

# Human Ethology Bulletin

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ISHE members are urged to review the **Call for Votes** for two important ISHE positions: trustee and VP/President-Elect. The deadline for voting is **2 November**.

The 2<sup>nd</sup> ISHE sponsored **Human Ethology Summer Institute** was held at the University of Maine in Orono (USA) 5-9 July. A report on the institute is included in this issue, accompanied by a number of photographs. Abridged minutes from two ISHE Board of Officer meetings held in Maine follow that report (sorry, no photos). Bill McGrew provides a report from a concurrent, but much larger and more extravagant, meeting held at Cambridge University with some support from ISHE and with a clear ISHE presence.

In addition to these reports, this issue contains two book reviews and information about the next ISHE biennial Congress, now scheduled for 1-5 August, 2010. This issue also includes an expanded presentation on the tentative plans to transform the *Bulletin* into an on-line publication with additional content consisting of peer-reviewed articles. If the *Bulletin* does become a quarterly journal, it now appears likely that the newsletter-type content (e.g., detailed information on ISHE conferences; election material) would be distributed separately by email (in a new *ISHE Newsletter?*). ISHE officers remain eager to hear advice and comments from members on this potential change.

– Editor

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**Back Issues** of the *Bulletin* may be ordered following the policy and pricing available in the most recent issue.

## Bulletin Policies

**Submissions.** All items of interest to ISHE members are welcome, including articles, responses to articles, news about ISHE members, announcements of meetings, journals or professional societies; etc. **Book reviews** and review inquiries may be sent to the Editor or to an Associate Editor. Guidelines for book reviews are available from any staff member and on the ISHE web site. Other types of submissions should be sent to the Editor. These include **Brief Communications** and **Brief Reports** which may cover such topics as teaching ethology, ethological methodology, human evolution, and evolutionary theory.

All submissions must be in English, and sent to the appropriate editor via email, preferably as an attachment. If email is impossible, hard copies will be accepted, as long as they are accompanied by the same text on CD-R (preferably in Microsoft Word format). All submissions, including invited contributions, are subject to editorial review. Some submissions are rejected, but political censorship is avoided so as to foster free and creative exchange of ideas among scholars. Submissions are usually reviewed only by members of the editorial staff, although outside reviewers are used occasionally. All submissions should be original, and are not to be published elsewhere, either prior to or after publication in the *Bulletin*, without permission from the Editor.

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## BOOK REVIEWS

### Mothers and Others: The Evolutionary Origins of Mutual Understanding

By Sarah Blaffer Hrdy

Belknap Press of Harvard University Press,  
[Contact HUP@harvard.edu](mailto:HUP@harvard.edu), 2009, 432 pp.  
ISBN 978-0-674-03299-6 ISBN 9: 780674032996  
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Humans care, share, and empathize to a degree not remotely approached by other Great Apes. Why?

In *Darwin, Competition, and Cooperation* (1952), Ashley Montagu proposed that Darwin had been shaped by the industrialized, competitive world of his times and consequently, he and others overstressed the role of competition as a driving force in evolution. This trend continues in the “man-the-warrior” concept as the key to human cooperativeness (e.g., Holmes, 2008; Bowles, 2009). Montagu argued, citing even earlier proponents of cooperation (e.g., Kropotkin, 1939), that cooperation may be an even more important force.

With respect to human prosocial tendencies (i.e., to voluntarily do things benefitting others), Dr. Hrdy comes down solidly in the cooperation camp in *Mothers and Others*. She marshals evidence that humans are

descendants of a Pleistocene species of cooperative breeders. Cooperation became possible because we inherited high levels of mutual tolerance, perspective taking, and other prosocial impulses from ancestors with alloparental care and provisioning of young. Humans didn’t invent complex cooperation—we inherited it and have elaborated upon it.

Chapter 1 sets the stage. Hrdy describes folks embarking on a journey by airplane. How would they respond to a crying baby, to being bumped by someone’s backpack? The travelers are busily reading minds, empathizing, and accommodating themselves to the needs of others. Imagine, she suggests, if the passengers were all chimpanzees. Using similarly vivid examples, frequently presented with a wonderful dry wit, Hrdy builds her case. Like Darwin, she constructs a solid foundation by presenting a plethora of data; her elegant writing enlivens material that might otherwise be boring. The essential background provided in Chapter 1 includes a review of the human family tree and our likeliest *hominin* ancestor, *Homo erectus*. Multiple examples demonstrate our “giving” and cooperative tendencies, even extended to others *unrelated* to us. Hrdy reviews relevant human traits (our “theory of mind,” and “intersubjectivity”—the eagerness to share in other individuals’ emotional states), and documents how critical mind-reading skills appear early in a baby’s development.

Cooperative breeding is defined as young being cared for and provisioned not only by parents, but by other members of the group (alloparents). In subsequent chapters, Hrdy provides examples from many species. Cooperative breeding doesn’t mean constant cooperation: competition and coercion can be rampant. But Hrdy argues that in early *hominins*, alloparental care and provisioning set the stage for infants in the human family tree to develop in new (and highly cooperative) ways.

Hrdy distinguishes between behaviorally, anatomically, and emotionally modern humans and argues that the traits did not evolve simultaneously. Being born with giving impulses and empathic attitudes expressed in keen interest in the mental lives of others is, for Hrdy, the hallmark of *emotionally* modern humans, and likely goes back to a *hominin* ancestor hundreds of thousands of years before the emergence of either our big brains or language ability (pp. 66, 283).

Basing her thesis mostly on studies of nomadic foragers, Hrdy shows how resource sharing is essential to survival when raising slow-maturing, relative large, and very dependent young; this human condition is also likely true of early *hominins*. She compares food provisioning by women and men. Exchange of "gifts" establishes trusted exchange partners who may later become critical to one's own survival. A careful comparison explains why, in her opinion, a bonobo-like model (*Pan paniscus*) rather than a chimpanzee-like model (*Pan troglodytes*) is more plausible for reconstructing a line of apes with the potential to evolve extensive care young by group members other than parents.

Hrdy is concerned that the current emphasis on intergroup competition may overshadow factors such as childrearing which she believes are perhaps as or more important for explaining our hypersociality.

"...how much sense would it have made for our Pleistocene ancestors eking out a living in ... tropical Africa to fight with neighboring groups rather than just moving?....Small bands of hunter-gatherers, numbering 25 or so individuals, under conditions of chronic climatic fluctuation, widely dispersal over large areas, unable to fall back on staple foods like sweet potatoes or manioc as some modern foragers in New Guinea or South American do today, would have suffered from high rates of mortality, particularly child mortality, due to starvation as

well as predation and disease. Recurring population crashes and bottlenecks were likely, resulting in difficulty recruiting sufficient numbers. Far from being competitors for resources, nearby members of their own species would have been more valuable as potential sharing partners. When conflicts did loom, moving on would have been more practical as well as less risky than fighting" (p. 19).

In Chapter 2, Hrdy sets up a question pursued for several chapters: "Why Us and Not Them?" How are we similar to and different from other Great Apes and why? Here she compares human and Great Ape capacities for "mind-reading," reviews theories to explain the emergence of social mind-reading: the Mind-Reading Mums Hypothesis and the Machiavellian Intelligence Hypothesis. She concludes that both hypotheses are inadequate to explain pay-offs needed to initially make social mind-reading adaptive. We learn about mirror neurons. We learn how babies use eye contact and smiles to bond with their mothers and that baby chimpanzees are similarly equipped, suggesting that the potential for such mother/child bonding by this means was likely present in young *hominins*.

Chapter 3 reviews relevant aspects of Attachment Theory. Hrdy contrasts the remarkable willingness of human forager mothers to let others hold their young with other Great Ape females' obsessive constant-contact-and-care. Her survey of primates reveals that in 40 to 50% of 276 species, alloparents provide care to, but stop short of provisioning, the young of others. Provisioning is characteristic of "full fledged cooperative breeders." In later chapters Hrdy gives examples of human alloparents not only breast feeding the young of others, but masticating and passing hard-to-digest foods to infants. She reviews genetics and behavior of callitrichids (marmosets and tamarins), the only primates other than humans that qualify as full-fledged cooperative breeders. For primates, the

callitrichids are remarkably fast breeders and rapid colonizers—a provocative demographic implication of cooperative breeding not part of her definition, but which is also typical of our species (humans have the fastest reproduction of any of the Great Apes and have colonized most parts of the globe). Among the negative aspects of cooperative breeding: both callitrichid and human females that perceive themselves to be short of alloparental support will abandon their infants, a rarity for all other primate mothers.

Chapter 4 reviews the ways human babies, “connoisseurs of commitment,” solicit the attention of parents and alloparents. We consider out-of-home day care, the positive effects of fathers, the positive effects of multiple caregivers on development of world view, Israeli kibbutzim, whether to sleep alone or not, what factors correlate with such traits (in adults) as empathy, dominance, independence, and achievement orientation, development of the concept of self vs. others, and the child’s perception of the world as insecure and dangerous or “giving.”

Chapter 5 considers who are likely alloparents, why they help (the underlying social, ecological, hormonal conditions), and the roles of men and the nuclear family versus the extended family. Her conclusion: the key to maximizing human child survival has been flexibility—alloparents take up slack a mother cannot fill, and mothers move opportunistically to where they can receive the most help.

Chapter 6 summarizes the conditions conducive to the evolution of cooperative breeding in a wide range of non-primate and non-mammalian species (from wolves, to bee-eaters, to paper wasps), illustrating how these species fit the definition. She reviews topics such as coercion and competition, and cases where alloparental care is nearly as self-serving as altruistic. She reviews behavioral and

physiological changes associated with breeding status.

In Chapter 7, Hrdy argues that once selection favors parents and alloparents that are responsive to babies, a self-reinforcing evolutionary process starts in which caregivers become more responsive to infant cues and infants to the intentions and moods of caregivers. We consider the attractive qualities of young animals (including the cute baby phenomenon), and the neurophysiological responses of post-partum mothers and others to babies. In passages relevant to how important relatedness is to altruism, cross-species adoptions are described: “...once members of a given population have been selected to respond to infant cues by helping, care-givers need not be close relatives in order to respond” (p. 212).

Effects of kin on infant survival are stressed in Chapter 8. Hrdy tucks into Chapter 8 a survey of behaviors used by women to cultivate potential allomothers that may not be kin: friend-“sisters;” honorary naming devices such as “god-parents”; and polyandrous mating. Genetic evidence is adduced to illuminate ancient residence and movement patterns. She describes the flexible, often bi-local, residence patterns of hunter-gatherers: when kin are nearby, it is safe to trust someone else with your infant and so residence patterns affect shared care. Moreover, infant survival is significantly affected by grandmothers (a maternal grandmother’s presence is more beneficial than a paternal grandmother’s). Hrdy also considers grandfathers’ potential benefits. She considers why human females live after menopause for an astonishingly long time. Throughout the book, the author presents human behavior as it is, warts and all, as when she describes the sometimes harsh treatment of grandmothers (or grandfathers) who have outlived their usefulness.

In the final chapter, “Childhood and the Descent of Man,” Hrdy moves her analysis to

modern times by reviewing effects on human sociality when nomadic hunter-gatherers took up settled living: higher population densities, accumulation of "property" (she touches on how these changes would promote a shift from cooperation between groups to war between groups), emergence of patriarchy, and what we see in our postindustrial era, including altered patterns of child care.

The altered patterns of child care spark her surprising final twist: Hrdy speculates on whether we are losing the "art of nurture." Traits not used and not key to reproductive success can be lost (p. 293), and humans are continuing to evolve, quite rapidly (p. 292). What then, she asks, are the potential evolutionary effects of rearing children who are **not** living in intimate contact with a variety of caregivers? "Within the first two years of life, infants ... reared in responsible caretaking relationships develop innate potentials for empathy, mind reading, and collaboration.... Such behavior is the outcome of complex interactions between genes and nurture.... Thus, the development of (these) innate potentials is far from guaranteed." (p. 286)

Many children raised without extensive social contact display "disorganized attachment," poor empathy, and poor cooperative skills, yet reproduce just fine. She sees our very distant progeny as being bipedal, symbol-generating, intelligent, and at least as Machiavellian as chimpanzees. They will still be cooperating but, she wonders in the book's last line, will they also still be "human in ways we now think of as distinguishing our species—that is, empathic and curious about the emotions of others, shaped by our ancient heritage of communal care?" (p. 294).

I find few faults with *Mothers and Others*. Hrdy is an exceptionally careful writer. She backs up assertions with solid citations and chooses words carefully; speculation is stated as such or

is modified as "likely." The subject of the evolution of human cooperation and altruism, however, is controversial, and she chose to include material from an extraordinarily broad range of subject areas. The text occasionally evokes unanswered questions, although end notes often provide further insights without making the book's size too formidable. I expect that experts in some subject areas will find points of conflict or issues they would have liked her to cover more thoroughly. I found the text occasionally repetitive, a small quibble.

For example, I am interested in gender differences that might influence social behavior relating to aggression, conflict resolution, and the origin and causes of war (Hand, 2003, 2006). Empathy is a key trait. I argue that greater empathy characteristic of women in general compared to men in general may facilitate a stronger female (than male) aptitude/preference for creating social stability (e.g., a more ready willingness to negotiate or compromise, and greater foresight – e.g., Kolb, 1997; Rosener, 1997; for opposing views see Watson, 1997; Powell, 1997) that, in turn, opposes fighting and killing to resolve conflicts. Because Hrdy's text often stresses the contribution of females, much more than males, in alloparenting, I would have liked to see an exploration of whether capacities for "mutual understanding" and empathy among hunter-gatherers differ between adult males and females. A book about cooperation might also have included recent theoretical models such as the work of Martin Nowak (Nowak, 2006; Wax, 2008) that support the adaptive importance of cooperation to evolution at all levels: e.g., molecular, ecological, and behavioral.

The photos of interacting apes and of hunter-gatherers are often charming. The extensive citations make this book a must-have reference for anyone concerned with the evolution of human prosocial behavior and altruism. Those interested in the origins of inter-group aggression and war and their (potential)

contribution to cooperative behavior should also consider this required reading. Clearly, Hrdy has made a strong, compelling case that sophisticated abilities for cooperation that could obviate fighting go back into our very deep past. I predict that "man-the-warrior" advocates will find reading *Mothers and Others* both thought-provoking and a pleasure. *Mothers and Others* is a major contribution to a rapidly surging appreciation for the adaptive power of cooperation as a force shaping evolution.

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# The Evolution of Morality

By **Richard Joyce**

The MIT Press, Cambridge, MA & London,  
England, 2007, 271pp. ISBN 978-0-262-60072-9.  
[Original hdbk. ed. 2006] [Pbk £ 11.92 (US\$18)]

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This book addresses two questions: "Is human morality innate?" and "So what?" If morality is innate "does this in some manner *vindicate* morality, staving off the threat of moral skepticism, and perhaps even undergirding some version of moral realism? Or, if morality is ultimately just something that helped our ancestors make babies", might it instead "be that the authority of morality is *undermined* – that, in the words of Michael Ruse (1986: 253), 'morality is a collective illusion foisted upon us by our genes'?" (p. 2).

Joyce calls his book short, but he takes 230 pages to argue that morality is innate (Chapters 1-4) and that it is indeed an illusion (Chapters 5-6). The foundation for his relativistic view of moral values can be found in his "moral projectivism" in Chapter 4, a theory that resembles the error theory of another Australian philosopher, John Mackie (1977), who also inspired Ruse (1986). However, Joyce seems to miss an element from the formulation of Ruse that claims that morality is a *collective* illusion.

Joyce is anxious to show that he is not an ultra-Darwinist in love with selfish genes and massive modularity. This seems a little bit odd given the fact that the first part of the book is devoted to showing that we have an innate faculty for making moral judgments. But Joyce feels obliged to distance himself from early

sociobiologists who supposedly mixed genotypic and phenotypic selfishness. In this context he cites recent psychological research showing that people are often motivated by genuine regard for others, and not ultimately by selfish motives. This shows that "selfish genes" can express themselves very altruistically, but does not contradict this metaphor.

His discussion of the evolutionary mechanisms that may have led to the evolution of morality in Chapter 1 is accurate, but it is somewhat curious that Joyce tries to avoid theoretical commitments. He clearly favours indirect reciprocity, but writes "it is not an objective of this book to advocate this hypothesis with any conviction" (p. 44). Given the fact that he tries to prove that there is an innate moral faculty in subsequent chapters, I do not understand why he does not propose or endorse an evolutionary scenario that could explain its origin.

In the course of his presentation of evolutionary explanations of morality, he distinguishes helping and altruism; the latter requires intentionality according to his definition. Therefore, he criticizes Trivers and prefers "reciprocity" over "reciprocal altruism". In the next chapter on the nature of (human) morality (Chapter 2), Joyce introduces some new meanings to words in order to depict what he sees as unique characteristics of human morality. For example, the moral 'ought' has both inescapability and authority. "Lacking a word for this conjunction, let me decree that a normative system enjoying both features has *practical clout*" (p. 62). A few pages further on (sect. 2.6) he claims that human morality has *desert*, meaning that in human moral systems merit is ascribed to a person in proportion to the compliance with the moral standards of his/her tribe. In relation to this merit a person is believed to *deserve* a kind of treatment.

The way in which Joyce plays with the English language makes his book not easy for non-



native English readers like myself. Moreover, it seems to me that the new words and meanings that he introduces suggest that human morality has some hard to define characteristics, perhaps even platonic essences, that are completely lacking in nonhuman primates. Above that, I do not see very much difference between *practical clout* and Kant's *categorical imperative*, and the concept of *desert* could well be expressed by referring to *justice* and the *belief in a just world*.

In Chapter 3 Joyce claims that language is a prerequisite for having moral concepts. The way in which Trivers uses the concept of "moralistic aggression" is called pure metaphor (p. 80). Morality requires a "semantic ascent", an understanding of the specific way in which language is used that goes beyond simply understanding the meaning of words. According to Joyce, non-linguistic creatures can never make moral judgements because they lack this capacity. True morality could only evolve after the evolution of language, and language evolved as a medium for moralistic, moral and mental manipulation.

It is unclear to me to what extent Joyce has absorbed recent research which shows, for example, how monkeys and even dogs are sensitive to "unfair" differences in rewards. I wonder whether it is an accident that Joyce fails to mention one of the best examples from the research of de Waal in which Puist punishes Luit for his failure to defend her a day before (*Chimpanzee Politics*, de Waal, 1982). The term "moralistic aggression" seems to me hardly a metaphor in this instance. Even if what we observe in non-human animals are only "building blocks" of morality, an analysis of these building blocks is at least as important as the list of requirements for "true morality" that Joyce makes. As we know from parallel examples, like "true culture" and "true language", it is not difficult to make such a list long enough to ensure that humans remain unique.

But are they? Are we really the only beings sensitive to some kind of "practical clout", whatever that may be? Who knows how the behaviour of intelligent beings like great apes, dolphins and elephants is really motivated subjectively? Is "desert" really uniquely human or did Puist, in the example from *Chimpanzee Politics*, not feel that Luit *deserved* to be punished? If we define morality in such a way that (human) language is required we will find that morality requires (human) language. If humans are really unique, I would like to hear what kind of unique evolutionary trajectory created such unique beings. In my opinion a hypothesis about such a trajectory would be more interesting than an analysis of human uniqueness that presupposes what it tries to prove (see Slurink, 2002, part III).

In that respect I have the impression that there is still an element of the old-fashioned "a priori" analytical philosophy in this book. It is a typical philosophy book with long technical discussions that will deter many non-philosophers. I would have liked a less technical approach in which science and philosophy were presented as a continuum. I would also have preferred a somewhat less high-handed attitude towards the theorists who originally created the framework that enabled an evolutionary approach to ethics in the first place.

Chapter 4 contains the core message of the book. It is here that Joyce defends his "moral projectivism" as an error theory in the tradition of Mackie. As moral beings we see the world through moralistic glasses: we project our moral attitudes onto the world *as if*, for example, "pitifulness" is a property that belongs to a suffering animal that we encounter, or, *as if* a criminal *deserves* to be punished and a saint (or someone we perceive as one) objectively *deserves* blessedness. Joyce traces his projectivism back to David Hume. Of course, as long as there is a tradition of critical

thinking, there have been versions of moral relativism, as is shown by the sophists in antiquity.

In his fervour to defend his position, Joyce starts to exaggerate. He claims, for example, that “no moral judgment has ever been made by a human being for which there has not been another perfectly intelligent and informed person disposed to interpret it as false, pernicious, biased, and narrow-minded” (p. 131). This is a bold claim and it neglects the fact that people often agree on moral issues. Most of the time the problem is not that people don’t agree on particular moral values, but that they don’t agree on the relative importance of the values which play a role in specific situations, and about the way in which the various interests of the parties involved have to be weighed. Like cultural relativism, moral relativism seems to be in part based on an exaggeration, and above that, it seems to be a reaction to simplistic versions and premature or outdated metaphysical interpretations of moral realism.

In my opinion, then, Joyce misses the point that sincere moral commitments are often necessary in a world that is based on trust and cooperation. This is a pity, because he does formulate a nice starting point for a more realistic understanding of morality. In his own words: “By providing a framework within which both one’s own actions and other’s actions may be evaluated, moral judgments can act as a kind of ‘common currency’ for collective negotiation and decision making. Moral judgment thus can function as a kind of social glue, bonding individuals together in a shared justificatory structure and providing a tool for solving many group coordination problems”(p. 117). If morality functions in such a way, would this not imply that, at least, it makes pragmatic sense; that it is about *something*?

Joyce turns to answering the question, “So What?” in Chapters 5 and 6. In Chapter 5 three versions of prescriptive evolutionary ethics are criticized. In my view, Joyce has selected relatively weak versions that are easy to argue against. A much stronger position could simply claim that people who agree on a series of social goals, can use knowledge from evolutionary psychology and other sciences to attain these goals (Beckstrom, 1993). One could also argue for a kind of “moral realism” by referring to the reality of suffering and well-being: if human behaviour can really “make a difference”, concerns relating to the well-being of oneself and others do *matter* and do refer to reality.

Chapter 6, “The Evolutionary Debunking of Morality”, discusses a more general naturalism in which evolutionary explanations of moral attitudes and facts do not have a debunking effect (p. 190). According to Joyce there is no way in which the inescapable authority of moral values can be derived from a naturalistic framework. Our belief in the authority of certain moral values reflects the social conditions on the savannah some 100,000 years ago more than truth. In this sense, of course, an evolutionary approach to ethics undermines the firmness with which “true believers” of various religions defend their views. On the other hand, I do not see why, for example, an activist on animal rights or someone who is concerned about global warming would lose his dedication after reading about indirect reciprocal altruism. Happily, most people do not need a philosophical legitimization of their moral attitudes. With the developmental psychologist Kohlberg, it can even be argued that people who derive their morality from some kind of authority display only a less advanced “conventional stage” of moral development.

In his concluding chapter, “Living with an Adapted Mind”, Joyce admits that “it is very far from clear what practical implications ...

moral skepticism has" (p. 224). When a moral skeptic leaves our house, should we, as Dr. Johnson suggested, count our spoons? According to Joyce, "moral skepticism amounts to the recognition that there is, or may be, nothing *morally* wrong with stealing, but is absolutely not the same as the proposal that ordinary people have no reason at all to refrain from stealing" (p. 224). Again, this sentence shows the problem with Joyce's perspective on "true morality". Before anything else, he calls himself a moral skeptic, because he has discovered that there is no "practical clout" descending from the clouds and no "categorical imperative" written in the skies. But the phenomenon of morality as we know it may have a complex genealogy and no monolithic platonic essence. Most probably, increasing group sizes in early humans drove the evolution of brain size and the evolution of indirect reciprocal altruism. Indirect reciprocal altruism may have been the basis for an "empathic ascent" which preceded and enabled Joyce's "semantic ascent". But in real life moral motives can never be isolated from other motives. We have evolved such large brains to enable us to make complex assessments and decisions in which animals, other humans, rules, conventions, agreements, laws and even future generations all play a role against the background of our own reproductive interests. Probably we need a moralistic rhetoric to enable us to point in the direction of shared interests and possibilities, to point to threats and pitfalls, and to draw attention to those in need.

In conclusion, I have to admit that I was disappointed by this book. Apparently, we still have a long way to go to find the right "Darwinian" approach to philosophy. To be liberated from the idiosyncracies of past philosophies we should start from ethological data on proto-moral tendencies in other animal species, combined with good models referring to the possibility of cooperation. Claims about human uniqueness and "true morality" cannot

be made apart from an explanatory framework that accounts for them.

One hundred and fifty years after the *Origin of Species* there are more options than moral skepticism and the belief in a platonic or Kantian "good", isolated from our well-being and interests. An analysis of the evolution of morality should refer to conflicts of interests and to atavistic motives which are currently maladaptive, but it should also point to the evolution of cooperation and the mutual dependence of humans. Our social and moral faculties are part of a stone-age mind, certainly, but they may be still adaptive to some extent, at least given the fact that humans still share an interest in a pleasant and durable society. Above all, moral language is *about* something; it refers to real properties of living beings and to the things they need and like and to the situations and conditions which cause them to suffer.

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**Pouwel Slurink** received his Ph.D. in Philosophy from the Radboud University at

Nijmegen, the Netherlands, in 2002. Currently he is working as an independent scholar and freelance teacher in philosophy. He is interested in an evolutionary approach to philosophy. Some of his work can be found at [www.evolutie-filosofie.nl](http://www.evolutie-filosofie.nl).

Held, L.I. Quirks of Human Anatomy: An evo-devo look at the human body. Cambridge University Press, 2009, 260pp. ISBN: 978-0521-51848-2.

Hovers, E. The Lithic Assemblages of Qafzeh Cave. Oxford University Press, 2009, 320pp. ISBN: 978-0-19-532277.

Platek, S.M., & Shackelford, T.K. (Eds) Foundations in Evolutionary Cognitive Neuroscience. Cambridge University Press, 2009, 232pp. ISBN: 978-0521884211

Stone, L. Kinship and Gender: An introduction (4<sup>th</sup> ed.). Westview Press, 2009, 352 pp. ISBN: 978-0-8133-4402-7.

Tommasi, L., Peterson, M. A., & Nadel, L. (Eds) Cognitive Biology: Evolutionary and Developmental Perspectives on Mind, Brain, and Behavior (Vienna Series in Theoretical Biology). MIT Press, 2009, 352pp. ISBN: 978-0-262-012935

## New Books

Any qualified individual interested in writing a review of one of the following books, or any other recent and relevant book, should contact the Editor or an Associate Editor. Publishers, authors, and others may call attention to recently published or forthcoming books by sending information to the Editor.

Boyd, B. On the Origins of Stories: Evolution, Cognition, and Fiction. Belknap Press of Harvard University Press, 2009, 560pp. ISBN: 0674033574.

Coolidge, F.L., & Wynn, T. The Rise of Homo sapiens: The Evolution of Modern Thinking. Wiley-Blackwell, 2009, 320pp. ISBN: 978-1405152532

Feierman, J. R. (Ed.) The Biology of Religious Behavior: The Evolutionary Origins of Faith and Religion. Praeger, 2009, 301pp. ISBN 978-0-313-36430-3.

[This book stems from a symposium held at ISHE08 in Bologna. More information is available at:

<http://www.abc-clio.com/products/overview.aspx?productid=111248&viewid=1> ]

For a list of books (in all European languages) on human ethology, sociobiology, evolutionary psychology, Darwinian psychiatry, biopolitics, hominid evolution and related disciplines visit:

<http://rint.rechten.rug.nl/rth/ess/books1.htm>

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## ISHE Elections

### \*\*\* Call for Votes \*\*\*

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All current dues-paying ISHE members are invited to vote for one candidate for each of the following two important positions:

#### **Vice-President/President-Elect & Trustee**

##### Position Descriptions:

The **Vice-President/President Elect** shall serve as Vice-President prior to assuming a 4-year term as ISHE President.

“The Vice President is responsible for seeking invitations for the annual meetings and for the quality of its scientific program. He or she may delegate such responsibilities in whole or in part to a conference host and/or program committee. The Vice President shall substitute for the President when necessary.”

(ISHE Constitution, Article 6; Sect. 4).

“The President represents the Society in official matters, acts as its speaker, and initiates and coordinates the activities of the Society. He or she presides at the Board Meeting and the General Assembly. She or he answers any requests or complaints and brings these to the attention of the Board of Officers.”

(ISHE Constitution, Article 6; Sect. 3).

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Members of **Board of Trustees** “(a) ensure that the activities of the Society are consistent with its purposes; (b) ensure the proper administration of the Society’s finances; and (c) provide general oversight of the administration of the Society”

(ISHE Constitution, Article 19; Sect. 1).

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#### Vice-President/President-Elect Candidates

**Thomas R. Alley**

**Aurelio Jose Figueredo**

**Thomas R. Alley** has degrees in Philosophy (B.A.) and Psychology (B.S., M.A., PhD), and completed a 3 year post-doctoral fellowship (largely in biological anthropology). He is currently Professor of Psychology at Clemson University. Previous positions include Visiting Fellow at the Konrad Lorenz Institute for Evolution and Cognition Research (Austria) and both Visiting Professor of Psychology and Visiting Scholar at Emory University (Atlanta, USA).

Statement: I have been a member of ISHE continuously since joining as a student in the 1980’s. My involvement with ISHE has increased over the years, beginning with contributions of book reviews to the *Human Ethology Bulletin*. I served as Chief Book Review Editor for the *Bulletin* from 1999 into 2004 when I became the Editor. As Editor, I now have about 5 years of experience as an ISHE officer. In addition, I have served on several ISHE committees and was Program Chair for the 2006 biennial meeting (held in Detroit). Together, these experiences with ISHE should provide a good basis for effective and informed contributions to the leadership of ISHE.

I favor continuation of our strong support of promising young researchers, working to make human ethology a more familiar and better understood approach, and some growth of society membership. I would like to see further increases in the quantity and quality of material published in the *Bulletin*, including its conversion to an electronic, peer-reviewed journal that continues to include book reviews.

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**Aurelio Jose Figueredo**, Ph.D., is Professor of Psychology, Family Studies and Human Development, University of Arizona

ISHE member since 2004 (after a long lapse)

Dr. Figueredo serves as Director of the graduate program in Ethology and Evolutionary Psychology (EEP), which is a cross-disciplinary program integrating the studies of comparative psychology, ethology, sociobiology, and behavioral ecology, genetics, and development, as Co-Director of the graduate program in Program Evaluation and Research Methodology (PERM) and is affiliated with the graduate program in Psychology, Policy, and Law (PPL). His major area of research interest is the evolutionary psychology and behavioral development of life history strategy, sex, and violence in human and nonhuman animals, and the quantitative ethology and social development of insects, birds, and primates.

Statement: I have been serving as Associate Editor of the *Human Ethology Bulletin* and have several short pieces and book reviews either in print or in press.

My goals for ISHE would be to strive to make Human Ethology more visible to the mainstream social sciences, particularly in regards to observational methods. Sadly, the study of behavior has taken a second place to the study of "cognition" in many areas of psychology. Although I do not dismiss the importance of cognitive mediation of behavior, it is essential to reconnect those internal processes to their actual external manifestations. As an evolutionary psychologist, I believe it is essential to observe real behavior as it is expressed within environmental contexts. Only then does its adaptive significance get played out in the world and become subject to selective pressures.

Promoting young scientists is bound to be multifaceted and complex. The Board should be asking members for their ideas. During the contraction of ISHE funds, priority should be given to the Linda Mealey Awards and the Owen Aldis Awards, over the summer school program.

Last year's (Bologna) turnout of young scientists was pretty encouraging and a sign that whatever we have been doing appears to be working. Contacts with HBES and APLS are important and should be stepped up.

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### Trustee Candidates

**Henry C. Harpending**

**William C. McGrew**

**Henry C. Harpending** is an anthropologist interested in preindustrial populations, the history of modern humans, and the evolution of human social life. He is a Distinguished Professor of Anthropology at the University of Utah.

Statement: I have two things that I would advocate as a trustee of ISHE. The first is that politics has no place at all in a scientific society and I would advocate that evaluations be completely free of political interests and considerations. The second is that I believe genetics and human genetic diversity is becoming more and more important to the discipline and that we should encourage projects that include genetics perspectives. I do not think that heritability studies and the like are cutting edge but certainly studies of gene-environment interaction are the current interesting direction of our field.

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**William C. McGrew** is Professor of Evolutionary Primatology, and Fellow of Leverhulme Centre for Human Evolutionary Studies, University of Cambridge. He is former European Editor of *Ethology & Sociobiology* and Board member of ISHE. He conducts ethological and socio-ecological research on human and nonhuman primates, especially African great apes. His books include: *An Ethological Study of Children's Behavior* (1972), *Chimpanzee Material Culture* (1992), and *The Cultured Chimpanzee* (2004). Author of more than 150 journal articles

and book chapters, and a frequent contributor to the *Human Ethology Bulletin*, his most recent major publication was on primate archaeology and appeared in *Nature* (16 July 2009).

Faculty appointments at Universities of California-Berkeley, Miami, New Mexico, North Carolina-Charlotte, and Stirling; Visiting Fellow, Collegium Budapest; Fellow of Royal Society of Edinburgh; Fellow of the American Association for the Advancement of Science. Winner of the Prix Delwart in cultural ethology. Degrees in zoology (Oklahoma, 1965), psychology (Oxford, 1970), and anthropology (Stirling, 1990).

Statement: "I favour: widest range of enquiry within the broad interpretation of the ethological paradigm, based on evolutionary theory; empiricism over surmise, and scientific method over non-science; collaboration across the natural and social sciences, to the arts and humanities."

ISHE members may vote for **one** candidate for each position. **Send votes to the Membership Chair, Astrid Juette at [astrid.juette@kli.ac.at](mailto:astrid.juette@kli.ac.at) or using her postal address as printed on the last page of this issue.**

**Deadline for receipt of votes: 2 November 2009**

### 2009 Ballot

#### Vice-President/President Elect

\_\_\_ Thomas R. Alley

\_\_\_ Aurelio Jose Figueredo

#### Board of Trustees

\_\_\_ Henry C. Harpending

\_\_\_ William C. McGrew

## Report on the 2009 Summer Institute in Human Ethology

The second ISHE sponsored **Summer Institute in Human Ethology** was held at the University of Maine at Orono on July 5-9, 2009. While attendance was somewhat lowered than had been hoped (perhaps reflecting the current state of the economy in many countries), the quality of the program was not disappointing, and participants came from across the U.S., Canada, Europe and even South Korea. The opening reception and all sessions were held in Wells Commons which, after correction of an overly effective cooling system on the 1<sup>st</sup> day, proved to be a fine facility for both the oral and poster presentations.



The opening reception

Following an ISHE conference tradition, the summer institute began with a reception on the

evening prior to the first sessions. Good food, wine, interesting people and a local jazz band made for a pleasant experience and a good environment in which to meet new people. Earlier in the day, the officers held the first of two formal meetings in Maine (the minutes are available in this issue).

On Monday morning, the Summer Institute program started with some opening remarks by our host, **Peter LaFreniere**, followed by a brief recognition of the Charles Darwin anniversary. We were then treated to a lively presentation on what makes the human mind distinctively human by plenary speaker **Daniel Povinelli**. Perhaps stunning some of the younger members of the audience, he managed to talk for over an hour without using PowerPoint slides. He did, however, need the help of several audience members, including one 'volunteer' (remaining nameless to protect what's left of his reputation) who was asked to impersonate a chimpanzee.

ISHE Vice-President **Wulf Schiefenhövel** was scheduled to make the following presentation but, unfortunately, was stuck in Bavaria recovering from an accident. The presentation by ISHE President **Glenn Weisfeld**, "*Ethological perspectives on the basic emotion of pride and shame*", was moved up to this slot, leaving more time the following days for several talks in a tightly packed program. The afternoon program, like the program overall, was quite diverse. Topics ranged from statistics (**Daniel Kruger**) to sex differences in humor appreciation (**Susanne Schmehl**) to political ethology (**Patrick Stewart**), and included what may be the first presentation by a Korean (**Susie Lee**) at an ISHE sponsored conference. Finally, **Karl Grammar** used sophisticated, and sometimes dynamic, graphics to illustrate "a new approach to behavior analysis".

The second full day found some participants already struggling a bit with symptoms of conference attendance (e.g., insufficient sleep, no exercise and too many 'beverages'). Nonetheless, nearly everyone managed to get to the venue in time to see the stimulating and wide-ranging

presentations that started the day: **David Geary** speaking on *The Origin of Mind*, and **Peter LaFreniere** advocating *Evolutionary Developmental Psychology*. Following a lunch break, **John Richer** delivered an engaging (even for the attendees who were not clinicians) talk on "*Diagnostic schemes in child psychiatry...*", followed by the poster session. The final three talks – by **John Locke**, **D. Kim Oller** and **Ulrike Griebel** – were all focused on language.



A portion of the poster session

At this time, the brave and adventurous types went over to the nearby and misnamed Stillwater River to paddle in canoes or kayaks, while the cautious and fearful (probably thinking they were just wiser) did something I am sure was less interesting. To be perfectly honest, one would have to say that a few completely inexperienced people **attempted** to paddle with varying degrees of success or lack thereof. Eventually, most participants managed to make it upstream to an area of whitewater below a dam. Here a number of particularly ~~foolhardy~~ **foolhardy** courageous boaters were seen paddling feverishly upstream in the fast-moving and turbulent water, eventually to be swept back downstream to stiller waters. It was here that two 'locals' (i.e., Univ. of Maine graduate students), who had admirably demonstrated proper paddling on the way upstream, graciously demonstrated how to capsize a canoe, re-enter it and paddle quickly back downstream so as to avoid hypothermia. Everyone else, by the way, remained upright and mostly dry. Wet or dry, it appeared everyone enjoyed the trip.



That evening, many attendees gathered in a local Thai restaurant for dinner, while the officer's held a second meeting nearby.

The final day of presentations began with the plenary talk of **Kevin MacDonald** on human cognition, then **Lisa Oberzaucher** spoke on "*Observational Methods in Research on Emotional Expressions*". The mid-afternoon papers included one on an observational study of human food sharing by **Tom Alley**, and a presentation on facial beauty by **Iris Holzleitner**. The program "climaxed", as one attendee put it, in the final session in which four papers – on mating, female breasts, kissing and, ultimately, female copulatory vocalizations – were presented by British researchers **Colin Hendrie** and **Gayle Brewer**.

That evening, most of those in attendance gathered at the Lucerne Inn for the institute banquet. There much lobster and other fine foods were consumed in a room full of lively conversation and with a great view over a nearby lake and woods.



Two students from Vienna contemplate strange American food (lobster) at the institute banquet.

The institute was held immediately before the 2009 meeting of the Northeastern Evolutionary Psychology Society (NEEPS) in Oswego, New York. This proved convenient for some participants who wanted to attend both meetings, but meant that a few people left Maine soon after the final sessions ended and before the sponsored trip to Acadia National Park the following day.

For those lucky enough to be able to stay and travel to Acadia on Thursday, the weather was perfect, the views were majestic and beautiful, and the lunch on picturesque Bass Harbor was delicious and memorable.



ABOVE: Post-institute lunch on Mount Desert Island at Thurston's Lobster Pound in Bernard.

BELOW: on the waterfront in Bernard after lunch.

(these photos by Julia Craner)



Those attending the institute are grateful to all those who made it possible and helped make it run smoothly. Special thanks are due to the main Maine hosts: Peter LaFreniere, Rachelle Smith, and Julia Craner.

by **Thomas R. Alley**

## Minutes: ISHE Board Meetings

Sunday, July 5, 2009 & Thursday, July 9, 2009

Summer Institute, University of Maine at Orono

**Present:** Glenn Weisfeld (President of the Board of Officers), Tom Alley (Bulletin Editor), Karl Grammer (Webmaster), Astrid Jütte (Membership Chair), Dori LeCroy (Treasurer), Maryanne Fisher (Secretary), John Richer (Chair of the Board of Trustees), and Peter LaFreniere (Trustee).

**Regrets:** Wolf Schiefenhövel (Vice President)

President Glenn Weisfeld called to order the first meeting at 3pm, July 5.

Peter LaFreniere provided a quick overview of last minute organization details for the Summer Institute

### **Officers' Reports**

**President** Glenn Weisfeld updated the Board about the 2010 conference to be held in Madison, Wisconsin, USA. The town is easy to get to from various airports. There is dormitory housing available close by for \$39/night, and hotels for \$89/night, within walking distance. Conference services will work with ISHE for handling registration. More details to follow once the dates are firm and commitments from the keynotes speakers have been solidified.

Russell Gardner, Wolf Schiefenhövel, Carol Weisfeld, Glenn Weisfeld and Peter LaFreniere will work together to organize the meeting, and Elisabeth Oberzaucher, Daniel Kruger and Patrick Stewart (who were the Program Committee, along with Maryanne Fisher, for the summer institute) will serve as the publicity committee for 2010.

**Secretary** Maryanne Fisher discussed the creation of the ISHE record log. It was also decided that the Secretary would try to determine the outcome of all past Aldis winners, and potentially, any

papers or outcomes of the funding to be posted online on the ISHE website.

**Membership Chair** Astrid Jütte provided an update on membership, which stands at about 220 members. She has investigated various data management systems to create a dynamic membership database that members can directly access. The second issue addressed by Astrid Jütte was the nominations for the pending elections.

**Webmaster** Karl Grammer updated the Board on the website development. He requested that all documents be provided to him as a PDF, to reduce problems with coding the information. This would also enable the documents to be searchable by Google and other online search systems. He has also investigated having part of the website be a membership area that is protected, and where members could access the current copy of the Bulletin.

There was a discussion about other online involvement by ISHE, including the Yahoo group, Wikipedia, and Facebook.

**Treasurer** Dori LeCroy provided recent figures on the invested funds, which have reported a 10% loss from January to March 2009, and the Mealey fund, which has reported a 9% loss. As of March 2009, the invested fund had \$1,198,179 USD in it, and the Mealey fund had \$73,500 USD. These figures do not include the expenses involved with the summer institute, nor paying the accountant.

The costs associated with the production of the *Bulletin* have steadily decreased, as there is an increase in the number of members willing to accept digital copies.

First meeting adjourned at 5:05pm, July 5.

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President Glenn Weisfeld called to order the second meeting at 6:30pm, July 9.

## Old Business

**Chair of the Board of Trustees** John Richer sought input from the Board on the Constitution. A small number of typographical errors were mentioned. The issue of nomination was discussed, such that a nomination must be seconded by a member of ISHE. There was also discussion about the appointment or election of the Bulletin Editor. The goal is to complete this revision process and distribute it to the Members of ISHE no later than in the December issue of the *Bulletin*.

**Bulletin Editor** Tom Alley reported to the Board that there has been nearly unanimous support among the Members of ISHE to move the *Bulletin* online and make it an electronic journal with peer-reviewed articles. This would demand the creation of a larger Editorial Board. He reviewed the costs associated with establishing the journal with a publishing company which would take care of posting articles online, control issues such as access by members, allow automatic searches, provide editing and formatting, and so on. However, it was noted that someone could also be hired to attend to many of these factors, and that publishers are expensive and perhaps not necessary. He also reviewed information about the indexing of the journal by PsycINFO and other databases, and the possibility of advertising the journal within other sources. The Board was generally supportive of this suggestion to move the *Bulletin* online.

One issue that was also raised concerned whether the journal would be in addition to a newsletter, which would contain information about elections, upcoming meetings and so on.

Second meeting adjourned at 8:45pm, July 9.

**Maryanne Fisher**, ISHE Secretary

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# ISHE 2010

## Madison, WI U.S.A.

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The next ISHE congress will be held **1-5 August 2010 at the University of Wisconsin** in Madison. Keynote speakers will include: **David M. Buss**, University of Texas, USA; **Heidi Keller**, Universitat Osnabruck, Germany; **Patricia McConnell**, University of Wisconsin, USA. Housing will be within walking distance of the meeting rooms, which adjoin a beautiful lake.

Two international airports serve the area: Milwaukee (MKE) and Chicago (ORD). Milwaukee is closer but has fewer connections. Many international flights arrive at Chicago, which is 2-3 hours by bus or rental car from Madison. There are frequent shuttle buses from O'Hare and Milwaukee airports (and also from downtown Chicago and downtown Milwaukee, respectively). The Madison (MSN) airport is a short taxi ride from the university and has connecting flights from Chicago. Visitors may wish to include Chicago on their itinerary.

Madison, situated among five lakes, is renowned as one the best places to live in the U.S. It offers a zoo, arboretum, sailing, hiking, biking, bars, and museums. Not far from Madison is a Frank Lloyd Wright house. The convention center that he designed will be the site of our banquet. We expect to be able to offer free registration and free or discounted housing and banquet fees to student first authors. Awards will be presented for the best talks by a student and for the best posters. An exhibit by local artists on the theme of ethology is being organized by Russ Gardner.

Additional information will appear in future issues and on [www.ISHE.org](http://www.ISHE.org) as it becomes available.

## ISHE's Contribution to the Cambridge Darwin Festival

By **W. C. McGrew**

Leverhulme Centre for Human Evolutionary Studies, Department of Biological Anthropology, University of Cambridge

The year 2009 has seen an extraordinary outpouring of celebration for a double-anniversary in science, as it is 200 years since Charles Darwin was born, and 150 years since the publication of his ground-breaking opus, *On the Origin of Species*. Worldwide, evolutionary biologists have paid tribute to the founder of their discipline with symposia, exhibitions, edited volumes, etc. Not to be outdone, Darwin's university, Cambridge, decided to combine these events with its festivities in honour of itself, as the University of Cambridge is 800 years old in 2009 too. Thus was hatched the idea for The Darwin Festival, held 5-10 July 2009 (see [www.darwin2009.cam.ac.uk](http://www.darwin2009.cam.ac.uk) for details).

'Festival' is the operative word. Pride of place went to scientific talks, with each of five mornings dedicated to two plenary lectures, plus discussants, followed by three afternoon sessions of shorter talks. However, any discipline influenced by Darwin and Darwinian thinking was fair game for the Festival; for example, novelists Ian McEwan and A.S. Byatt gave compelling talks, and the Fitzwilliam Museum mounted the largest and most extensive exhibit in its history, 'Endless Forms', based on the pervasive effects of Darwinism in the visual arts. There were plays, films, concerts, recitals, even rap sessions. Christ's College, where Darwin took his undergraduate degree in theology, faithfully restored his old living quarters, even down to the padded basket occupied by his shooting dog. Books shops burgeoned, and souvenirs abounded. The Botanic Garden hosted the opening reception for 2000+ persons, and Cambridge University Press hosted the closing

reception for 200+. It was a veritable Darwin deluge!

Such an extravaganza cost a lot of money, so sponsorship was needed, and this where ISHE comes in. (Many of the events were free, but plenary lecture were not. Most events sold out.) Early on, ISHE resolved to become involved, on multiple grounds, as one of the 22 donors and sponsors. We turned out to be in good company, with fellow-sponsors, such as learned societies (e.g. Royal Anthropological Institute), non-profits (e.g. *Science*, and therefore, the American Association for the Advancement of Science), professional organizations (e.g. EMBO, European Molecular Biology Organization), and commercial firms (e.g. GlaxoSmithKline pharmaceuticals). Thus, ISHE's logo (or rather, one of them, as no firm decision had been made at the time) appeared prominently, not just in the various publications, but on the screen at every session, in a column of names running down the side. Thousands of audience members saw ISHE's logo, and one hopes that some proportion of them went away and Googled us.



Sarah Hrdy admires a distinguished predecessor at Christ's College, Cambridge.

More precisely, ISHE was the primary sponsor of the plenary lecture given by Sarah Hrdy, entitled '*Darwin and the Ascent of Emotionally Modern Man: How Humans Became Such Hypersocial Apes*'. This took place in the session called *Society and Health*, in which (happily) the other plenary lecture was given by Randy Nesse, on Darwinian

medicine. (The session was chaired by Matt Ridley, author of *Nature via Nurture*, a book that is unmatched, in my experience, in teaching undergraduates about these core issues.) Two of the three panellists (discussants) that morning were Nobel Prize winners, Paul Nurse and John Solston; it was that calibre of symposium!

Sarah talked on the material forming the basis of her latest synthetic book, *Mothers and Others: The Evolutionary Origins of Mutual Understanding* (Harvard University Press, 2009). (For a review of it, see *American Scientist*, July-August, 97: 328-330, 2009 [and a review in this issue – Ed.]). In it, she develops her thesis that the evolutionary key to humankind's advanced social intelligence is that it was essentially a by-product of cooperative breeding (that is, alloparental behaviour). Such communality advantaged those with more effective inter-subjectivity, and so promoted emotional modernity, to go with the better-known behavioural and anatomical modernity of *Homo sapiens*. She illustrated the lecture, as with the book, using photographs taken from Irenaeus Eibl-Eibesfeldt's cross-cultural archives. It was a tour de force, and the audience responded appropriately.



Sarah Hrdy leads the way in some alloparenting.

With typical Hrdy generosity, she also gave extra value for the investment. Having been told that her plenary lecture was sold-out, and that many students could not afford to attend, she gave a second, free talk, arranged by CRASSH (Centre for Research in the Arts, Social Sciences and

Humanities), at the Department of Social Anthropology, later in the week, and then did a lunchtime 'brown bag' Q&A in the Leverhulme Centre for Human Evolutionary Studies. Both were much appreciated.

I was sorry to miss the summer institute in Maine, but I can bear witness that ISHE was well-served in Cambridge.

**ADDRESS CHANGES:** Members wishing to make address changes or other changes in their membership information should send their requests to the ISHE Membership Chair, Astrid Juette, at [astrid.juette@kli.ac.at](mailto:astrid.juette@kli.ac.at), or use the Chair's postal address as shown on the back cover of this issue.

### **Back Issues**

Back issues of the quarterly *Bulletin* can be ordered from the Editor as available. Pricing (US\$) is as follows:

- ◆ \$2/issue or \$4/year for **electronic** copies
- ◆ \$5/issue or \$16/year for **printed** copies (U.S. orders)
- ◆ \$7/issue or \$22/year for **printed** copies **mailed outside the U.S.A.**

Payment can be made to either the Treasurer or the Editor. Be sure to provide a complete mailing address and specify exactly which issues you are ordering.

## **HEB to be Transformed into an On-Line Journal?**

As previously announced, the *Bulletin* staff and ISHE officers are considering transforming the *Human Ethology Bulletin* into an on-line publication **with additional content consisting of peer-reviewed articles**. At this time, no final decisions have been made and the input and advice of members is being sought, but planning continues as ISHE Officers and other ISHE members have expressed substantial support for the idea.

The benefits foreseen include [1] establishing a publication outlet for research and theory on human ethology, [2] increasing, perhaps dramatically, the availability and global impact of the *Bulletin* and, probably, [3] a reduction in costs for ISHE. It is also anticipated that some content now found in the *Bulletin* but that is more appropriate for a newsletter or mailing than a journal would be distributed via email, perhaps in an *ISHE Newsletter*, on a periodic or as needed basis.

The addition of review, theoretical and empirical articles should make the *Bulletin* more widely read and subject to indexing by, one might hope, ISI and others. [In its present form the *Bulletin* is not covered by any indexing services even though some *Bulletin* content does get cited.] In any case, we plan to maintain *HEB* as a quarterly publication and retain some features of the present format, including book reviews. Moreover, the book review process may stay about the same since all book reviews already go through peer review. It is hoped that we also will retain the ability for members to create a printed copy of each issue by simply printing an electronic (probably PDF) document.

Many unanswered questions remain, including the issue of whether an open-access (probably easier, cheaper and more effective) or

subscriber-based journal is preferable. Another question is to what extent should the journal accept papers on topics other than human ethology? To some extent, the answer to this question will depend on the quantity, quality and content of submissions.

**Members are encouraged to submit any questions, comments, advice or suggestions they may have on this potential major change to the *Bulletin*.** All responses from members can be sent to the *Bulletin* Editor at [Alley@Clemson.edu](mailto:Alley@Clemson.edu).

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## ANNOUNCEMENTS

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**Edward T. Hall**, a cultural anthropologist who pioneered the study of nonverbal communication and the idea that there are striking disparities in the attitudes of different cultures toward time, space and relationships, died July 20 in Santa Fe, N.M. He was 95. His books include *The Silent Language* (1959), which presented his theory of explicit versus informal forms of communication, *The Hidden Dimension* (1966), and *Beyond Culture* (1976). More information on Edward Hall can be found in his autobiography, *An Anthropology of Everyday Life* (1992) and on <http://www.edwardthall.com>.

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### New ISHE Facebook Page

In an effort to promote communication among members and provide information about current events, ISHE would like to announce that it is now on the social networking site **Facebook**. Anyone can create an account for free, and once created, one can simply search for the "International Society for Human Ethology" group. Please note that the Facebook group may be moderated. Photos from the 2009 Summer Institute on Human Ethology in Maine have been posted on the site.

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The **National Evolutionary Synthesis Center (NESCent)** is now accepting proposals for sabbatical scholars, working groups and catalysis meetings. Proposals for postdoctoral fellowships are accepted at the December 1 deadline only. Proposals for sabbatical scholars (one semester to a full year), working groups and catalysis meetings are accepted twice a year, with June 15 and December 1 deadlines. Proposals for short-term visitors (2 weeks to 3 months) are considered four times a year, with deadlines on January 1, April 1, July 1 and September 1. For more information, please see our website at <https://www.nescent.org/science/proposals.php>.

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**ISHE members seeking graduate students or postdoctoral appointees** are invited to submit material to inform and attract potential applicants for inclusion on the ISHE web site. Research interests, recent publications, etc. may be included, along with links to the person's department and personal or lab web pages. Such material can be sent to the ISHE Webmaster, Karl Grammer (see back cover).

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### **www.ISHE.org**

The ISHE website has undergone some minor redesign, making it easier to find the archived issues from the home page. More past issues of ISHE *Newsletters* and *Bulletins* have been posted on the ISHE website. These **searchable** issues are in PDF format and can be found at:

<http://evolution.anthro.univie.ac.at/ishe/about%20us/bulletin%20contents/index.html>

Suggestions for content or design can be sent to the Webmaster at: [karl.grammer@univie.ac.at](mailto:karl.grammer@univie.ac.at)

### Electronic Subscriptions

Would you like to receive the *Bulletin* sooner? ... up to 4 weeks sooner! Wish you had an electronic version to allow easier searching of the *Bulletin's* contents and easier filing of back issues? Want to see full color, higher resolution photographs in the *Bulletin*? ... You can easily make these wishes come true by requesting an electronic (PDF) subscription. Switching to an electronic version will get you the *Bulletin* faster and with full color photographs and working URLs. You can also feel good about this choice because an electronic subscription reduces the environmental impact of the *Bulletin* and saves ISHE the funds required for printing and mailing.

To request an electronic copy in place of the printed version, members should simply send their full name and e-mail address to the Membership Chair (astrid.juette@kli.ac.at). Subscribers wishing a sample copy can ask for one from the Editor at [Alley@Clemson.edu](mailto:Alley@Clemson.edu). The default for new and renewed *Bulletin* subscriptions is now an electronic subscription, although members who pay dues can still receive the printed version by requesting it at the time of renewal. At present, members now receiving the *Bulletin* in printed form will continue to do so until they renew or request otherwise.

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### Darwin Festival Pod Casts Available

Six presenters from the Cambridge Darwin Festival (see report in this issue) have made pod casts on the *Endless Forms* Exhibition. You can hear the reflections and observations of Paul Nurse, Philip Kitcher, Peter Crane, Robert May, Randy Nesse and John Brooke by following this link:

<http://www.darwinendlessforms.org/podcasts/#darwinfest>

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Transaction Publishers will issue a series of books on *ANTHROPOLOGY AND HUMAN NATURE*. Prof. **Lionel Tiger** is the Series Editor and will be happy to respond to queries about the series or specific potential projects. He can be reached at [ltiger@anthropology.rutgers.edu](mailto:ltiger@anthropology.rutgers.edu).

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### Elizabeth Munsterberg Koppitz Child Psychology Graduate Fellowships

APF will award up to four Koppitz Graduate Student Fellowships to promote the advancement of knowledge and learning in the field of **child psychology**. **Awards:** Up to four fellowships of up to \$25,000 for graduate work; up to two \$5,000 scholarships for runners-up. **Deadline:** November 16, 2009

**Eligibility:** Applicants must have achieved doctoral candidacy. Students can apply before having passed their qualifying exams, but proof of having advanced to doctoral candidacy will be required before funds are released. To download the RFP use: <http://www.apa.org/apf/koppitz-rfp.pdf>

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*Human Nature* is now published by Springer. Springer offers a discounted subscription for 2008 to ISHE members. You can phone Springer at 1-800-SPRINGER, e-mail [service-ny@springer.com](mailto:service-ny@springer.com), or go to the website [[www.springer.com](http://www.springer.com)] to place a subscription order. Please identify yourself as an ISHE member. It is best to phone or email Springer to identify your affiliation with ISHE.

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## FORTHCOMING in the *Human Ethology Bulletin*

### Book Reviews

- ***Sensation Seeking and Risk Taking*** (American Psychological Assoc., 2007) by **Marvin Zuckerman** – reviewed by **Thomas R. Alley**
  - ***The Ten Thousand Year Explosion: How Civilization Accelerated Human Evolution*** (Basic, 2009) by **Gregory Cochran and Henry Harpending** – reviewed by **Aurelio José Figueredo**
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## Upcoming Conferences and Meetings

[Numerous events in honor of Darwin's anniversary occur during 2009 (see article in the March 2009 issue). An extensive list of events is provided at: <http://darwin-online.org.uk/2009.html>]

### **Society for Biological Psychiatry**

**20-22 May, 2010** – New Orleans, LA, USA  
<http://www.sobp.org>

### **Association for Psychological Science (APS)**

**27-30 May 2010** – Boston, MA  
**26-29 May 2011** – Washington, DC  
**24-27 May 2012** – Chicago, IL

<http://www.psychologicalscience.org/convention/schedule.cfm>

### **ISHE Biennial Congress (ISHE2010)**

**1-5 August 2010** – Madison, Wisconsin, USA

### **American Psychological Association (APA)**

**12-15 August 2010** – San Diego, California  
**4-7 August 2011** – Washington, DC  
**2-3 August 2012** – Orlando, Florida  
**31 July - 4 August 2013** – Honolulu, Hawaii  
<http://www.apa.org/convention09/exhibitors/whyexhibit/future.html>

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**Regular dues** (tax-deductible in the US) are US\$20 per year, \$50 for 3 years, or \$75 for 5 years. **Library subscriptions** cost the same as regular annual dues. **Students, retired** and **low income scholars** may join with the reduced rates of \$10/yr. or \$25 for 3 years. Membership includes the quarterly *Human Ethology Bulletin* sent via email in PDF format unless a printed version has been requested. Any member may request an electronic subscription to the *Bulletin* by contacting the Editor or Membership Chair.

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New membership or renewal?: NEW \_\_\_ RENEWAL \_\_\_

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From: Thomas R. Alley, Editor  
 Department of Psychology  
 418 Brackett Hall  
 Clemson University  
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## INTERNATIONAL SOCIETY FOR HUMAN ETHOLOGY

The International Society for Human Ethology (ISHE) is a not-for-profit scientific society. Founded in 1972, ISHE aims at promoting ethological perspectives in the scientific study of humans worldwide. It encourages empirical research in all fields of the study of human behavior using the full range of methods developed in the biological and behavioral sciences and operating within a conceptual framework provided by evolutionary theory. ISHE fosters the exchange of knowledge and opinions concerning human ethology with all other empirical sciences of human behavior, and maintains a website at [www.ISHE.org](http://www.ISHE.org).

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