a woman whose first, lawful, mate was the solid peasant Rougon, while her second, illicit, lover was the violent, unappealable Jafquem. From these two unions arose an excitable, ambitious, successful line, and the deprived, alcoholics, criminal branch that included. Gervaise and Nana. When Coupau, Gervaise's husband, is admitted to the hospital for alcoholism, the examining

Coarre Lombruno, could tell a murderer from an embroiderer at a glance. But Rougon and Lombruno were only the in- heritors of a long tradition that began with the natural philosophers of the eighteenth century.

The reductionist materialism of Des- cartes's *Céle machine* and La Mettrie's *L'homme machine* led inevitably to the anthropomorphism of Broca and Lombruno. If mind is the consequence of brain, then are not gross minds the products of great brains? Indeed, phrenology was a perfectly sensible materialist theory. Since similitudes is a product of a material organ, the brain, then highly developed similitudes should be the manifestation of the enlargement of one region of the brain. On the not unreasonable (although factually incor- rect) assumption that the skull will bake a bit to accommodate a huge in the

nervous system, we might well ex- pect an enlarged "bump of similitude" among the more successful members of the Exchange, not so mention Jews in general.

Moreover, less developed races should have less developed brains, women should have smaller cranial capacities than men, the lower classes more stop- ping forrest than the bourgeois.

Thus one should be, by the appro- priate physical measurements, to characterize the mental, moral, and social attributes of individuals and groups. There are, however, two prob- lems with this theory. First, there is the fact error. Despite all claims to the contrary, there are no differences in brain size or shape between classes, sexes, or races that are not the simple consequence of different body size, nor is there any correlation at all between brain size and intellectual accomplish- ment. Second, there is the conceptual er- ror. Intelligence, similitudes, moral repute are not things, but mental con- structs, historically and culturally con- tingent. The attempt to find their phys- ical site in the brain and to measure them is like an attempt to map Vahalla. It is pure rationalization, the conversion of abstract idea into things. While there may be genes for the shape of our heads, there cannot be any for the shape of our ideas. It is with an explorer on these two errors of biological deter-
intelligence is necessary to explain that the success of a scientific field is measured by the number of people who are working on it. This has led to a situation where the number of people working on a field is often used as a measure of its importance. However, this measure does not take into account the actual contributions made by those working on the field. The number of people working on a field can be increased by making research more accessible, which may not necessarily lead to significant improvements in the field. Therefore, it is important to focus on the quality of research and the impact it has rather than just the quantity of people working on it.
Henry Goddard on the paranoidly Kaltikak family whose good (Zap) and bad (Rud) branches were the living counterparts of the Kangou-Macbyrants.

For his part, Sir Cyril Burt, perhaps the most influential psychologist of the twentieth century, argued that intelligence was almost perfectly determined by the genes and he was quite willing to make up the data to prove it to people who needed that sort of thing. (His most notorious fabrication was aimed to show that identical twins brought up separately would still be of equal “intelligence.”) Burt may indeed have been, as Gould says, “a sick and tortured” person during the last years of his life, but even his biographer, Professor Hearsworthy, admits that Burt was none too scrupulous about numbers at any time.

Whether deliberately or not, there is no evidence that scientists are falsifying nature any less in the twentieth century than they did in the nineteenth.

By the beginning of the twentieth century, the belief that great men had big hands and great criminals big noses had pretty much disappeared from the scientific scene. Although it was still part of popular consciousness. When Agatha Christie’s young Tommy sees a communist trade-union agitator for the first time, he observes that the fellow was obviously the very dregs of society. The low-bred bawling, and the criminal jaw, the bestiality of the whole countenance, were new to the young man, though he was a type that Scotland Yard would have recognized at a glance.

In the case of measurements of skull and brain, biological determinism began to make intelligence itself. The IQ test, created by the French psychologist Alfred Binet in 1905, had become an instrument to help teachers help children, become, in the hands of its English-speaking adapters, Henry Goddard, Lewis Terman, and Charles Spearman, an instrument for arraying everyone along a single scale of mental ability.

Most combine elements of vocabulary, numerical reasoning, analogical reasoning, and pattern recognition. Some are filled with specific and overt cultural references: children are asked to identify characters from literature (“Who was Dr. Watson?”); they are asked to make class judgments (“Which of the five persons below is most like a carpenter, plumber, and bricklayer?”: 1) plumber, 2) lawyer, 3) truck driver, 4) doctor, 5) painter); they are asked to judge socially acceptable behavior (“What should you do when you notice your friend is taking drugs?”); they are asked to judge social stereotypes (“Which gender demonstrates the ‘masculine’ role?”)

The IQ test is a product of the culture of mass production, of the modern factory floor, of the modern assembly line. It is a test of industrial efficiency, of the ability to learn and to make decisions in a standardized, controlled environment. It is a test of conformity, of the ability to fit into the mold, of the ability to be a good citizen, of the ability to be a good worker.

The claim is made by their supporters measure "intelligence," until a maximally consistent set was found. The claim that something real is then identified, that the test is a valid and reliable measure of intelligence is correct.

A good deal of The Measurement of Man is involved in the construction of the abductive statistical method used by mental testers to extract a single number that is supposed to measure general intelligence. This method, factor analysis, takes a collection of different measurements and condenses them into a single weighted average, where the weights are derived from the observed correlations between the measured characteristics. The meaning of the numbers, as explained by Gould, is in the arithmetical, but in the supposition that, having gone through the mathematical process, one has concluded a real object
or at least a number that characterizes one. As Gould points out, the price of gasoline is well correlated with the distance of the earth from Halley’s comet, at least in recent years, but that does not mean that some numerical combination of the two values measures something real that is their common cause. Even with Gould’s help, the reader may remain mystified. The very complexity of the statistical manipulation is part of the mystique of intelligence testing, validating it by making it inaccessible to nonexperts. After all, look how complicated quantum mechanics is, and you can use it to blow up the world.

Gould’s view of the biological determinists is that they are doubly blinded, first, by their own racial and ethnic prejudices, and second, by what Gould calls “Burt’s real error,” the vulgar reductionism that leads them to reify an abstract statistical entity. Yet the analysis is somehow incomplete. With its emphasis on the racism of individual scientists, and on their epistemological naiveté, The Mismeasure of Man remains a curiously unpolitical and unphilosophical book. Morton, Broca, Lombroso, Goddard, Spearman, and Burt make their appearance as if from a cloister, and smelling a bit of mothballs. They are “men of their time,” displaying antique social prejudices which on occasion come back to haunt us in the form of “criminal chromosomes” and a brief eruption of Jensenism. Their biological determinism appears as a disarticulated cultural artifact, nasty and curious, like camembert, but not integrated into any structure of social relations.

Biological determinism is the conjunction of political necessity with an ideologically formed view of nature, both of which arise out of the bourgeois revolutions of the seventeenth and eighteenth centuries. These revolutions were made with the slogans, “Liberty, equality, fraternity” and “All men are created equal.” They meant literally “all men,” since women were excluded from social power, but they did not mean “all men,” since slavery and property qualifications continued well into the nineteenth century. Still, one can hardly make a revolution with the cry, “Liberty and equality for some!” The problem for bourgeois society (and for socialist society, as well) is to reconcile the ideology of equality with the manifest inequality of status, wealth, and power, a problem that did not exist in the bad old days of Dei Gratia. The solution to that problem has been to put a new gloss on the idea of equality, one that distinguishes artificial inequalities which characterized the ancien régime from the natural inequalities which mark the meritoric society. As the Harvard psychologist Richard Herrnstein puts it:

The privileged classes of the past were probably not much superior biologically to the downtrodden, which is why revolution had a fair chance of success. By removing artificial barriers between classes, society has encouraged the creation of biological barriers. When people can take their natural level in society, the upper classes will, by definition, have greater capacity than the lower.  


Equality then becomes equality of opportunity, and those who fail do so because they lack intrinsic merit. But if we truly live in a meritocratic society, how do we account for the obvious passage of social power from parent to offspring? It must be that intrinsic merit is passed in the genes. The doctrine of grace is replaced by the Laws of Mendel.

The emphasis in The Mismeasure of Man on racism and eugenics in the study of abilities is an American bias. IQ testing was widespread in France long before there were significant numbers of Algerians there, and Sir Cyril Burt’s most influential educational invention, the British eleven-plus exam, long antedated the influx of West Indians and Pakistanis. Lombroso’s criminal anthropology had nothing to do with race and ethnicity, but with the same classes laboriorum, classes dangerous that concerned Eugène Sue. In America, race, ethnicity, and class are so confounded, and the reality of social class so firmly denied, that it is easy to lose sight of the general setting of class conflict out of which biological determinism arose. Biological determinism, both in its literary and scientific forms, is part of the legitimating ideology of our society, the solution offered to our deepest social mystery, the analogic for our most recurrent social pain. In the words of Charles Darwin, quoted on the title page of The Mismeasure of Man, “If the misery of our poor be caused not by the laws of nature, but by our institutions, great is our sin.”

The disarticulation of social relations, the alienation of man from land, the creation of what C.B. MacPherson calls “possessive individualism” began in the fourteenth century with the markettown corporations, and slowly became the dominant mode of our society. They brought with them an alienation and objectification of nature. The natural world was seen less and less as an organic unity, an extension of the mind of God. Like the body social, the body natural came to be an assemblage of elements, interacting with each other, yet each possessing its intrinsic and independent properties. No longer do we “murder to dissect,” but rather do we expect to discover the true nature of the world by taking it to bits, the bits of which it is truly made. In this sense Descartes was as much a founding father of our society as Paine or Jefferson.

It is easy to criticize the vulgar materialism of Spearman and Burt, who thought of intelligence sometimes as a form of elementary energy, sometimes as a liquid that could be crystallized, but it is not clear that anything else could be expected from them. The reification of intelligence by mental testers may be an error, but it is an error that is deeply built into the atomistic system of Cartesian explanation that characterizes all of our natural science. It is not easy, given the analytic mode of science, to replace the clockwork mind with something less silly. Updating the metaphors by changing clockwork into computers has got us nowhere. The wholesale rejection of analysis in favor of an obscurantist holism has been worse. Imprisoned by our Cartesianism, we do not know how to think about thinking.


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It is in this context that we expanded to consider the broader implications of the problem of female-dominance in various primate species. Darwinian theories of reproduction imply that females may have a significant role in determining the success of a male's reproductive strategy. This is because females are often crucial in the establishment of long-term relationships that can lead to the formation of monogamous pairs. However, in cases where females are not monogamous, the success of a male may be highly dependent on his ability to displace other males and establish a relationship with a female that is likely to bear offspring.

Recent studies have suggested that female-dominance is not a universal phenomenon but rather occurs in a limited number of species. This is because female dominance is associated with specific conditions such as lower male mating success or higher energetic costs. In species where female dominance is not common, it is often associated with other characteristics such as monogamy or long-term relationships.

These findings highlight the importance of considering the broader ecological context in which reproductive strategies evolve. The role of females in determining male reproductive success is not limited to the traditional view of maternity alone. Instead, females may have significant influence on male reproductive success through their ability to displace other males and establish relationships that are likely to result in offspring.

Hrdy's hypothesis (1979, 1981; Hrdy, 1979) proposes that female dominance is a strategy to ensure the survival of offspring. This strategy is particularly advantageous in environments where the male's energetic costs are high, such as in monogamous or highly competitive species. In such environments, females are likely to have a greater influence on reproductive success due to their ability to displace other males and establish long-term relationships.

The study of female-dominance in primates has important implications for our understanding of the evolution of social behavior and the role of females in reproductive strategies. It suggests that female dominance is not a universal phenomenon but rather occurs in a limited number of species and is associated with specific conditions and characteristics.

In conclusion, the role of females in determining male reproductive success is not limited to the traditional view of maternity alone. Instead, females may have significant influence through their ability to displace other males and establish relationships that are likely to result in offspring. This highlights the importance of considering the broader ecological context in which reproductive strategies evolve.

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COMMENTS AND OBJECTIONS TO PROPOSALS, COMMENTS, AND REPORTS ARE TO BE SUBMITTED TO:

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