

# Human Ethology Newsletter

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## Newsletter Submissions

Anything which might be of interest to ISHE members is welcome: society matters, suggestions for Forum topics, Growing Points, Mini Communications, Current literature and films, and material for the Bulletin Board such as announcements of meetings, sabbatical opportunities, employment opportunities, etc., should be sent to the Editor.

Suggestions for books to review, or reviews, should be sent to the nearest Book Review Editor dealing with the language concerned. A list of the book review editors is printed in the column inside the backpage.

Submissions in any legible format are acceptable as long as these are in English. Floppy disks containing Wordperfect files produced on an IBM-PC (compatible), or ASCII files can be processed as well and are in fact preferred, because they lower the production costs.

Submission deadlines are as follows: the material should have reached the editor in Amsterdam before February 15, May 15, August 15, or November 15 for inclusion in the next issue of March, June, September, or December, respectively.

## Publishing Policy

No material in the Newsletter is selected by critical peer review and thus material is printed only to foster free and creative exchange of (even outrageous) ideas between researchers. The fact that material appears in the Newsletter never implies the truth of those ideas, ISHE's support of them, nor any support for any policy implications that one might be able to draw from them.

## SOCIETY MATTERS

### New Newsletter Editor

Glenn Weisfeld was asked and has agreed to be the next Newsletter editor (Vice-President for information). He will start in January 1991 and serve for three years. Glenn works in the Department of Psychology, Wayne State University, Detroit, Michigan, U.S.A. Glenn and his wife have been active members of the society from the very beginning. We have all the confidence in the world that Glenn is going to do a terrific job. Congratulations Glenn!!

### Ballot in this Issue

Inside the back page this issue contains a ballot for your vote on the new vice-president. William Charlesworth has been strongly nominated following a request for nominees in the newsletter last year. The ballot also offers a write-in slot for other candidates. The ballot should be mailed by August 31 to:

Jay Feierman, M.D.  
Presbyterian Behavioral Medicine Center  
1325 Wyoming Boulevard, N.E.  
Albuquerque, NM 87112, U.S.A.

### Minutes of the business meeting, ISHE Binghamton, N.Y., June 14, 1990

President Irenäus Eibl-Eibesfeldt extended the Society's grateful thanks to the officers of Animal Behavior Society for helping ISHE to meet with the Society this year and for Program chair Lynn Houck's fine arrangement of a full evening and morning of human ethology papers.

Special thanks were extended to Frans Plooij for his most excellent editing of the Newsletter and his willingness to continue on for a fourth year, until January 1991, when the new Newsletter Editor (Vice-President for Information) will be in place.

The Membership Chair, Jay Feierman, reported that the number of registered members is 544, with 350 paid through December 1989, and 290 paid through May 1990. Frans Plooij, Newsletter Editor, noted that a similar cyclical course of payment

was observed last year, giving a fluctuating average rate of about 400 fully paid members per year. It was noted that 400 almost doubles the previously steady 250 that held until a few years ago.

The plans for future meetings follow the structure approved at the 1989 Meeting: on alternate (even numbered) years, there will be international stand-alone meetings; on odd numbered years small topical or regional meetings may be scheduled. Currently anticipated stand-alone, international meetings are: 1992 Amsterdam, end of July — 1994 Boston, end July or beginning August — 1996 Toronto, July or August. I. Eibl-Eibesfeldt is planning a workshop on indoctrinability in Andechs in 1993.

The delay in positioning a new Newsletter Editor was discussed. The new Editor should, however, be announced in this issue of the Newsletter.

Nominations for the outgoing elected officer, Vice President, as requested in a previous Newsletter, have been finalized. William Charlesworth has been strongly nominated and will run on a ballot also offering a write-in slot.

The Bibliography of Human Behavior is requesting that two members of ISHE act as Section Editors. This involves an estimated 30 hours (over an extended period of time) of reading and comparing material between master lists and newly submitted material. It further requires judgment of what material is appropriate for inclusion, requiring knowledge of ethology. Topic areas will be divided between the two Section Editors. This should be a useful activity for persons seeking more comprehensive knowledge of what has been published in the field. Interested persons should contact both Hiram Caton, Director of the Bibliography, to register interest and get more information on the Section Editorship, and Gail Zivin, ISHE secretary, to indicate that initial interest is being registered with Caton: Hiram Caton, Dept. of Politics & History, Griffith University, Brisbane 4111, Australia; Gail Zivin, Dept. of Psychiatry and Human Behavior, Jefferson Medical College, 1015 Walnut St., Philadelphia, PA 19107, U.S.A.

Frans Plooi announced that a new Membership Directory will appear before the end of this year, after a new information questionnaire has been sent to the membership.

It was raised from the floor that it would be intellectually desirable and a conservation of resources to have closer relations with the new Human Behavior and Evolution Society. This opinion was strongly supported in the following discussion and the officers will explore this.

Respectfully submitted,  
Irenäus Eibl-Eibesfeldt, President  
Gail Zivin, Secretary

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## FORUM

### Is There Such a Thing as a "White Lie"?

by: Peter Frost, Département d'anthropologie, Université Laval, Ste-Foy, (Québec), G1K 7P4, CANADA

Remember the "Gentle Tasaday"? They were supposed to be a tribe of primitive hunter-gatherers untouched by modern civilization. To ensure their survival, a large tract of virgin forest was

set aside in which logging and agricultural development would be forbidden.

The Tasaday are now known to be a hoax. Linguistic analysis reveals that their language strongly resembles those spoken by neighboring peoples, the time of divergence being little more than a hundred years ago. An anthropologist, Dr. Richard B. Lee, has also pointed to the absence of middens outside their caves, as well as the inadequacy of the diet these hunter-gatherers supposedly lived on.

As a result, proposals are now afoot to abolish the Tasaday's reserve and open up their land to logging and agricultural development. Because some social scientists insisted on telling the truth, one of the last untouched forests in the Philippines may soon be no more.

Is the pursuit of truth always a noble goal? Aren't there times when it is better to tell a "white lie" for the sake of a greater good? These questions are not new. In general, the consensus has been that social scientists should, when all is said and done, pursue the truth and shun falsehood, no matter how tempting the latter may be.

We pursue the truth partly in order to preserve our credibility. People rarely seek advice from known liars, even well-meaning ones. If someone is repeatedly caught lying, the person in question ends up being ignored and thus loses all influence over the shaping of future events.

We also pursue the truth because the social impact of lying cannot easily be limited to a few manageable areas. In order to safeguard one particular lie, it soon becomes necessary to tell other ones. Because lies tend to proliferate, their long-term disadvantages usually outweigh the short-term benefits that may have justified the initial falsehood.

Finally, we pursue the truth because it provides a sounder foundation on which to make decisions. By continually questioning our beliefs, we can better understand why certain decisions did not produce the results anticipated, thus enabling us to bring our beliefs more into line with reality. Consider the regimes that once existed in Eastern Europe. Although they succeeded quite well in suppressing dissent, they were unable to suppress the consequences of a flawed economic and political system. Yet, instead of adapting their ideology to reality, they persisted in trying to make reality fit their ideology. It didn't work.

Those who argue that controls need to be clamped on the pursuit of truth will point to the example of Nazi Germany. Depending on whom you talk to, the roots of Nazism are traced to the works of Gobineau, Haeckel, or Nietzsche. Had these authors not published their writings, the horrors of Nazism presumably would never have come to pass.

I'm not so sure. Consider another totalitarian regime that existed at the same time as Nazi Germany. Stalinist communism grew out of a completely different ideological substrate. Whereas the Nazis believed in biological determinism, the Communists subscribed to environmental determinism. Whereas the former had a racist world view, the latter held a universalistic vision of humanity. Yet, despite these differences, both regimes developed many similar features: a one-party state, a single ruling ideology, a rigidly controlled press and educational system, a network of concentration camps for dissidents and "undesirables", and frequent recourse to mass-murder and mass-deportation as instruments of State policy. Most importantly, they both shared a belief in a "greater good" which somehow justified anything and everything.

If different causes seem to lead to similar results, then we're probably looking at the wrong causes. In this particular case, I would argue that the relevant cause is the desire to place a certain body of "truths" beyond the reach of doubt, criticism, and debate. In such an environment, lies disguised as "truths" can run amok without being subject to the scrutiny of free enquiry.

It is bad enough when we honestly say things that are later found to be false. Nonetheless, in such cases the checks and balances of free debate do limit, however imperfectly, the damage caused by false ideas. The situation is completely different when certain ideas are declared exempt from criticism or questioning. In that situation, there simply are no checks and balances. All one can do is cross one's fingers and hope that those ideas really are true.

In conclusion, the "white lie" is no less a myth than the Tasaday. As social scientists we do no service to our profession by supporting people who, for the sake of a greater good, demand that the unhindered pursuit of truth be abandoned.

## What's This About Fighting?

by David Alan Munro, 802 Bluebird, Laguna Beach, California, U.S.A.

(Munro is a professor of linguistics, now retired and living in Laguna Beach, California.)

I would hope that it's not the dead and deadly hand of Jean-Jacques Rousseau that still guides the thinking of our ethologists. But I fear that ethologist Charlesworth, who quotes pre-ethologist Wallace Craig, wants to believe in Rousseau's Noble Savage and so is persuaded to write "animals do not enjoy fighting for its own sake but (only) to gain or retain resources. I think humans are no different."

"Wonderful!" as we used to say in Africa. No doubt, neither the late Wallace Craig nor the current William Charlesworth ever watched kittens or puppies playing on his parlor floor, for he would have seen simulated fighting — with no adult model to show them how to do it, with no reward gained or in sight, and with every sign of enjoyment. Furthermore, play-fighting seems to be universal among mammalian pups or kits, and that includes all the primates. Often ritual is added; with us ritual is codified and we call it competitive sports, a kind of delayed adolescence.

It is true that all adult animals do fight for real advantages, in food, sex, and territory, but to impute a rationality to all animals in all such cases is not only an anthropomorphism but an academicism. We compete because we like to compete. We don't even eat to stay alive; we eat what we like to eat because it's pleasant, it tastes good. And we certainly don't have sex to reproduce our kind; Malinowski tells us that primitive man did not know sex was related to pregnancy.

This means of course that many of our "ethological" inheritances are dysfunctional. But that opens up an issue that should be irrelevant here. The organized cruelty of warfare, for instance, "must have become ingrained.... If evolution and the survival of the fittest be true at all," wrote William James in *The Principles of Psychology* (V. II, p.412) exactly 100 years ago while noting that then-current writers sought to duck it, alleging "it is no primitive attribute of our nature." Eibl-Eibesfeldt has since done his best to induce us to look clearly at this aspect of

ourselves. Surely a retreat again into the hoary depths of Freudian denial is to deflect the aim of our science.

## MINI COMMUNICATIONS

The objective of this section is short empirical or theoretical papers which inform and would benefit from the input of peers. If readers wish to comment, write directly to the author(s).

### The Origin of Decency and Vanity

by: Prof. A.B. Chiarelli, Institute of Anthropology, Via del Proconsolo, 12, 50122 Firenze, Italy.

Every man or woman feels uncomfortable if the pubic or perianal region is uncovered in public. All populations, even those whose culture is more primitive and who live in tropical regions where no clothing is necessary to protect the body from the severity of the climate, wear a minimum protection over this part of the body. In all human populations at every level of civilization the exposure of these parts of the body causes a sense of embarrassment.

No animal or non-human primate feels this embarrassment; on the contrary female macaques and baboons show these parts of their body when they are on heat and male macaques and baboons, as everybody knows, use their sexual organs to indicate their hierarchical position.

This sense of decency is therefore a typical human behavioural characteristic that distinguishes Man from the other Primates and from the other mammals.

When, under the influence of a stimulus, did this sense of decency originate in human history? And by means of which stimulus? Is the covering of sexual attributes really the chief reason of this behaviour? The tendency to hide different portions of our own body from the sight of strangers is a late cultural acquisition, due to fashion and to climatic factors.

Long or short skirts and the covering or uncovering of the breast by women are an example of this. But all human populations, even the most primitive, wear a minimum girdle to cover the pubis and the perianal region. So, when and why did this exigency reveal itself?

The acquisition of the upright posture in our species between 4 and 2 million years ago induced many transformations. Among the changes imposed by this new postural attitude must be considered also the occlusion of the anal and vaginal region between the buttocks and the thighs so that both men and women must adopt a bent or seated position to defecate that no other animal uses, as must women to urinate. But these ill-ventilated regions are liable to be soaked in strong smelling fluids; fluids that certainly in the tropical regions rapidly attract many insects. To keep off the insects our earliest ancestors, lacking of a tail, living more than one million years ago, probably found it convenient to cover these parts with a small fly-flap girdle.

This was probably also the first kind of dress ever worn by these ancestors of ours, as it is worn now by every equatorial population with the one exception of those living almost constantly in the water such as the fishing tribes of the Camairurá Indians of the upper Rio Xingí (Brazil). Other reasons of a practical nature, such as some kind of belt on the hips and/or a shoulder-belt to carry the picked seeds and fruits must have been

added to this first reason. The transition from these practical clothes to their individualization with variants differing from person to person must have been short in time and must have represented the first sign of competitive individuality in the fashion field. Covering his own body to protect it from the severity of the climate was the next step, when our ancestors started migrating toward the subtropical and temperate regions.

Therefore we can consider that the sense of decency must have originated from a fly-flap girdle, and also the first forms of individual vanity in the way of dressing, both typical human characteristics.

If this is a possible explanation of the primary motivations in the use of dress in both sexes, dress has acquired different forms representing the hierarchical principle for man and the principle of attraction for women.

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## Learning to Survive

by: Ray H. Bixler, Professor Emeritus, Department of Psychology, University of Louisville, Kentucky 40292, USA.

I posed the following question in an exam in my introductory psychology class: "Place learning in an evolutionary frame of reference including a description of the Garcia effect, autoshaping and the misbehavior of organisms."

Some students handled the question very well, others demonstrated a distressing failure to grasp natural selection theory, but one response stood out above all the rest:

"It's become quite obvious that learning has great evolutionary potential; it promotes survival. However, because I failed to learn about learning, I cannot proceed to explain (in any depth) the Garcia effect, autoshaping and the misbehavior of organisms. I suppose, then, that I did not survive this portion of the test, which demonstrates the validity of my first and only point."

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## BOOK REVIEWS

**Comparative Perspectives in Modern Psychology. Nebraska Symposium on Motivation, Vol. 35.** University of Nebraska Press, 1988. 327 pages, Cloth \$29.95, Paper \$15.95. By Daniel W. Leger, Editor.

Reviewed by William T. Bailey,  
Eastern Illinois University, Charleston, IL 61920, U.S.A.

### "To be or not to be." Self-flagellation and the resurrection of comparative psychology.

The two easiest ways to get published in comparative psychology are to prove that the field no longer exists (i.e., self-flagellation) or, alternatively, prove (again!) that it's as strong as ever (i.e., resurrection). Comparative seems to be the only subdiscipline in psychology that has assumed as a defining characteristic a felt-need to prove that it actually does exist; that it is not only alive, but doing well. One might think that this defensiveness is in response to Wilson's (1978) cannibalistic threats. Yet, the posture is older than that and is consistent with "classical" articles decrying its "failure" and proposing what needed to be done to breath life back into the science; e.g. Beach, (1950);

Hodos & Campbell (1969); Lockard, (1971). Comparative psychology, like the cat it sometimes studies, has nine lives. It has been dying and resuscitated for at least forty years. This book is a report on its recovery and plans for its continued wellbeing; as Dewsbury notes "comparative psychology is enjoying a renaissance" (p. 2).

In recent years, a frequent theme in the comparative literature has been to note that historically one of the guiding principles, rationales for studying nonhuman "animals" was that something might be learned that could be applied to the betterment of mankind, or that "animals" might serve as simplified, economic (and ethical) models of human behavior and functioning. More recently the rationale seems more to focus on enhancing knowledge in general, with less focus on direct applications to humans and an appreciation that in order to understand what are and are not general principles we need to study a wide variety of species in a variety of settings and conditions.

Given these trends, it is somewhat ironic that many comparative psychologists have been swept away in a recent psychology-wide flood of "cognativism". Throughout the empirical and applied divisions of psychology there has been an attempt to study, understand, and explain virtually every topic of interest in terms of "cognition". Social psychologists explain behaviors in terms of cognitive/decision making models and then clinicians cure the problemed person with "cognitive" therapies, etc.

It is particularly interesting that comparative psychology should now be converted to this approach since it appears that, at least in some disciplines, a counter-reformation is under way. For example, several articles in the December 1989 issue of *Personality and Social Psychology Bulletin*, 15(4), suggest that social psychology has been over-balanced toward cognitive approaches and needs to return to some of its more historical approaches (e.g., motivation). However, in this book, two author's compare animal cognition and computers — just at a time when the "can a machine think" controversy is heating up again (e.g., Searle, 1990).

Well, that's my sermon for this week; now on to the book. It is an interesting and frequently well written book which you will want to read and probably own. It would make a good source or focus book for an upper level or graduate seminar or perhaps as assigned/supplemental readings for such a course. In a recent review chapter on neurochemistry Morgan and May (1990) noted that they had not included "chapters" in books since they so very often contain nothing really new in terms of findings, but rather summarize the investigators work previously published in journals. That is generally the case here; I don't know that I noticed anything in the areas that I am particularly familiar with which seemed horribly "new". Be that as it may, it is convenient to have it all in one place that is easy to lay hand on. Also, it's probably all new to students or those not particularly well read in some of the areas covered.

We commonly use the expression "broadly defined" in phrases such as "ethology — broadly defined" or "cognition — broadly defined." If it's been sometime since you've looked at the Nebraska Symposium on Motivation, I can assure you that motivation, in this book — as in the series for some years, is BROADLY defined. Which may make life tedious for those who specialize in motivation, but makes it more interesting — and perhaps meaningful, for the rest of us.

The chapter by Martin Daly and Margo Wilson on "The Darwinian psychology of discriminative parental solitude"

deals specifically with humans and several other chapters have sections on that species. Their chapter summarizes their work (and that of others) on the topic of evolution and discriminate parenting in a very accessible manner. If you must have one reference on this topic, *this is it!*

Donald Dewsbury's chapter on monogamy begins with an informative discussion of definitions and taxonomy on his subject. Much of the chapter is devoted to a comparison of mating/parenting tactics in several species of voles. He closes with an informative and sensible discussion of monogamy/polygyny in humans, noting (correctly) that monogamy is the species-typical pattern of humans.

Three of the six chapters are concerned with language (broadly defined); it's not at all clear why. Certainly there are many other topics of interest in the field (pun). The choice of chapters for the book obviously were dictated by the symposium schedule. It appears as though it might have been envisioned as a meeting on animal communication and disguised as one on comparative psychology in general. West and King present an interesting discussion of the language of comparative psychology — its terms, phrases, and implications, drawing on some illustrative instances from their work with cowbirds. Charles Snowdon begins his chapter with an interesting discussion of "why" study animals (i.e. nonhumans). His conclusion has force. "Our contribution can be to carefully observe other species and to attempt to understand their behavior, not simply to document how they are similar to human beings, but to learn how they differ and to understand the reasons for these differences" (p. 148). Savage-Rumbaugh offers us a "new look at ape language." To me it seemed a look at some new data but an old look at why she studies chimp "language". The argument she presents here for her work is to determine (once and for all?) whether language is uniquely human. I had thought from some of the writings of the Yerkes group that the current rationale for their work was to attempt to develop ways of "teaching" language to an organism that didn't use it spontaneously and learns it with difficulty (i.e., chimp) and then use the findings from that work to generalize interventions for other organisms with communication deficits (e.g., autistic children). Perhaps the rationale offered differs depending on the target readership? I personally have always thought that if you wanted to understand chimpanzee communication you ought to go and listen to and watch chimps. Oh well, I'd better not get started on this!

The ultimate chapter, "a synthetic approach to the study of animal intelligence" by Alan Kamil, is a thorough and insightful treatment of the subject. He begins with a review of historical approaches and then moves on to his attempt to define and focus the field. This includes a call for a more "biological" approach which appreciates species specialized learning, learning in the field (i.e. out of lab), and some implications of an adaptive approach.

Again, this book is an interesting treatment of some aspects of modern comparative psychology. It is a bit unbalanced with papers on language \*(broadly defined).

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### Darwin, Sex, and Status: Biological Approaches to Mind and Culture.

By Jerome Barkow.

Reviewed by Linda Mealey.

Psychology Dept. College of St. Benedict, St. Joseph, MN 56374, USA.

#### From mind to culture: the evolution of cognitive algorithms and their role in the decision-making process.

..... Such is the title I would like to have seen for Jerome Barkow's new book (alas, "Genes, Mind and Culture" and "On Human Nature" were already taken). To me, Barkow's title "Darwin, Sex, and Status" suggested that this book was going to be just another "just so" scenario of human evolution—a rehash of perhaps interesting, but insteable and not very useful propositions. I was wrong. Barkow presents a multi-tiered view of the human psyche, which, although sandwiched between speculative chapters on sex and status, stands on its own, and provides a new paradigm for hypothesis testing. The book is a new, exciting synthesis of decades of work in evolutionary anthropology, psychology, and biology, all of which has recently culminated in a sub-discipline yet-to-be-named, but perhaps best called "cognitive evolution". [See the special issue of *Ethology and Sociobiology* (Vol. 10, parts 1-3, 1989), that Barkow edited for a discussion of this new field.]

Barkow's premise is that the human brain, and therefore human cognition, evolved in a step-by-step process and cannot be studied as if it were a calculating machine created out of whole cloth. This "tinkering" process of evolution (Jacob, 1977) leads to a final product (the human mind) which, instead of having a single approach or logical style for all problem-solving situations, uses a set of nested programs (or algorithms), which are presumably based in sequentially added brain circuitry. For Barkow, human cognition, and ultimately, human culture, is based on sets of nested: (a) goals (that are built into the system by natural selection); (b) plans (or facultative strategies) to achieve those goals; and (c) codes (culturally-derived systems of information storage and communication). At their most basic level, goals are ubiquitous (eating, keeping warm, reproducing), but the plans (I prefer the term strategies) to achieve them will differ across individuals and across settings, resulting in the fact that at any given time, different individuals will be involved in striving for differing subgoals, using differ-

ing subplans; it is the sum of these individual strivings that results in human culture.

Barkow divides his text into an Introductory chapter followed by five major sections: Basic Theory; Mind and Awareness; Culture, Prestige, and Self-Esteem; Alternative Approaches and Maladaptation; and The Evolution of Human Sexuality (which finishes with a closing chapter titled "Social Engineering"). This is an interesting and unorthodox ordering of material, but I think it is successful. Whereas most books present previously-developed theories first, point out their deficiencies, and then follow with (supposedly) new, improved ideas, Barkow presents the meat of his model in sections two and three, and only afterward, in section four, does he show how the new model relates to others already in the literature. This organization avoids tedium for the sophisticated reader who might otherwise assume that the book is indeed a rehash of old material and not continue far enough to get to the most interesting parts; at the same time, it prevents the uninitiated reader from forming the kind of bias or mental set which is often created by knowing the historical context of an idea.

My own mental set that had to be overcome, was the ingrained perspective of viewing cultural evolution as analogous to genetic evolution (albeit, interacting or coevolving with it), and thus being based upon changes in the frequencies of more-or-less independent, particulate replicators, be they memes (Dawkins, 1976), culturgens (Lumsden and Wilson, 1981), instructions (Cloak, 1975), or simply cultural traits (Boyd and Richerson, 1985). Although the older perspective is attractive in its tractability and potential for theoretical modeling, its straightforward reductionism doesn't seem to allow for the empirically observed hierarchical nature of human responses to environmental and social challenge. Barkow's multi-tiered model does not controvert the earlier models (which still have appeal), but goes beyond them in a dimension that substantially opens up the field for direct testing and application.

Lest I offend any of the many people who have helped lay the groundwork for this new perspective, let me point out that Barkow does not try to take sole credit for the idea which forms the core of this book; the book is clearly presented as a work based on decades of effort by people in many disciplines. Barkow should be commended for his extensive and well-rounded bibliography; he makes clear that the paradigm has already, and will surely continue, to produce many other exciting works. [I particularly look forward to an upcoming compendium edited by Barkow, Cosmides, and Tooby (in prep).]

All in all, I highly recommend this book to anyone interested in the evolution of human culture, social behavior, or cognition. I think it would have been a better book *sans* chapter 9 (which illustrates the model with several case studies) and chapters 13 and 14 (which present several "just so" scenarios of the evolution of human sexuality), but this over-inclusiveness is hardly a fatal flaw. The length (and cost) of the book will probably prevent it from being used very frequently as Barkow hopes, i.e., as a supplement for courses in social anthropology, socio-biology, or human ethology, but for those who wish to use it that way, it could promote stimulating discussion; well-written chapter summaries are provided that would be particularly helpful in such a context. Until it comes out in a less expensive paperback version, this book won't get many student or other lay readers, but it certainly is high on my list of recommended reading for friends, colleagues, and definitely, readers of *HEN*.

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## CURRENT LITERATURE

Material for this section of the newsletter should be sent directly to the editor. A sentence or two of summary would increase the value to readers.

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- BIOLOGICAL MECHANISMS IN THE INDIVIDUAL: Animals Fight, But Do No Make War. F.A. Huntingford; Is Aggression Instinctive. P. Bateson; The Genetic Bases of Aggression. A. Manning; The Physiology of Aggression. J. Herbert.
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## BALLOT

- I vote to approve the nomination of William R. Charlesworth as Vice-President of the ISHE.
- I vote to disapprove the nomination of William R. Charlesworth as Vice-President of the ISHE and suggest the nomination of the following candidate:  
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