

Human Ethology Bulletin

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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 All submissions should be original, and are not to be published elsewhere, either prior to or after publication in the *Bulletin*, without permission from the Editor.

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Address of Welcome

By **Wulf Schiefenhövel**, ISHE President

Our 20th biennial ISHE conference is over. I express, I believe, the opinion of all who participated when I say that it was again a very successful meeting. Bologna, Detroit, Ghent, Montreal, and Salamanca were the venues in the last 10 years. All of them were memorable for a number of reasons.

As I said at the beginning of the conference, the ethology of the feast has to be born in mind when one sets out on the scary task to host a large group of colleagues from around the world. The most important thing the organizers can do is to create an atmosphere of friendly encounter, of feeling welcomed, of being smiled at and spoken with, and of being given good food and drink. In short, this ideal setting of the classic symposium is what facilitates intellectual discourse: agreeing on some and disagreeing on other points, always in fairness and friendship. This has been achieved again in Madison. We won't forget the evenings at the shore of Lake Mendota, the festive banquet in the splendid Frank Lloyd Wright building arching over Lake Monona and all the interesting discussions during and between the sessions. I would like, in the name of ISHE, to express my sincere and warm thanks again to co-organizers Dr. Russ Gardner, his wife Suzanne, and Past President Glenn Weisfeld; to Glenn's wife Carol, as students' advisor; and to the team around Patti Thompson and Deb Curry at Pyle Center, including the computer technicians who, along with Maryanne Fisher, Elisabeth Oberzaucher, Patrick Stewart, Zhanna Rosenberg and Dan Kruger of ISHE, ensured that things went so well from the beginning of the feast to its end.

This is also a good time to introduce myself as the new President, who has been in office since the beginning of the year, following Glenn

Weisfeld, who has been a very active and professional leader. His role has been described by John Richer in the second last issue of our Human Ethology Bulletin. I would like to take this opportunity to thank him again for the service he has given ISHE in all the years as Vice-President and then President. I am confident that the board (Tom Alley as vice-president, Maryanne Fisher as Secretary, A.J. Figueredo as Editor-in-Chief of the Bulletin, Astrid Juette as Membership Chair, and Karl Grammer as Webmaster) will work well together. Our Board meetings in Madison were a good start.

I have been associated with ISHE since soon after I began, in 1976, to work in Irenäus (Renki) Eibl-Eibesfeldt's Human Ethology Department at the Max-Planck-Institute for Behavioral Physiology, which was founded by Konrad Lorenz and Erich von Holst in 1955, and is situated in Seewiesen, south of Munich. In July 1986, I organized the 5th Human Ethological Conference in Tutzing at Lake Starnberg, which some of you attended and of which you hopefully still have good memories. In 2009, my team hosted the International Human Ethology Summer School in Andechs, near Seewiesen, where our group is located. As Professor Emeritus since November 2008, I stopped lecturing at my home institution, Ludwig-Maximilians University of Munich, but still supervise doctoral students and belong the Center for Human Sciences there. I teach, together with Gerhard Medicus and Margret Schleidt, Human Ethology at Innsbruck University. We just passed our 20-year anniversary last semester and students are still interested in our course. Some of my postgraduates have reported about their research in ISHE meetings. I am happy that Hady Fink received one of the three Linda Mealey awards for presenting parts of his doctoral dissertation on post-partum dysphoria (Baby Blues) in north-eastern Brazil during the Madison conference. I also participate in teaching a regular course on Human Ethology

at the department of Behavioral Biology at the Royal University of Groningen in the Netherlands, one of the cradles of ethology. I am currently participating in a joint project with some colleagues from there on handedness in Highland New Guinea, on which Sara Schaafsma reported in her paper.

I am fortunate to be able to still do fieldwork. I started, in 1965-1966, my first fieldwork in ethnomedicine, a then newly developing discipline, in what is now called Papua New Guinea, which has been an independent country since 1975, and comprises the eastern half of New Guinea plus archipelagoes towards the east. Renki Eibl and I began a human ethological project in 1979 on Kaileuna, which is one of the Trobriand Islands belonging to Papua New Guinea. I have continued my longitudinal fieldwork for the past few years among the Eipo, a typical New Guinean Highland society in the Province of Papua, which is a part of the Republic of Indonesia. It is most touching to see how these vigorous and ambitious people, who live at the northern slopes of the mighty alpine backbone of New Guinea, have embraced the new times. When we started fieldwork there in July 1974, within the framework of an interdisciplinary research project funded by the Deutsche Forschungsgemeinschaft (German Research Foundation) this ethnic group still lived in the Stone Age. Tools were of stone, bone, teeth or wood, there was no writing. Their child care was exceptionally evolutionary: their social structure characterized by the nuclear and extended family, the clan, the men's house communities, the village, and the political alliance of villages, which was sometimes at war with another such group of allied villages. Their closely knit face-to-face society, their animistic religion, rich verbal culture, truly scientific knowledge of nature and interesting mental concepts of the world were further elements of their culture making them extremely worthy of study. One may well call them "Modern Models of the Past", as they

represented a way of life which was typical, with some local adaptations of course, for the longest part of the existence of our species. I am very grateful, indeed, that I have been able to study their culture, behavior, emotions, language and thought and that they still welcome me, my family and friends. When I recently gave the opening lecture at the begin of the semester, which was a festive, ceremonial affair, the Dean of Political and Social Sciences of Cenderawasih (Bird of Paradise) University in the provincial capital of Jayapura, asked the audience how many of the students were of the area where we had started our fieldwork 34 years ago. Three hands went up. I was truly proud. Their mothers and fathers were Stone Age horticulturists, gatherers and hunters who lived in the most isolated part of interior New Guinea where warfare and cannibalism was common, but their sons and daughters are now university students struggling with the intricacies of kinship systems and the history of democracy.

My main research topics have usually been the overlapping fields of medicine, anthropology, and human ethology. When I started as a student of medicine at Munich University, I was quite sure that one day I would be a medical doctor, either in the practice of my father in Southern Westphalia or in that of my parents-in-law in Esslingen, near Stuttgart, especially because I liked to be with patients. My life has taken a different path, and I am very grateful for that. Evolutionary biology, generally Darwinian thinking, has proven to be a wonderfully powerful theoretical base for so many aspects of human life and I am happy to be a human ethologist and evolutionary medic, since Renki Eibl-Eibesfeldt, who was a member of the team working among the Eipo, asked me to join his group in 1975.

As I said during the general assembly in Madison, I join the former presidents, especially Bill Charlesworth and Renki Eibl, as well as the present trustees and officers in

stressing the specific and unique history and orientation of our scientific society. Konrad Lorenz, who received a Nobel Prize in 1973 (together with Nikolaas Tinbergen and Max von Frisch) for his groundbreaking ethological work on imprinting, was seminal in other fields of ethology, including human ethology, and was also one of the founders of the Central European school of Ethologists, whose very careful observations of animals in their habitat created our deeply Darwinian and organismic brand of evolutionary research. The rule of the day was: "Document the ethogram of an animal first, find out about its ecological niche, its social environment and how its behaviors are adapted to them, then interpret". Human ethology is indebted to this holistic approach and is grounded there. Renki Eibl (whom the ISHE board of officers have awarded, during the Madison Meeting, the position of "Honorary Trustee") has built up, in many decades of tough but enthusiastically undertaken fieldwork, the human ethology film archive in this way: close to 300,000 m of film showing unstaged social behavior of members of several traditional cultures, belonging to the last such societies of our planet, including the San of the Kalahari, the Himba of Namibia, the Yanomami of Venezuela, the Eipo of the Highlands of West New Guinea/Indonesia, and the Trobriand Islanders of Papua New Guinea. Fieldwork of this kind is not easily done; it is often accomplished at the cost of sweat and occasionally of blood, when the rough conditions of life cause injury or disease. Ethnography, defined in the classic sense by the Dutch doyen of Social Anthropology, Jan van Baal, as "kijken, luisteren, opschrijven" (look, listen, write down), is a very similar exercise: fact oriented and holistic. It is so much more important to be right there (as ethologist) when something happens and then try to find out (as ethnographer who preferably speaks the local language) why it happened, than to sit, on a breezy verandah perhaps, with an informant elucidating the secrets of her or his society from

just verbal account. As Bill Charlesworth phrased it, alluding to Konrad Lorenz famous ethological approach: "Follow the duck, not the theory of the duck".

Despite the fact that the traditional cultures of the world have undergone rapid acculturation, fieldwork in this spirit can still be carried out. It does not have to be about hunter gatherers in Botswana. People in our own villages and towns are equally interesting, whether we observe them during their daily activities, in kindergartens or in discotheques. I have sympathy for students who opt to conduct questionnaire or laboratory studies: things are much more easily planned that way, and the young folks usually do not have any time to waste. Still, I am united with my fellow officers in the board and the trustees of ISHE that we must not forget, let alone give up, the classic methodological approach of human ethology. ISHE particularly supports young people who commit themselves to this branch of evolutionary research. This will help to preserve our identity and make us discernible in the big pond of Darwinian biologists, anthropologists, and psychologists.

ISHE has been entrusted a large bequest from the late Dr. Owen Aldis (1926- 2001) and through this most generous gift is able to assist (usually) postgraduate students in their research projects through our Owen Aldis scholarships as well as to grant young Human Ethologists who do not have academic positions yet free board and lodging as well as other privileges at our scientific meetings provided they are the first author of an accepted poster or oral presentation.

In the 2003 Human Ethology Bulletin (Volume 18, Issue 1), Bill Charlesworth and Peter LaFreniere recalled the life and work of our benefactor. I will only mention a few sides of this remarkable scholar. After teaching economics at Yale, Owen Aldis started his second scientific career as a psychologist in the

classic Behaviorist tradition of Burrhus Frederic Skinner. In his painstaking fieldwork on play behavior and on play fighting, Aldis soon started to use an ethological approach and actually observed behavior of several animals species and of humans in realistic, natural settings. This was quite a contrast to the "controlled" laboratory conditions that came to characterize the Behaviorist school. Aldis received his PhD for this work in 1958. Given his holistic approach, it is no wonder that he got increasingly interested in the European tradition of the study of animal behavior of which the two life-long friends, Niko Tinbergen and Konrad Lorenz, were the protagonists. Owen Aldis became a member of ISHE and soon a respected colleague also among its leading researchers. His important ethological contributions and his most generous bequest entrusted to us are a good encouragement to pursue our work in his spirit. His book "Play Fighting", which was originally published in 1975, is out of print, but a scanned version is now available on our ISHE website.

Andechs, 16th of August, 2010

BOOK REVIEWS

The Evolution of God

By **Robert Wright**

Boston, MA: Back Bay Books, Reprint edition, 2010, viii + 592 pp., ISBN 13: 978-0316067447, ISBN 10: 031606744X [Pbk, US\$11.55].

Reviewed by **Aurelio José Figueredo**

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All throughout the "Naughties," as some have begun to call the first decade of the 21st Century, there has been a seemingly endless stream of books about the limitations of religious belief and practice in contemporary human affairs. This has no doubt been inspired by the excesses of the militant *Jihadi* Movement within Radical Islam since the attacks of 9/11 and their aftermath, including the invasions, occupations, and continuing counterinsurgency operations in Afghanistan and Iraq. These books include but are not limited to Harris (2005), Mills (2006), Huberman (2006), Dennett (2007), Dawkins (2008), Ray (2009), Stenger and Hitchens (2008), and Hitchens (2009).

In strong contrast to the negative tone of these mostly critical works is Robert Wright's (2010) *The Evolution of God*. Few other comparable full-length books have been written by evolutionary scientists (e.g., Alper, 2001; Atran, 2002; Boyer, 2001; Hamer, 2004; Kirkpatrick, 2005; Newberg, D'Aquili, & Rause, 2002; Wade, 2009). These works instead ask the crucial evolutionary question of *why* religious beliefs have survived and, indeed, prospered throughout the past several millennia in spite of the evident limitations documented in all of the more critical evaluations just cited.

This does not mean that Wright's book is completely uncritical of human religious behavior. Wright also unsparingly documents the many humanitarian atrocities that have been committed in the name of God over the ages. However, Wright's message is more optimistic: God Himself is *evolving*. Starting as primitive tribal deity, at least the God of Abraham has been becoming a much nicer guy, maybe even one that we can learn to live with, as we may even learn to live with each other.

The five chapters in this book are entitled as follows: (I) The Birth and Growth of Gods, (II) The Emergence of Abrahamic Monotheism, (III) The Invention of Christianity, (IV) The Triumph of Islam, and (V) God Goes Global (Or Doesn't). In many ways, Wright's evolutionary reconstruction is quite reminiscent of Lewis Henry Morgan's (1907) often unjustly maligned anthropological scheme in his classic *Ancient Society*. Although many of the specific terms applied by Morgan are now deemed politically incorrect (e.g., the subtitle "*Human Progress from Savagery through Barbarism to Civilization*"), the successive stages Wright describes in the coevolution of both Church and State (as Morgan would have had it) are strikingly similar. This is a view of socio-cultural coevolution that is now being at least partially rehabilitated through objective empirical testing (e.g., Currie, 2010) rather than the condescending historiographical sneering of erstwhile "more enlightened" critics.

Wright's theory for the evolution of God, however, is not merely the purportedly blind 19th Century faith in human progress. It is instead founded on the dynamics of the evolution of ever-greater social complexity and integration that Wright (2001) had already amply documented in his previous work. One important point that Wright makes, and that very much needed to be said, was that "primitive" religions are almost qualitatively different than modern religions. They are, well, *primitive*. Making this statement has become

nearly heretical because it goes against what has become the conventional wisdom in Evolutionary Psychology: the human *EEA* can be equated with the East African savanna during the Pleistocene Epoch, an imagined "Dream Time" where all of our current traits are supposed to have evolved, and somehow remained unchanged since then in spite of the massive changes in the ecological niches that humans occupied. As much recent molecular-genetic work has shown, there has been substantial genetic evolution in human populations since the development of agriculture (e.g., see Cochran & Harpending, 2009; see also Figueredo & Wolf, 2009, for a recent book review in the *Human Ethology Bulletin*). Furthermore, there has long been considerable molecular genetic evidence for massive population expansions and migrations throughout the Holocene over many large areas of the world, typically correlated with innovations in, and intensification of, food production (Cavalli-Sforza, Menozzi, & Piazza, 1993, 1994). It is therefore unreasonable to imagine that behavioral genetic changes in our mental adaptations to the more densely populated and complex societies produced by agriculture did not also occur during that period.

A few years ago, a graduate student of mine completed a Master's Thesis (Hagenah, 2003) that tested several of the prevailing alternative theories on the adaptive functions of religion from the contemporary literature against *HRAF* data on a sample of pre-European-contact Native American cultures. She found that none of these extant evolutionary theories did a very good job of explaining what was going on in these primitive religions, and concluded that they differed substantially from what we called the *Imperial Religions* of Eurasia (otherwise euphemistically known as the Great World Religions, an expression which we believe conceals their true nature as instruments of imperial authority). We have never been able to get this work published due to the null and

heretical findings, as well as due to our perhaps overly blunt use of descriptive vocabulary. There is clearly evidence for what Wright is saying, but few seem to want to acknowledge this fact. Linking his present work to his previous work in *Non-Zero*, Wright gives a non-ethnocentric reason and plausible adaptive explanation for why this gap should exist, clearly acknowledging the role of civilized empires in shaping and promoting the contemporary religious beliefs that they have spread, often forcefully, throughout most of the globe. These religions clearly fit people better to larger-scale social structures, whereas the primitive religions were adequate only for small-scale, face-to-face societies. A similar argument for the "genetic pacification" of the general population of the Roman Empire during the *Pax Romana* of late antiquity has recently been proposed (Frost, 2010).

A related idea that my graduate students and I have considered in our laboratory meetings on the evolution of religion is that our ancestral social relations module, which antedates any hypothesized religious module, is well-suited to small-scale, face-to-face social interactions involving groups of about 150 individuals, prevalent among hunter-gatherers and village horticulturalists to the present day. The additional religious module, if it may be called that, was evolved and gradually shaped to handle larger-scale, anonymous sociopolitical and ecological relations that became more prevalent subsequent to the Neolithic revolution, agriculture, and urbanization. Human social groups became so large that the ancestral mechanisms were inadequate to process the increasing complexity of the sociopolitical information. In this view, a god is the personification of this broader cosmology, an extra "person" that fits neatly into the preexisting social relations module. This mental shorthand is somewhat analogous to the legal fiction of a modern corporation, which technically constitutes a fictitious legal "person" and summarizes one's relations to a coherent

collective composed of a potentially large number of individuals, where the personality characteristics of this fictitious person functions as the model parameters for the sociopolitical cosmology. Thus, social relations with this corporate entity become the direct analogues of interactions with the specific features of the social ecology that are encoded within and represented by the divine characteristics serving as the cosmological model. Multiple deities are often necessary to encode the existence and characteristics of multiple coherent sociopolitical or ecological collectives that might operate by somewhat different parameters. Thus, one may have numerous domain-specific deities within a comprehensive polytheistic pantheon. The degree of hierarchy and centralization of the pantheon, perhaps leading to monotheism, reflects the degree of hierarchy and centralization of the generating society. In a complex society, God serves as a central bank or "middleman" for reciprocal altruism and social exchange in anonymous social interactions. A common covenant with YHWH or Al-Lah provides a basis for social exchange between individuals who might not otherwise have any prior experiential foundation for mutual trust.

Of course, to be completely fair, Wright is only saying that *God* is evolving, not that *humans* are evolving and dragging our God along with us, sometimes against His Will (as may be inferred from comparing any subsequent to any immediately previous Revelation). Perhaps it is humankind that is becoming more deserving of the descriptors "The Merciful" and "The Compassionate," and not just YHWH or Al-Lah. After all, we have created and continued to recreate God in our own evolving image, have we not? This latter view is a plausible alternative hypothesis given the evidence that Wright has set before us. On the other hand, another interpretation of these same facts is that, if God exists objectively and in fact created us through the evolutionary process of selection, much the same way in which Newton

believed that God had preordained Celestial Mechanics as opposed to ordering various Angels to push the planets around, then our species may instead be slowly evolving towards an ever-greater *understanding* of the true nature of God. In that scenario, what we construe as God's Mercy may represent an expression of the Creator's understanding that we remain very much an imperfect "work in progress." This is roughly what many intelligent and thoughtful people of faith currently believe, but, because it presupposes the objective existence of God (or there would be no "true nature" of which we could be evolving an ever-greater understanding), it is regrettably not a scientifically verifiable or falsifiable hypothesis.

Nevertheless, in spite of taking a completely different tone than Dawkins (2008) regarding the current social value (or lack thereof) of religious belief, Wright seems to buy in to Dawkins' more politically correct "meme" theory of culture and does not acknowledge the empirically better-supported process of gene-culture coevolution (e.g., Lumsden & Wilson, 1981). The only difference is that Wright clearly sees the God meme as partly mutualistic with our genes, rather than as purely parasitic upon them, as proposed by Dawkins. This brings us to a consideration of some of the other limitations of the present work.

One limitation that Wright acknowledges is his overemphasis on Abrahamic Faiths (as represented in the world today mostly by Rabbinical Judaism, Pauline Christianity, and the various sects of Islam). He specifically admits this bias as being attributable to his greater experience and expertise in the religions prevalent in his own cultural and developmental environment, and he does give some examples, albeit sketchy, of parallel developments of the evolution of a Supreme High God in other cultural traditions. For example, he traces the historical growth of Marduk to this exalted status in the Neo-

Babylonian Empire, during the reign of the famous lawmaker Hammurabi in the Seventeenth Century BC. On the other hand, Wright leaves out parallel developments that have been perhaps better documented and historically attested, like the evolution of Imperial Roman Cults towards Monotheism during late antiquity described in detail by Fox (1989). It is not often recognized that by the time Emperor Constantine converted to Christianity, he had already been, for all practical purposes, a lifelong monotheist (or at least monolatrist) in the Cult of *Sol Invictus* (The Unconquered Sun), and so had many of his purportedly pagan contemporaries.

Another very relevant omission was the parallel evolution of polytheistic Mazdaism to monotheistic Zoroastrianism in Persia, which had already converged so greatly with the Abrahamic faiths that their substantive kinship was acknowledged in the Hebrew Bible, as well as the later Quran (classifying Zoroastrians as "People of the Book" based on their possession of the *Zend Avesta*, which otherwise bore no historical relation to the Hebrew Bible). Wright mentions the geopolitical influence of the Persian Empire on Israelite religion, after the Babylonian captivity and during Persian imperial rule (during which time the P source of the Hebrew Bible was probably written), but leaves out the massive influence of the Zoroastrianism religion itself (not just the cosmopolitan imperial milieu) on the Abrahamic Tradition.

Cohn (2001) pointed out how Zoroastrianism introduced key concepts, such as those of the Apocalypse (originally *Frashokereti*), the Messiah (originally *Saoshyant*), and Angels (originally *Amesha Spentas*, *Fravashis*, and *Yazatas*), and even the Devil (*Angra Mainyu*), into the Abrahamic Tradition. Of the three major sects of First Century Judaism (the Sadducees, the Pharisees, and the Essenes; see Josephus, 75/2007), it was clearly the Essenes that showed the highest degree of Zoroastrian

influence. The Essenes and the early Christians (which may indeed be saying the same thing) were a militant Apocalyptic Sect that emphasized Messianic Prophecy as well as the direct involvement of Angelic interventions in human affairs, including that of their version of the Devil, *Belial* (Eisenman, 2009). Even the Pharisees (who instead evolved more or less directly into modern Rabbinical Judaism after the Roman destruction of the Second Temple of YHWH) showed much Zoroastrian influence (for example, the belief in Angels as well as an Afterlife). The Sadducees, as Roman collaborators in charge of tending the Second Temple (which really should be called the Third, given King Herod's massive reconstruction of the Second) and its rites of animal sacrifice, did not share some of these Zoroastrian-derived beliefs, considering them to be heretical, but were essentially wiped out in the First Jewish-Roman War with the destruction of the Herodian Temple, having fallen into great disfavor with both sides in the conflict.

Speaking of collaboration with foreign occupiers, Friedman (1997) and others have amply documented the role of the Prophet Ezra as virtually a Persian "Satrap" (although Friedman avoids using that particular potentially pejorative term) over the repatriated Israelites during the construction of the Second Temple of YHWH, and the editing and compilation of the Hebrew Bible (from various hitherto disparate sources, such as the E source of the Hebrew Bible from Northern Canaanite influences) under his auspices to be consistent with a unitary cultural identity for the Jewish Nation as well as peaceful coexistence as cooperative and docile subjects within the Persian Empire. Prior to that, the ancient Israelite religion (for example during the Davidic Monarchy, during which time the J source of the Hebrew Bible was probably written) had been quite different from what became afterwards known as Judaism (Friedman, 1999; Niditch, 1998), as Wright also

correctly points out. Even if one limits one's historical reconstructions to the Abrahamic Traditions, the tremendous role of Zoroastrian influence (and not just Persian Imperial Rule) remains a major omission in Wright's story.

Finally, the preachy final chapters of Wright's book are in my opinion superfluous and unnecessary, reminiscent of Diamond's (2005) preachy final chapters in *Collapse*. Even though I totally support the positive tone taken by Wright towards the adaptive value of religious belief, as being appropriate for an evolutionary scientist seeking to understand rather than to condemn, I do not consider the moralistic advocacy of religious tolerance as the key to World Peace to be consistent with the otherwise scientific and objective tone of the rest of the book. Still, one cannot help but wonder whether Wright's optimistic forecast for the Evolution of God should remind us of and perhaps once again redeem the literal (but often mistranslated) Hebraic meaning of the name of the God of Abraham. The answer that God purportedly gave to Moses when asked for His Name ("'*eyeh 'asher 'eyeh*") literally means : "I shall be that which I shall be!", and YHWH literally means "He who shall be" [italics are added for emphasis].

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Beautiful Minds: The Parallel Lives of Great Apes and Dolphins

By **Maddalena Bearzi & Craig B. Stanford**
Harvard University Press, Cambridge, MA, 2008,
351 pp. ISBN 978-0-674-02781-7.
[Hdbk (USA \$24.95)].

Reviewed by **W. C. McGrew**

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Of the 20-odd orders of Mammalia, two have impressively large brains in relation to their body-size: Cetacea (whales and dolphins) and Primates (prosimians, monkeys and apes). On this basis alone, all other things being equal, one would expect their behaviour to be more complex and their intelligence more advanced, than other mammals. Yet their ecological circumstances could hardly be more different (aquatic versus terrestrial), nor their key anatomical traits more disparate (e.g. flipper versus hand). Each order has a high profile with the general public, at least in educated societies with access to mass media, as evidenced by their persisting entertainment value. Despite their popular appeal, few scientists study both forms, and fewer still have sought to make more than superficial comparisons between them. Now we have a promising starting point, in this useful little book that tackles all the obvious 'compare and contrast' issues.

Bearzi is an Italian, female dolphin biologist, while Stanford is an American, male primatologist. They do not work together, but both are based in Los Angeles, she at the University of California, Los Angeles, and he at the University of Southern California. Together they have produced an inter-digitated book, in

which each author takes half of a chapter to cover a series of topics, spanning historical background, natural history, life history, intelligence, social life, culture and language, evolution, and conservation. Their arguments entwine at three levels, only one of which is the taxonomic order; the other is at the family level (Delphinidae, dolphins, versus Pongidae, great apes), but most of the time each focuses on the species on which they specialize, bottle-nosed dolphin for Bearzi and chimpanzee for Stanford. This is sensible, given that more is known about the behavior and cognition of these species than about other species in the same taxonomic families. But it also occasionally is a problem of apples and oranges, as generalizations about apes are not necessarily matched with comparable generalizations about a species of dolphin.

So, what are the parallels and how to explain them? Both chimpanzee and bottlenose dolphin live in fluid ('fission-fusion') groups and forage on dispersed, high-quality food-items; in both species, males form agonistic coalitions and sexually coerce females. Both have impressive acoustic communication, albeit very different. Both use tools, cooperate, and evidence creative intelligence. Both appear to depend on social learning to transmit cultural information. However, phylogenetically, they are but distantly related, no closer than a mouse to an elephant, their last common ancestor having been 90 million years ago. Thus, their similarities are by convergence, not by close common descent. Each has come to a similar solution to an ecological problem independently in their evolutionary past. Each does some things much better than the other: Chimpanzees have tool-kits with multiple items made from multiple raw materials to perform multiple tasks. The apes make ample use of their prehensile appendages to employ varied elementary technology. Dolphins can do little with their non-prehensile appendages, by comparison. However, dolphin society is multi-layered and complex by ape standards; they

form super- or meta-alliances, that is, alliances of alliances, while chimpanzees can do little more than work in pairs. Finally, there are some phenotypic traits that are hardly worth comparing, as they function on such different bases: Apes emit airborne vocal signals by combination of larynx, tongue, lips, etc. or use percussive technology in drumming. Dolphins emit and detect ultrasonic signals underwater (sonar) that no primate could even dream of, in addition to their vocal emissions. So, which is more intelligent, chimpanzee or dolphin? It depends entirely on your definition of intelligence.

The book is minimum paperback size in hard binding; the typesetting is generous, so that the pages fly past in reading. There are no illustrations, but there are 20 pages of further reading suggestions (although for some unknown reason, the cetaceans get 50% more references than do the primates!). The market for the book is clearly the literate, curious adult, who wants an introduction that is full of distilled information that is easy reading. A human ethologist seeking an entre into the behavior of these engrossing mammals will find it here. The last chapter makes the case all the more compelling by focusing on a final parallel: threats to extinction. Some species of dolphin, e.g. Yangtze River dolphin, may already have gone, and others soon may follow. Timetables for survival for the relict species of great apes are hardly more optimistic. Thus, one reason to read this book is to find out why palm oil is a killer for apes, just as underwater weapons testing is for cetaceans.

William C. McGrew, Ph.D., is Professor of Evolutionary Primatology at the University of Cambridge, specializing in the ethology of human and nonhuman primates, especially chimpanzees in nature. His last book was *The Cultured Chimpanzee: Reflections on Cultural Primatology* (Cambridge University Press, 2004); his new book, co-authored with Toshisada Nishida and others, is *Chimpanzee Behavior in the Wild: An Audio-Visual Encyclopedia* (Springer, 2010).

Call for Papers

The Human Ethology Bulletin: An Online Peer-Reviewed Journal

*Submitted by the Editorial Board of the
Human Ethology Bulletin*

Starting in 2011, the Human Ethology Bulletin is transforming into an online peer-reviewed journal. The focus of this journal will be to provide a unique place to publish empirical, theoretical, and review articles within the tradition of Human Ethology. Preference will be given to observational studies using a variety of methods (such as unobtrusive indirect measures, automatic behavioral analysis, audio sampling of verbal behavior, and tracking of spatial movement), and describing those methodologies for general application. Purely descriptive and inductive studies will also be accepted, provided they are thorough and methodologically rigorous. We will occasionally consider target articles on which we will solicit peer commentaries, if explicitly requested by the author.

The goal is to stay true to the traditions of Classical Ethology while embracing 21st century technologies. The substantive content of Human Ethology is perhaps best captured by Tinbergen's Four Questions, that may be asked of any behavior: (1) Proximate Mediation; (2) Behavioral Development; (3) Evolutionary History; and (3) Ultimate Adaptive Function.

The Human Ethology Bulletin will continue to publish book reviews and educational pieces, as it has in the past. Various announcements specific to ISHE business, such as notifications of elections and candidates, will be moved to the recently enhanced ISHE web site or distributed via email. Beginning with 2011 Issue #1, the paper format will be discontinued, and a fully web-based PDF format will be adopted. This will remove page restrictions,

avoid having to mail out hard copies (including losing them over snail-mail), and help save the remaining forests of the world. We are currently putting together an expanded editorial staff and are soliciting ideas for additional Associate Editors to invite.

Although the Human Ethology Bulletin has not yet implemented all these changes, we are putting out the present call for papers, effective immediately, so that we may start the peer-review and editorial process that will lead to having sufficient material for the first few issues of 2011. All submissions will be in APA style and should be sent electronically in MS Word format to Aurelio José Figueredo at AJF@u.arizona.edu

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
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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, or use the Chair's postal address as shown on the back cover of this issue.

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.

Compiled by Aaron T. Goetz

Bloom, P. *How Pleasure Works: The New Science of Why We Like What We Like*. W.W. Norton & Co, 2010, 280 pp. ISBN: 0393066320

Boesch, C. *The Real Chimpanzee: Sex Strategies in the Forest*. Cambridge University Press, 2009, 196 pp. ISBN: 0521110084

Braithwaite, V. *Do Fish Feel Pain?* Oxford University Press, 2010, 256 pp. ISBN: 0199551200

Bruene, M., Salter, F. & McGrew, W.C. *Building Bridges between Anthropology, Medicine and Human Ethology: Tributes to Wulf Schiefenhoewel*. European University Press/University Press Bochum, 2010, 266 pp., ISBN: 978-3-89966-348-8

Dolins, F.L., & Mitchell, R.W. *Spatial Cognition, Spatial Perception: Mapping the Self and Space*. Cambridge University Press, 2010, 600 pp. ISBN: 052184505X

Gray, P.B., & Anderson, K.G. *Fatherhood: Evolution and Human Paternal Behavior*. Harvard University Press, 2010, 320 pp. ISBN: 0674048695

Hanlon, G. *Human Nature in Rural Tuscany: An Early Modern History*. Palgrave Macmillan, 2007, 232 pp. ISBN: 140397764X

Konner, M. *The Evolution of Childhood: Relationships, Emotion, Mind*. Belknap Press of Harvard University Press, 2010, 960 pp. ISBN: 0674045661

Loxton, D. *Evolution: How We and All Living Things Came to Be*. Kids Can Press, 2010, 56 pp. ISBN: 1554534305 (a children's book)

Pigliucci, M., & Muller, G.B. *Evolution: The Extended Synthesis*. The MIT Press, 2010, 504 pp. ISBN: 0262513676

Rees, A. *The Infanticide Controversy: Primatology and the Art of Field Science*. University of Chicago Press, 2009, 304 pp. ISBN: 0226707113

Ryan, C., & Jetha, C. *Sex at Dawn: The Prehistoric Origins of Modern Sexuality*. Harper, 2010, 416 pp. ISBN: 0061707805

West, S. *Sex Allocation*. Princeton University Press, 2009, 482 pp. ISBN: 0691089647

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>

CURRENT LITERATURE

Compiled by Johan van der Dennen

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- Aiello, L.C. (2010) Five years of *Homo floresiensis*. *American Journal of Physical Anthropology*, 142, 2, 167-179 (Wenner Gren Fdn. Anthropol. Res., 470 Pk Ave S, 8th Floor, New York, NY 10016, USA)
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- Anestis, S.F. (2010) Hormones and social behavior in Primates. *Evolutionary Anthropology*, 19, 2, 66-78 (stephanie.anestis@yale.edu)
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- Back, I.H. (2010) Commitment bias: Mistaken partner selection or ancient wisdom? *Evolution and Human Behavior*, 31, 1, 22-28 (Univ. Groningen, Interuniv. Ctr. Social Sci. Theory & Methodol., NL-9700 AB Groningen, Netherlands)
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Report on the XX Biennial Congress of the International Society for Human Ethology (ISHE10)

By Patrick Stewart

A balmy summer day greeted the participants of the XX Biennial meeting of the International Society for Human Ethology as visitors from around the world alighted upon the University of Wisconsin Madison campus. Nestled between the azure waters of Lake Monono and Lake Mendota where sailboats bobbing in the wind bestowed tranquil vistas, the energetic campus provided a temporary home for the latest advances in ethological research.

Hosted and organized by Russell Gardner and Glenn Weisfeld, the meeting provided a full range of pursuits to expand one's mind or relax one's senses. Here, the Pyle Center set the stage for the week's presentations, with the presentation rooms framed by an eclectic collection of artwork ranging along the adjacent halls and anchored by a selection of books for sale and comestibles to eat and drink. Throughout most of the week, concurrent sessions followed plenary presentations, often leaving attendees with difficult choices as to which panels to attend. And afterwards, participants faced similar quandaries as to whether to stroll the State Street shops in the sultry weather or cruise along the lakefront trails while reflecting upon the knowledge shared earlier in the day.

Day 1: Monday 2-August-2010

Patricia McConnell started the conference off with a moving keynote presentation on similarities in the expression of communication in dogs and humans as well as the between the

species. Despite advances in the measuring changes in bodily activity, facial expressions, and brain activity in humans and animals that show commonality in, at the very least, fear, anger and happiness, there are still scholars and practitioners that reject the experience of emotion in animals. McConnell's presentation provided evocative examples of her work with dogs and the emotional pathologies they experienced that parallel those of humans, providing insights into the most prevalent and intense of human-animal relationships.

After McConnell's keynote, participants found themselves choosing between a symposium on old school and new school ethological methods being presented during Parallel Session A, and a series of Mealy Award Winning Papers being presented on Parallel Session B. The ethological methods papers on Parallel Session A ranged from focusing on traditional approaches, especially of rough-and-tumble encounters on the playground, to computer aided coding tools, to eye-tracking methods, to multimodal analyses, and finally to virtual modeling of human behavior. The papers presented on Parallel Session B considered such topics as male facial width, dominance signaling and trustworthiness, whether facial fluctuating asymmetry of women's postmenopausal faces is related to reproductive fitness, assortative mating for facial traits in spouses, and the differential assessment of risks by English children and adults on the basis of whether they are ancient or current threats.

The afternoon of Day 1 continued with concurrent sessions, the first a symposium chaired by Marc Mehu focusing on the automatic analysis of human behavior, including work being done by the European consortium SSPNet, on the measurement of dance, mother-infant face-to-face interactions, tracking head movement for conversation analysis, using ethology to understand psychiatric disorders and considering parent-child conflict during breastfeeding. The other

parallel session (B) focused on presenting Mealy Award winning papers on stress and creativity, sex differences and strategy patterns in Brazil, anticipated duration of relationships and differential mating strategies by the sexes, cross-cultural sex differences in musicality, and humor in Brazilian social networks. In addition, papers on the effect of companion animals such as dogs on work group outcomes, the effect of depression on analyzing complex social problems, and analyzing the songs of the West-New Guinea Eipo using new software were considered.

Day 2: Tuesday 3-August-2010

The second day started with renowned evolutionary psychologist, David Buss, presenting his plenary address on sexual conflict in humans: (1) prior to mating, (2) during mateship, and (3) after pair bonds were broken. Throughout his presentation, he emphasized the recurrently different adaptive problems faced by both sexes based upon reproductive investment differences. He then introduced Error Management Theory as a way of conceptualizing the decision-making processes of both sexes. Here, men were seen as more likely to perceive sexual interest from the opposite sex, even when it was not present, than do women due to their different reproductive interests and investment. In sum, Buss characterized sexual conflict as pervasive, with psychological evidence providing the footprint of sexually antagonistic co-evolution, while also presenting a triadic model of sexual conflict post-relationship in which the spurned mate attempts to interpose themselves between their former mate and any potential suitors/mates as a means of regaining the relationship they lost.

Two parallel morning sessions were organized to follow the Buss presentation, with both of them providing insight into human traits and behavior. Parallel Session A tended to focus upon the characteristics and use of hands, with

papers on handedness and fighting success in pre-industrial societies, aggressive behavior and physiological indicators in Hadza males of Northern Tanzania, sexual strategies of both homosexual and heterosexual males and females, aggression and 2D:4D differences in Russian and Ossetian children and adolescents, and finally a paper on sex differences in rock wall climbing. Parallel Session B had papers that presented findings concerning male facial redness and the perception of aggression, dominance and attractiveness, male appropriation of animal horns as a signal of reproductive quality, seasonal and temporal trends in women's body shapes as presented in adult men's magazines, and the sharing of "contaminated" food by mixed sex dyads.

The afternoon sessions presented truncated panels, with three papers on each parallel panel. Parallel Session A focused on postpartum depression in Brazilian mothers, with the first paper considering the role of "baby blues" in the context of social and cultural factors, while the second paper considered the effect of postpartum depression on mother-infant interaction. The third paper of this session considered the role of sensory input from olfaction and pheromones on personal preferences. Parallel Session B found papers being presented on character development of heroes and heroines in Harlequin romances in light of reproductive qualities predicted by evolutionary theory, the display of smiles, laughter and blushing during embarrassment, and, finally, a presentation concerning the basis for different emotional styles suggesting some individuals rely on situational cues to provide information concerning future behavior, whereas others rely on internal cues.

Those fortunate enough to obtain entry to the Wisconsin National Primate Center later that day were treated to a fascinating presentation by David H. Abbott concerning the application of non-human primate models for

understanding women's reproductive health. Abbott's research, with common marmosets and rhesus monkeys providing the study model, focuses upon untangling the complex puzzle of women's sexual and reproductive health in which biological and environmental factors interact to influence reproduction. His fusion of genetic, biological and ethological methodology provided a prime example of how mixed methods can thrive in exploring medical problems.

Day 3: Wednesday 4-August-2010

Heidi Keller's presentation on the biocultural influences of attachment on relationship formation during the penultimate day of the conference provided insight into the highly plastic ways in which first year infants are socialized, in turn focusing on cultural models of attachment. Here, environmentally labile phenotypes are nested within a stable genotype as developmental trajectories are influenced by sociological goals that establish parenting ethnotheories which, in turn, influence parenting behavior and ultimately child development. Keller first provided a critique of current models that focus on establishing psychological autonomy. She noted these models reflect the child rearing behavior of less than 5 percent of the world's population, namely westerners with 14 to 17 years of formal education. Within this child-centered approach there is an emphasis on self-worth, self-expression, and self-maximization in a quasi-equal relationship with the parent. She then provided a counter-example from Brazil of relational adaptation in which there is a greater focus on cooperation, especially within the clan and village, with shared attention to and co-occurring care of infants. Here, children often care for the infants with attachment based upon physical contact that is shared, often with strangers, as hierarchical relatedness and social emotional regulation are prized above all. Presentations after the Keynote on Day 3 thankfully avoided the difficult choices of the

previous two days, as they were single-tracked. The first presentation debunked theories that the Eipo of New Guinea lack a linear perception of time, providing yet more support to an evolutionary model of time and space perception. The next paper considered odor preferences of adolescents and their development during puberty. After that, exploratory research on separately adopted and reared-apart twin reunions was presented, along with papers on the theory of coevolving morality and sociality, and how understanding the dual processing of information may help with the development and structuring of policies that take into account the brain sciences.

The afternoon of Day 3 saw a symposium on the Evolutionary Studies (EvoS) Consortium in which undergraduate students of all disciplines are exposed to evolutionary theory early in their academic careers. Presentations provided first a broad overview of the role and structure of the EvoS Consortium, then a case study in setting up a minor in EvoS using a seminar series as a catalyst, and finally a case presentation on setting up classes at both the introductory and upper undergraduate levels. Later that afternoon, research presentations were made concerning the influence of reproductive strategies of males and females on their mortality rate, both as a result of marriage and divorce, and as a result of social and environmental conditions considered more broadly. Finally, a presentation was made concerning 2D:4D ratios and the likelihood of sex-based errors in both mating and puzzle solving. The day ended with a poster session featuring a range of topics while participants enjoyed the finest of Midwestern cuisine and beverages.

Day 4: Thursday 5-August-2010

The final day's plenary presentation featured Toni Ziegler exploring the most basic of social relationships, that of parenting. Here she used

primate models of the common marmoset and tamarin, two species that feature a high level of parental involvement. This parental involvement is in turn associated with cognitive development, improved weight gain, higher achievement and less maternal stress. Ziegler's work explored the hormonal, physical and behavioral changes in the high investing male marmosets that are highly responsive to their mates and offspring, before exploring the mechanisms through which these changes and behaviors are triggered. Here, she found social odors affect the endocrine system, behavior and neurological response of the primate species as males respond directly to the smells of females and infants.

The general assembly, in addition to providing information concerning the continued strength and vitality of ISHE, also provided the opportunity for the winners of the art competition to be named. First prize went to Laura Burns Rollo for her eponymously titled "the Laura Burns Rollo Slow Art Viewing Machine" while two second prizes were awarded to Don Sylvester for his photograph "Have Some Noodles" and to Shoshauna Shy for her mixed media piece, "Saturday Night in Cheyenne."

After the general assembly and lunch, the final day's presentations focused on a range of topics, including how evolutionary theory has been misrepresented in textbooks, the need for ethological insights into the planning and construction of buildings and communities that enhance human well-being and productivity, the effect of birth order on female physiology, reproductive success, and sexual permissiveness, the influence of menstrual cycle and partner status on mate choice, as moderated by immune system factors, age preferences for mates in homosexual and heterosexual populations in Spain, the application of insights from evolutionary theory into such clinical issues as dieting, procrastination and a range of social problems

found in the modern world, the role evolutionary theory provides concerning trends in mate choice and reproduction, and finally, the consumption of ethanol by wild Chimpanzees and the potential for this behavior to be fitness-enhancing.

2010 *The Art of Human Behavior* Show Winners

By Russell Gardner

The Art of Human Behavior show involved an artistic facet of human behavior to complement the scientific facet that the conference entailed. It featured 82 works of poets and visual artists mainly from the Madison area, but involving those as far afield as Perth, Australia to Tanzania to Brule in Wisconsin's far north. The show existed for the public for two weeks before and one week after the ISHE conference and of course for the five days of the conference itself. ISHE sponsored prizes for those accumulating the greatest number of "Best of Show" votes that only registrants could make -- and were encouraged to do so (48 of the 105 registrants voted on 26 of the works). A first place and two second places earned the winners \$200 and \$100 respectively.

The first place winner, **Laura Burns Rollo**, earned it for a mixed media kinetic sculpture, and the two second place winners, **Shoshauna Shy**, and **Don Sylvester**, won their awards for a mixed media work that included a poem and a photograph. All live in Madison, Wisconsin.

2010 Linda Mealey Award Winners

Submitted by John Richer

The ISHE Board of Officers is pleased to announce the winners of Linda Mealey Awards at the 2010 congress in Madison. Each winner receives US\$ 2000 plus up to \$1000 travel costs to the next meeting, free society membership for a period, free registration at the following Biennial Congress of ISHE, a suitable book on human ethology or a related discipline, and a certificate of the award. The evaluations were conducted by members of the Board of Trustees and chaired by John Richer, Chairman of the Board of Trustees. Papers were evaluated against standards of both scientific merit and ethological relevance and clarity of presentation, making due allowance for those whose first language is not English. Particularly important was the wish to encourage research within the human ethological paradigm, especially that which involved direct observation in natural environments.



T.H. Flamson, L.S. Pflueger, G. Mealey, and H. Fink
(From the ISHE Facebook Page)

Three authors were selected for awards. They were, in alphabetical order:

Hady Fink

Innstraße 41
Passau University
Passau, Germany

hadyfink@hotmail.com

Baby Blues in Brazil: Empirical study of social and cultural factors in the framework of Evolutionary Medicine

* * * * *

Thomas Flamson

379 Haines Hall
University of California, Los Angeles
Los Angeles, California, United States of America

tflamson@ucla.edu

Encrypted humor and social networks in rural Brazil

* * * * *

Lena Pflüger

Althanstraße 14
University of Vienna
Vienna, Austria

[lena.pflueger@gmx.de](mailto:lana.pflueger@gmx.de)

Are attractive women more fertile? Evidence from a rural sample

* * * * *

Our congratulations to the award winners and our best wishes for their future ethological work!



Sunset in Madison, Wisconsin
(From the ISHE Facebook Page)

***Minutes: Meeting of the
ISHE Board of Officers
Sunday, August 1, 2010
ISHE Biennial Congress
University of Wisconsin,
Madison, Wisconsin***

Submitted by Maryanne Fisher

Present: Wulf Schiefenhövel (President of the Board of Officers), Tom Alley (Vice President), A.J. Figueredo (Bulletin Editor), Karl Grammer (Webmaster), Astrid Jütte (Membership Chair), and Maryanne Fisher (Secretary), John Richer (Chair of the Board of Trustees), and Russell Gardner (Congress Host).

Regrets: Dori LeCroy (Treasurer), and Glenn Weisfeld (Past President)

President Wulf Schiefenhövel called to order the first meeting at 1:45pm, August 1. Agenda and minutes from Maine 2009 were approved.

Russell Gardner provided a quick overview of last minute organization details for the Congress. Wulf Schiefenhövel commented on book table fees and the potential need to ask publishers to send review copies for the next Congress.

Officers' Reports

President Wulf Schiefenhövel updated the Board on some of the issues surrounding conference organization and sought input on submission acceptance guidelines. Future conferences will adhere to a maximum of one first authored poster and one first authored oral presentation.

Vice President Tom Alley reported on his assistance as outgoing Editor for the Human Ethology Bulletin, towards the incoming Editor. He notified the Board that he would be calling for input on the HEB, summer institute, and upcoming congress from conference attendees.

Secretary Maryanne Fisher discussed the developing communication between ISHE, the NorthEastern Evolutionary Psychology Society, the Human Behavior and Evolution Society, and European Human Behavior and Evolution Society. She also discussed the creation of a log for institution memory for ISHE. There will be four positions open for elections: two members for the Board of Trustees, the position of Treasurer and Webmaster.

Editor A.J. Figueredo updated the Board on the HEB transition to an electronic, peer-reviewed journal. The revised HEB will include articles and book reviews, while society news will go to the new website.

Membership Chair Astrid Jütte provided an update on membership, which stands at about 250 members. She will investigate options so that renewals and new member registrations will be automatic, through the new website.

Webmaster Karl Grammer reported to the Board about the new website. It includes FaceBook integration, the latter of which includes 231 members. Owen Aldis' *Play Fighting* is now freely available and searchable. He also discussed the possibility of starting a newsgroup for ISHE members.

Chair of the Board of Trustees John Richer commented on the Linda Mealey Awards competition, and on the student-authored poster competition. He also discussed the status of the current Owen Aldis award applications. He reported on the changes to the Constitution, and on the procedure that would be used to ensure only paid, full members votes were counted.

Old Business Membership fee structure and amount will remain the same. Maryanne Fisher discussed the need to update the Wikipedia entry about ISHE, and John Richer will assist.

New Business The possible locations of the Summer Institute and 2012 Congress were discussed. Program committee membership will be changed such that it includes one conference organizer, but also at least two ISHE members

who perform research. A notice will be placed in HEB and on the website, and interested members will send their Curriculum Vitae's to Tom Alley. The criteria for the Linda Mealey Award and the Owen Aldis Award will be such that a student may only win each, once, in order to maximize the number of opportunities for young, full-time student, scholars. Also, there was discussion about whether to help fund scholars from low-income countries, and it was decided that the issue would be re-examined next year. Finally, an Honorary Trustee position has been created, with Irenäus Eibl-Eibesfeldt being the first recipient.

First meeting adjourned at 4:05pm.

*Minutes: Joint Meeting of
the ISHE Board of Officers
and Board of Trustees
Thursday, August 5, 2010
ISHE Biennial Congress
University of Wisconsin,
Madison, Wisconsin*

Submitted by Maryanne Fisher

Present: Wulf Schiefenhövel (President of the Board of Officers), Tom Alley (Vice President), A.J. Figueredo (Bulletin Editor), Dori LeCroy (Treasurer), Karl Grammer (Webmaster), Astrid Jütte (Membership Chair), and Maryanne Fisher (Secretary), John Richer (Chair of the Board of Trustees), Peter LaFrienere (Trustee), Glenn Weisfeld (Trustee), and William McGrew (Trustee).

Regrets: Johan van der Dennen (Trustee).

President Wulf Schiefenhövel called to order the second meeting (Board of Officers with the Board of Trustees) at 4:15pm, August 5.

Old Business

Trustee William McGrew reported on the sponsorship of Sarah Hrdy at the Cambridge University Darwin Festival of 2009, and showed the Boards the listing of ISHE in the Festival's final report.

President Wulf Schiefenhövel asked for comments about the Congress. It was decided that an online submission system would be desirable, and as would leaving the poster presentations up longer. It was suggested that, for future meetings, it might be advisable to have an extended deadline for posters and presentations due earlier, to enable the organizers to prepare the Congress while maximizing the number of research projects presented. The need to keep the Summer Institute focused on student presentations, and various ways to maintain this focus were discussed. Vice President Tom Alley is preparing a Summer Institute/Congress preparation manual. Various formats for future Congresses and Summer Institutes were discussed.

Vice President Tom Alley suggested that a committee he offered to chair would review the criteria, descriptions, procedures and awards for Aldis, LMA and poster prizes, then make recommendations to the Board of Officers. John Richer offered to assist.

Treasurer Dori LeCroy discussed the condition of the invested funds. According to the Constitution, ex-President Glenn Weisfeld was appointed to the Board of Trustees and agreed to continue to be, along with Peter LaFrienere, a key liaison person with TIAA-CREF who are managing ISHE's investments. A new policy was created, such that all non-routine expenses above \$200 must receive approval from the Board of Officers.

Webmaster Karl Grammer will work with the Summer Institute host committee to have an online conference submission system, and work with Membership Chair Astrid Jütte to have an integrated membership database with the website.

Second meeting adjourned at 5:45pm.

ANNOUNCEMENTS

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).

ISHE Facebook Page Update

In an effort to promote communication among members and provide information about current events, ISHE has gone 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. We encourage ISHE members to join. Please note that the Facebook group may be moderated. The group already has over 115 monthly active users, including many ISHE members. Photo albums for every ISHE meeting going back to 2006 (Detroit) have been posted on the ISHE FaceBook page, including the August 2010 Congress in Madison. If you have photos from any ISHE meetings that you'd like to add to our FaceBook page, you may send these to Elisabeth Oberzaucher at elisabeth.oberzaucher@univie.ac.at or Tom Alley at alley@clemson.edu

Call for Papers: *Frontiers in Evolutionary Psychology*

Frontiers in Evolutionary Psychology is now accepting submissions. This online open-access peer-reviewed journal publishes theoretical and empirical manuscripts on the study of the mind, brain, and behavior from an evolutionary perspective. We welcome contributions to understanding any aspect of human psychology, from low level perception to cultural processes, using the theoretically powerful principles of evolutionary biology and adaptationism. The journal strives to publish the best works of scholarship that investigate any topic of interest to social scientists informed by these ideas. This includes theoretical contributions about big issues, such as the structure of the mind and the nature of the evolutionary process, to empirical contributions ranging from basic cognitive processes to issues surrounding social life, groups, and institutions. Any methods are welcome, including laboratory experiments, reports from the field, comparative work, simulations, neuroscience, and others. The criteria for publication are the quality of the work and the extent to which work advances understanding of human psychology.

Frontiers in Evolutionary Psychology covers evolutionary approaches to human social behavior, such as aggression, cooperation, emotion, kinship, mating and mate preferences. It also welcomes evolutionary approaches to the traditional subareas of psychology, including development, language, neuroscience, judgment and decision making, and perception. Finally, it covers work that applies principles of evolutionary psychology to areas, such as the arts and literature, medicine, and the law. Because *Frontiers* is an online open-access outlet, work published in the journal will be freely available to anyone. Submissions are now being accepted.

Robert Kurzban, PhD, Editor, *Frontiers in Evolutionary Psychology*
http://www.frontiersin.org/evolutionary_psychology

Call for Papers: *EvoS Journal*

EvoS Journal: The Journal of the Evolutionary Studies Consortium is a journal designed to promote the education of evolutionary theory in colleges and universities. An evolutionary education provides a framework for enhancing the research and theory in all disciplines, and as such, *EvoS Journal* welcomes work from all academic disciplines as well as interdisciplinary scholarship that incorporates evolutionary theory across areas of study. As an outlet for academic articles, *EvoS Journal* has two particular aims. The first is to publish peer-reviewed articles related to evolutionary theory in higher education. The second is to publish undergraduate peer-reviewed publications that have arisen from courses offered through Evolutionary Studies (and related) Programs.

EvoS Journal is an open-access, free journal. This design allows easy access for anyone with an internet connection, and allows for fruitful academic exchange. *EvoS Journal* has been made possible by the *Expanding Evolutionary Studies in American Higher Education* grant from the National Science Foundation (#0817337).

Rosemarie Sokol Chang, PhD, Editor, *EvoS Journal: The Journal of the Evolutionary Studies Consortium* <http://evostudies.org/journal.html>. Please email Rose at evostudies@gmail.com

Special subscription rate on *Human Nature* to ISHE members

Human Nature is now published by Springer. Springer offers a special subscription rate of 50.00 USD (including postage) for a 1-year print subscription to *Human Nature* to ISHE members. You can phone Springer at 1-800-SPRINGER, e-mail service-ny@springer.com, or go to the website [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

- ***Textbook of Evolutionary Psychiatry: The Origins of Psychopathology*** (Oxford University Press, 2008) by **Martin Brune** – reviewed by **W. Jake Jacobs**

Upcoming Conferences and Meetings

Compiled by Aaron T. Goetz

Structure and Function of Neural Circuits

5-8 September 2010 – Heidelberg (Hungary)

<http://www.embo-embl-symposia.org/symposia/2010/EES10-02/contact/index.html>

ASEAN Regional Union of Psychological Societies, 3rd Congress 2010

2-3 October 2010 – Kuala Lumpur (Malaysia)

<http://www.arupsconf2010.org/>

KogWis2010–The 10th Biannual Meeting of the German Society for Cognitive Science

3-6 October 2010 – Potsdam (Germany)

<http://www.kogwis2010.de>

ESF-EMBO Symposium: Functional Neurobiology in Minibrains: From Flies to Robots and Back Again

17-22 October 2010 – Sant Feliu de Guixols

(Spain)

<http://www.esf.org/conferences/10324>

33rd Annual International Conference on the Psychology of The Self

21-24 October 2010 – Antalya (Turkey)

<http://www.psychologyoftheself.com/conference/>

The Embodied Mind: Perspectives and Limitations

27-28 October 2010 – Nijmegen (Netherlands)

<http://embodiedmind.cognitive-psychology.eu/>

International Conference on Cognition, Experience and Creativity

29-31 October 2010 – Ahmedabad, Gujarat

(India)

<http://www.iitgn.ac.in/events/CEC.html>

Brain, Behaviour and Mind 2010 (2nd HK-UK International Conference)

11-13 December 2010 – Hong Kong (China)

<http://www.psychconference.org.hk>

Membership and Subscriptions

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.

Students, retired and low income scholars may request free 1-year memberships by contacting the Membership Chair. **These memberships must be renewed annually.** A free membership only entitles the member to an electronic version of the *Bulletin* sent by e-mail; members must pay the reduced or regular dues to receive a printed version by postal mail and to have a vote in ISHE elections.

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Type of credit card _____ Credit card number _____

Expiration date ___/20___ Amount of payment _____ Signature _____

From: Aurelio José Figueredo, Editor-in-Chief
Human Ethology Bulletin
 Department of Psychology
 School of Mind, Brain, and Behavior
 1503 East University Boulevard
 University of Arizona
 Tucson, AZ 85721-0068 USA

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.

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