Human Ethology Newsletter

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SOCIETY NEWS

NEW OFFICERS

Bill Charlesworth, our Vice-President, was elected President of ISHE. He replaces Irenaus Eibl-Eibesfeldt, who has served with distinction as ISHE's first President since 1985. From 1978 to that date, ISHE was governed by a Board of Officers, on which Eibl and Bill served.

Charles Crawford, of the Psychology Department of Simon Fraser University in Vancouver, B.C., Canada, was chosen to be our first Vice-President/President-Elect. He will assume the office of President when Bill steps down.

Barbara Fuller, of the University of Colorado School of Nursing in Denver, was elected Treasurer. She replaces Herman Dienske, who has served conscientiously as our first Treasurer since 1985.

These terms run for three years beginning Jan. 1. The new officers are encouraged to submit to the newsletter a statement of purpose or reflection addressed to the membership. I hope to receive some such contributions.

Our congratulations to all, and our thanks to Eibl and Herman for their many years of faithful service. Our by-laws provide for former officers continuing to serve on the Board, so we hope you will remain active in ISHE.

ISHE CONVENTION

Our 1994 biennial convention will be held at the University of Toronto, Canada August 3-7. Plans to hold the convention in Boston as originally planned fell through, so we moved up the Toronto venue. Also, our proposal to meet with the Human Behavior and Evolution Society was not taken up. They will be meeting in Ann Arbor, Michigan June 16-19, when members outside of North America will still be in academic session.

Convention organizers are Leon Sloman, Clarke Institute of Psychiatry, and Irv Silverman, York University. They have secured inexpensive dormitory accommodations at Victoria College on the downtown University of Toronto campus. They are also inquiring into rates for nearby hotels, for those who prefer more privacy. Lodging space will be reserved before and/or after the convention dates for those who wish to have some time to tour the Toronto area.

Several members have already offered suggestions on the program, including Karl Grammer, Linda Mealey, and Bill Charlesworth. You may wish to pass on any ideas you have to one of them. Leon can be reached by telephone at 1-416-979-6812 and by fax at 1-416-979-2243.

ETHOLOGY AND SOCIOBIOLOGY

Ethology and Sociobiology is going to become the official journal of the Human Behavior and Evolution Society. The journal has many library subscriptions but very few individual subscribers. Consequently, the publisher, Elsevier, arranged to let HBES members subscribe for $60, or $150 for three years ($30 per year for students, $75 for three years). This is far below the current "special rate" to which HBES and ISHE members are entitled ($129.60). Since no special rate will be extended to ISHE members in the future, anyone who wishes to receive the journal at a reduced rate must join HBES. To join HBES and receive the journal, send payment to Margo Wilson, Dept. of Psychology, McMaster University, Hamilton, Ontario L8S 4K1 Canada, fax 1-410-529-6225, e-mail wilson@mcmaster.ca.

The current editors of *Ethology and Sociobiology*, Michael McGuire, Bill McGrew and Nick Blurton Jones, will continue in their present positions, but a fourth editor will be added. Since the publisher, Elsevier, retains ownership of the journal, it will name the editors but will be advised by HBES. The editorial policy of the journal will remain unchanged. Suggestions for the fourth editor can be sent to Elizabeth Hill, University of Michigan Alcohol Research Center, Dept. of Psychiatry, 400 E. Eisenhower, Ann Arbor, MI 48104 USA, Liz.Hill@um.cc.umich.edu. Also, Michael reports that the journal may adopt a new name, the *Journal of the Evolution of Human Behavior*. If you wish to discuss any of these changes, you can reach him at the Neuropsychiatric Institute, UCLA, 760 Westwood Plaza, Los Angeles, CA 90024 USA, tel. 1-310-206-3420, fax 1-310-206-6090.

Membership Renewals for 1994

It is time to renew your membership for 1994 if you have not already done so. Membership is by calendar year, so dues are to be paid by the first of the year. If the date on your mailing label is earlier than the current year, it is time to renew your membership. For economic reasons, renewal notices are not sent. No more than two warnings are given on the mailing label; thereafter you are removed from the membership list. Please report any errors, change of address, etc. to the editor.

Current dues and directions for payment are given on the last page.

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AN EXPLANATION OF HUMAN MALE HOMOSEXUALITY

By Frans Roes, Lauriergracht 127ii, 1016 RK Amsterdam, The Netherlands

Several studies suggest that sex has not always evolved solely as a means to bring sperm and ova together. For instance, the female Barbary macaque (*Macaca sylvana*) in estrus copulates on average once every 17 minutes, and mates at least once with every mature male in the troop. An estrous female chimpanzee may copulate up to 50 times a day. This sexual activity widely exceeds the minimal number of copulations required for succesful insemination. The explanation given by Sarah Blaffer Hrdy (1981: 153-154) for this intense sexual activity assumes that the future offspring of the female has a better chance of survival if many males are induced to believe that this offspring may be their own. Especially if males show infanticidal tendencies, the female's sexual activity may be essential for the offspring's survival. Males will refrain from killing the offspring of a female with whom they have copulated, because otherwise they might be killing their own offspring. The female actively seeking copulations with as many males as possible is thus explained as securing the safety of her future offspring.

One type of sexual activity that does not seem to have any reproductive effect at all, thereby challenging Darwinian theory, is human male homosexuality. Several explanations have been offered. For instance, homosexuality has been described as a device promoting kin-directed altruism. Homosexuals would be, so to speak, a kind of 'helpers at the nest'. Trivers (1985: 198) rejects this explanation. If homosexuality is the result of kin-selection, one would expect the 'helpers at the nest' to be asexual rather than homosexual, just like the workers in eusocial species such as ants, termites or naked mole-rats. If a homosexual has a love affair, it will typically be with an unrelated individual. Resources will therefore not be devoted to kin. Trivers remarks: "That parents in our society often consciously fear the expression of a homosexual orientation in their children suggests that homosexuality is not normally a means for aiding the reproduction of kin; otherwise, they should be delighted, since they are more closely related to the recipients of this altruism than is the offspring".

The explanation of human male homosexuality offered below should be looked at as a speculative theoretical idea. It is assumed that in many societies male reproductive success varies with social position and dominance. A male's social position, in turn, is assumed to be largely the result of competition with other males. Thus, a male's reproductive success in general is the outcome of his success in competing with other males. I propose to look at male homosexual relationships as a kind of reciprocal altruism. Competition among males for females is assumed to be the usual business, but homosexual partners stop competing with each other for that reason, and instead form a strong bond. The partners altruistically help each other, and both may be better off with an improved power position in the male hierarchy. In the animal kingdom, cooperating young males often reach dominant positions, but these males (as in lions) are typically brothers or other kin. Homosexuality may be a way of forming strong bonds between *unrelated* males. A coalition between homosexual partners is thus seen as a power base in the competition with other males, which results in improved social dominance.

How could this inproved social dominance lead to reproductive success? If the explanation in terms of kin selection is dismissed (see above), reproductive success can only be achieved with a switch from homosexual to at least partly heterosexual behavior.

It is often assumed that about 4% of the entire human male population consists of homosexuals. With this in mind, the above explanation leads to the following hypotheses:

a. Homosexuality is not a fixed trait, but, as many other traits, at least in part a flexible adaptation to the environment. When placed in the 'right' conditions, a proportion larger than 4% of the human male population will exibit homosexual behavior. This hypothesis is perhaps supported by the observation that in environments with little access to women, and severe male-male competition (prisons, labor-camps, ships), homosexuality may be a quite common phenomenon.

b. If homosexual behavior is indeed limited to about 4% of the male population, then it is expected that a large proportion of this 4% will, when placed in the 'right' conditions, switch

to heterosexual behavor. Otherwise it is difficult to see how homosexual behavior can lead to any reproductive success at all.

Human male homosexuality seems to exist in every culture, even when it is severely prosecuted. This suggests that it should be considered an 'evolutionarily stable strategy'. The origin or phylogeny of male homosexuality, however, might be an accidential effect of male virility. Male frogs attempt to copulate with virtually anything that looks more or less like a female frog, including other males. Trivers (1985: 214) stated: "In many frog species, courtship of males by other males is so common that males have evolved a special release call given to another male who has clasped him, which says, in effect, 'release me, I'm a male'." In humans, a heterosexual copulation often is associated with the male wanting to take care of and defend the female. The logic behind the evolution of such feelings is obvious: the female may be carrying his child. From an evolutionary point of view, it seems a 'mistake' if a human male has the same feelings for another male he had sex with, just like it clearly is a mistake for a male frog to attemt to court another male. But if the bond between human homosexual males in inself may result in reproductive success, as is tentatively postulated above, then human male homosexuality is explained as an evolutionarily stable strategy.

Perhaps the above explanation also clarifies why homosexuality is often condemned. Consider a female secretary who has an affair with her male boss. This is likely to meet with opposition from other female secretaries, because the affair upsets the usual dominance positions among female secretaries to their disadvantage. If male homosexuality can indeed be looked at as a device to improve social dominance, then opposition against it is most lilely to come from those whose social position might be negatively affected by this device. That is, one would expect males, rather than females, to object to male homosexuality.

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Bertram, B.C.R. The social system of lions. *Scientific American, 232*: 54-65. 1975.

Hrdy, S.B., *The Woman that Never Evolved.* Harvard University Press. 1981.

Trivers, R. *Social Evolution.* Benjamin/Cummings Publishing, 1985.

Editor's Note: Comments are welcome and may be addressed to either the author or Newsletter.

BOOK REVIEWS

Cooperation and Prosocial Behaviour. Edited by Robert A. Hinde & Jo Groebel. Cambridge University Press, Shaftesbury Road, Cambridge CB2 2RU, U.K.; 40 W. 20th St., New York, NY 10011 USA, £42.50 or $60 (discounted) hdbk., £15/95 or $23.96 (discounted) ppr., 1991.

Reviewed by Alain Schmitt, Lerchenfelder Str. 17/9, Vienna, A-1070 Austria.

Both antisocial and prosocial behaviour play an important role in everyday life: we quarrel and reconcile, hate and love, compete and cooperate, make war and peace. Only two years after the publication of *Aggression and War*, Hinde and Groebel have produced another impressive edited volume with *Cooperation and Prosocial Behaviour*, drawing together articles which consider various aspects of such behaviour from the viewpoint of several different disciplines (ethology, psychology, sociology, anthropology, philosophy, and political science) and levels of social complexity (concerning interactions and relationships between individuals, groups, societies and states). The result is a successful integration of all these perspectives, which clearly demonstrates that whilst each field may have developed different descriptions and explanations of prosocial behaviour (broadly defined as "all behaviour that benefits others", p.5), these should be regarded as complementary and not mutually exclusive.

Phenomena as diverse as help, cooperation, altruism, trust, commitment and political negotiation are dealt with in the 19 chapters (grouped into five sections) of *Cooperation and Prosocial Behaviour*. These may be seen as attempting to answer Tinbergen's classical questions: What causes prosocial behaviour? What is its function? How does it develop? and How did it evolve? Each chapter is intended to be concise overview (rather than exhaustive review) of the most important findings, theories and critical issues in a particular field. Whilst such an approach is not without its merits, it is nevertheless unfortunate that not all citations are included in the reference list, which is intended

merely to provide suggestions for further reading. Section A deals with cooperation in animals and man, Sections B and C with the development of prosocial behaviour and its relationship to situational and personality factors, Section D with trust, commitment and cooperation between individuals, and Section E with cooperation between groups. All sections are preceded by a brief editorial comment, which together with the general introduction and foreword (by The Princess Royal) provide additional insights regarding those issues under discussion.

For example, in the introduction Hinde and Groebel convincingly argue that prosocial behaviour and antisocial behaviour are not necessarily two sides of the same coin, as illustrated by considering the role of television in social learning: Whereas the portrayal of violence is often associated with considerable physical activity on the part of those actors concerned (which is then experienced as positive arousal by the viewer), prosocial 'activity' often lacks such a dimension - at least to the same extent - so that aggression is therefore generally experienced as more interesting than prosocial behaviour. Unfortunately television producers know this!

In Chapter 1, A.H. Harcourt concludes that hundreds of animal species help and cooperate, either with unrelated individuals (for mutual interest) or related individuals (in order to promote their own genes). Since trust, understanding the emotions and cognitions of others, and the ability to process information about many social events are prerequisites for cooperation, primates seem to be particularly adapted to engage in it. Actually, primates make 'calculated' decisions about when to cooperate, with whom, and against whom. R. Boyd & P.J. Richerson (Chapter 2) argue that cooperation in humans first developed in small groups of related individuals during the Miocene period, and ask what (in historical times) later caused humans to cooperate with large numbers of unrelated individuals within societies (such as soldiers in war). Their answer is that there is selection for cultures composed of cooperating ingroup members (i.e., group selection), and their argument is based on a socio-psychological model of evolution and proximate causation (e.g., conformism and cultural endogamy) of ingroup cooperation and associated outgroup rejection.

Considering the development of prosocial behaviour, P.A. Miller et al. (Chapter 3) report that children who are better at empathising and moral reasoning are more likely to be prosocial, and note that such propensities are enhanced by parents who provide emotional warmth and models of prosocial behaviour (in addition to fostering the above skills and controlling their practice in some way). However, parenting is obviously dependent on cultural values and practices; cultural differences in assertiveness and competitiveness versus group loyalty and cooperation are described in Chapters 4 to 6. H.C. Triandis (Chapter 4) analyses prosocial attitudes and actions towards ingroup and outgroup members in collectivist and individualistic cultures (such as found in China and the United States respectively). His conclusion is that prosocial behaviour is most likely to be seen when an individual from a collectivist culture meets an ingroup member, and least likely to occur when such a person interacts with an outgroup member. The behaviour of individualists lies between these two extremes, although they are also more likely to "pro-socialize" with an ingroup than with an outgroup member. Case studies of socialisation and prosocial behaviour in two large collectivist societies (China and Japan) and eight small (face-to-face) egalitarian societies, by H.W. Stevenson & E. Goody (Chapters 5 and 6 respectively), illustrate the complex relationships between ingroup prosocial behaviour and outgroup antisocial behaviour, and between culture and child-rearing practices.

Section C begins with a summary by J. Fultz & R.B. Cialdini (Chapter 7) of empirical evidence showing that apparently altruistic helpers may in reality be pursuing selfish goals, either by attempting to enhance their own self-esteem and/or social standing, or by eliminating exposure to cues which result in personal distress. However, they report only rather inconclusive findings that people are truly able to unselfishly care for others. Both W.C. Swap (Chapter 8) and S.D. Clayton & M.J. Lerner (Chapter 10) emphasize that altruism and its causes are always perceived behaviours and thus difficult to quantify objectively. Moreover, most observers perceive a particular act of helping as lying somewhere between the poles of an altruistic-selfish continuum, which is linked to what people perceive to be fair or just. J. Heal (Chapter 9) convincingly argues that in principle our psychological complexity makes genuinely altruistic behaviour (with no degree of self-interest) impossible. For example, each action potentially enhances (depending on cultural norms and individual utilities) self-esteem and/or social standing, and is thus rewarding for the actor (such as, to consider an extreme case, the self-sacrificing Kamikaze pilot). However, he notes that this does not

diminish the moral value of altruism as an aim to be pursued.

Section D is largely concerned with investments and payoffs in developing relationships. For S.D. Boon & J.G. Holmes (Chapter 11), trust is considered essential for resolving uncertainty in the face of possible disappointment or deceit. They analyse long-term (personality) and short-term (situational) tendencies to trust others, and emphasise that it is essential to accept those risks involved in a relationship if mutual trust is to grow. M. Lund (Chapter 12) distinguishes between social pressure (values and norms predominant until the 20th century) and individual choice (based on, for example, trustfulness, the history of the relationship and cost/benefit considerations) as determinants of real-life commitment to a partner or workplace. Most of the empirical data on trust, commitment and cooperation originate from game-theoretic studies conducted in the laboratory. D.A. Good (Chapter 13) and J.M. Rabbie (Chapter 14) consider those factors which facilitate cooperation between two or more persons in situations involving the prisoner's dilemma. Cooperation is more likely to occur if players communicate, perceive the situation as open-ended, see themselves as members of a group, receive information about the interdependent nature of their situation (and are given time to think about it), know each other's choices, value cooperation highly, and trust in each other, and if mutual cooperation yields higher payoffs. However, both authors express caution against overgeneralisation, and discuss the weaknesses of experimental investigations involving games (often, for example, individuals not knowing each other exchange resources irrelevant to real life and know they will never meet again).

Cooperation between groups, societies or nation-states (Section E) depends as much on the will of its individual members as on the presence of institutional (e.g., religious or political) structures or the absence of strong conflicts of interest between groups. Such disputes may be resolved by negotiation (an approach considered by J.Z. Rubin in Chapter 15), whilst the general tendency towards ethnocentrism may be overcome by contact between groups, by redefinition of the ingroup and outgroup (so that *they* become part of *we*), or by creating goals common to all groups in question - such as resolving the problem of global pollution (points raised in Chapter 16 by H. Feger). Finally, three very interesting case studies demonstrate how the particular characteristics of individuals, policy-making groups, and even cultures influence international relations: The role of UNESCO in international cooperation is described by F. Mayor (Chapter 17), U.S.-Soviet cooperation against terrorism by I. Beliaev & J. Marks (Chapter 18), and U.S. policy towards the Soviet Union from Carter to Bush by E.O. Czempiel (Chapter 19).

Although a volume of invited papers, *Cooperation and Prosocial Behaviour* is certainly present in this informative offering from Hinde and Groebel. The subject is treated in considerable breadth and depth, ideas are developed as lines of argument throughout the book, and there is much to interest the reader, whether she be a student, an interested general reader, a social scientist or even a policy maker.

Edited by Stuart Laws.

The Merging of the Senses, by Barry E. Stein and M. Alex Meredith. MIT Press, 55 Hayward St., Cambridge, MA 02142 USA, 1993, $42.50 (hdbk.).

Reviewed by Thomas R. Alley, Department of Psychology, Clemson University, Clemson, SC 29634-1511, USA.

Why is it that we typically experience single holistic events even though these events are registered by a variety of sensory receptors, each of which may respond to a different type of physical stimulation? How do animals integrate the inputs from multiple sensory modalities so as to use them in concert and arrive at a unified 'representation' of their environment?

This book, the third in MIT's Cognitive Neuroscience Series, addresses the question of how information from different senses is integrated in the brain. It takes an evolutionary and comparative perspective, and provides data from humans and a wide range of other species, most frequently the cat. The authors, a physiologist (Stein) and an anatomist (Meredith), have done an admirable amount of important research on the neural bases of multisensory integration, particularly on "multisensory neurons" and integration in the superior colliculus (a midbrain structure involved in attentive and orienting

behaviors and with widespread connections to other nervous system areas). It is not surprising then, that most of their book is devoted to examination of the central neural bases underlying integration.

Although there is a large gap between perceptual and behavioral phenomena on the one hand, and physiological/neurological data on the other, the authors' ultimate goal (as yet unattainable) is to bridge this gap and understand the neural bases of intersensory perceptual phenomena in humans. Consequently a significant amount of attention is given to perceptual and behavioral issues (e.g., Chapter 11 concerns "Behavioral consequences of multisensory interactions". There are more questions than answers here, but the reliance of adaptive behavior on multisensory inputs, even in "primitive" organisms, is highlighted by this book. It is clear that inputs from different senses often have the potential to substitute for, mask, alter, or enhance one another. Moreover, multisensory integration appears to be a feature of *all* organisms possessing more than one sense. Hence, ethologists, psychologists, and neuroscientists should be concerned with the merging of the senses even while our understanding and data remain quite incomplete.

This book is directed at a more general readership than just specialists in neuroscience, a tactic in line with the book's interdisciplinary topic and synthesizing approach. Ample references to guide further inquiry are usually provided. Moreover, the scholarship goes deeper than numerous and up-to-date citations: the references cover a wide span of time across many disciplines. I noticed very few significant gaps in the authors' use of existing literature and some of these may be attributable to recency (e.g., Anisfeld's 1991 critical review of neonatal imitation). The most notable omission is Hayek's (1952) brilliant but neglected presentation of a unified foundation for neuropsychological theory, a work that 40 years later still provides insight into such problems as intersensory integration and contains some remarkable parallels with this new book. Good introductions precede each of the book's four main sections, and every chapter is well-written and illustrated with exceptionally helpful figures (over 70 in all). Stein and Meredith characteristically take a balanced and critical approach in their discussions, and frequently contrast alternative positions on issues. They favor conservative intrepretations of data and, probably wisely, do not always commit themselves to one particular side of a controversy.

Historically, multisensory integration usually has been seen as a matter of combining qualititatively different sensory experiences ("sensations") to construct a coherent representation. Given the lack of common ground in modality-specific experiences, integration appears to be an intractable problem. A number of people, most notably J. J. Gibson (1966), have rejected this tradition and reformulated the problem as one of coordination of the information found in the patterns of stimulation ("invariants") detected through various means (modalities) over time. From this "ecological" perspective, multisensory integration does not involve passively received sensations; instead, it is a matter of exploratory perceptual *systems* designed to pick up information. Stein and Meredith have at least one foot in this camp, believing that the brain's task is to evaluate information from different sensory modalities "in ways that are largely independent of ... subjective experience" (p. *x*), and seeing that perception has a vital role as a guide to detection of useful information in subsequent perception.

The book begins with a selective review of multisensory perceptual phenomena in humans (Chapter 1), including the ventriloquism effect, synesthesia, cross-modal matching, and various vestibular effects. Chapter 2 provides an overview of sensory convergence in other species, with a focus on evolutionary issues. Thereafter, the discussion becomes more microscopic, with Chapters 3-7 devoted to the organization of the most intensively studied site of multisensory convergence: the superior colliculus. Some remarkable parallels in the functional and anatomical aspects of visual, auditory, and somatosensory modalities are revealed here. The final section of the book, "Multisensory Convergence and Integration at the Level of the Single Neuron", includes comparisons of data obtained from the superior colliculus with data from the multisensory cortex. By the end, the authors have provided data from a variety of structures and species that seems consistent with their belief that multisensory integration follows a general plan that transcends particular anatomical structures and species, having been "laid down quite early in evolution." It appears that a mechanism based on multisensory neurons exists to enhance responses to spatially and temporally covarying multisensory stimuli and vice versa. This neural mechanism facilitates detection of meaningful stimulus combinations and helps screen out unimportant distracting stimuli.

The Merging of the Senses provides a first-

rate and up-to-date synthesis of what is known about the integration of multisensory information and will serve as a good guide to what research should be done to further this knowledge. This is a high quality book, in both construction and contents, and is highly recommended for research libraries.

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Anisfeld, M. (1991). Neonatal imitation. *Developmental Review, 11,* 60-97.

Gibson, J. J. (1966). *The Senses Considered as Perceptual Systems.* Boston: Houghton Mifflin.

Hayek, F. A. (1952). *The Sensory Order.* Chicago: University of Chicago Press.

Sociobiology, Sex, and Science, by Harmon R. Holcomb III. SUNY Press, Albany, NY 12246 USA, 1993, $24.95 (ppr.).

Reviewed by Vern L. Bullough, SUNY Professor Emeritus, 17434 Mayall St., Northridge, CA 91325 USA.

Holcomb, a philosopher of science, has written a non-polemical and non-ideological analysis of sociobiology. Though it is a defense of sociobiology, it also criticizes sloppy theorizing in this field. Taking Darwin's emphasis on the importance of sexual selection in evolution as a given, Holcomb focuses on reproductive behavior because if anything specific about human sociality can be explained by sociobiology, it would be sexual behavior.

He then proceeds to examine some of the more provocative statements put forth by some sociobiologists, such as Barash's (1979:53) "insight" that the double standard arose from the "fact" that human males are programmed to be less discriminating sexually, more aggressive, and more available sexually than females, and also less intolerant of their spouses' infidelity. Using such statements, he emphasizes that the difficulty that results is as much a matter of ideology as of science. He explains that an emerging science (i.e., sociobiology) must take into account not only the surface structure of an explanation, but also the deep structure of explanatory inquiry. In simple English this means that it is not only important to answer a "why" question but also to consider the context of assertions and ideas.

In the process of examining this, he conducts a wide-ranging exploration of the history and philosophy of science, demonstrating what sociobiology has to do to meet the standards of today's science. Sociobiology, he notes, is an essential aspect of evolutionary biology, and the discipline would not be complete if it did not explain evolutionarily significant social facts about nonhumans and humans. He concludes that sociobiology has great potential value for putting forth acceptable explanations, but only if it aims at completeness, accepts the fact that explanations are tentative, and does not assume it has discovered immutable categories that should remain immune from self-critical revision. At present, however, crucial differences remain unclarified, miscommunication is rampant, and the term "human nature" is often used simplistically. I would regard Holcomb as essential reading for all of us who see value in sociobiological explanations.

Reference

Barash, D. *Whisperings Within.* Dallas: Penguin, 1979.

Newsletter Submissions

Anything which might be of interest to ISHE members is welcome: Society Matters, suggestions for Forum topics, essays for the Growing Points feature, Mini-Communications, Announcements of meetings, journals or professional societies, etc. These sorts of submission should be sent to the editor. Book review suggestions should go to the appropriate book review editor. Submission should be in English, on paper or on these disc formats: ASCII (preferred), Wordperfect (IBM), or Microsoft Word (MAC).

No material in the newsletter is selected by critical peer review and thus material is presented only to foster free and creative exchange of (even outrageous) ideas between scholars. The fact that material appears in the newsletter never implies the truth of those ideas, ISHE's endorsement of them, or support for any policy implications that might be inferred from them.

A Theory of Human and Primate Evolution, by Colin P. Groves. Oxford University Press, Walton Street, Oxford OX2 6DP, U.K.; 2001 Evans Rd., Cary, NC 27513 USA, 1989/91, £19.50 (hdbk.), $37 (ppr.).

Reviewed by David Alan Munro, 802 Bluebird Cn. Dr., Laguna Beach, CA 92651 USA.

Professor Groves (Prehistory and Anthropology, Australian National University) permits the blurb writers for his expensive paperback to identify it as a contribution to "the current ferment in evolutionary thought...[with respect to] anthropology..." That ferment, of course, is the latest academic ruckus kicked up by Harvard's Stephen Jay Gould, professional paleontologist and enfant terrible, who will be remembered as the don who first hit the public prints when he attacked E. O. Wilson's *Sociobiology* in 1975. The subsequent contretemps led this facile writer and lecturer into a defense of Watson's tabula rasa--an amazing retrogression so long after Lorenz and Tinbergen. This has been followed by his, and cohorts', challenge to Darwin's gradualism with notions of a jump-start and directionalism in evolution.

Groves' function in this presentation (or propaganda) is to provide the biological background for the theorizing, but it is incomprehensible without an explanation of the Gould theory. He begins with Ernst Haeckel (1834-1919), the early German convert to Darwinism who observed that the human embryo exhibits evidences of our fish ancestry, ape ancestry, etc. and who developed "recapitulation," the theory that "ontogeny recapitulates phylogeny." You might say that Gould, Groves & Co. would reverse this dictum, as "phylogeny recapitulates ontogeny." For Gould would look for the physiological rudiments of striking evolutionary developments to explain those developments. For example, to explain human brain development he would look to aboriginal or early fetal skull development, not the imperious need for a huge brain in the Africa of our origin. That is to say, in every case cited by Groves--who provides the biological but not the anthropological background--evolutionary changes are explained as emergents from known rudiments. It is simple and convenient, but it confuses ends and means.

Darwin was guilty of no such nonsense. However, he was keenly aware of what are "rudiments" in the Gould-Groves schema. Thus in *The Expressions of the Emotions in Man and Animals* (1872), he noted that the evolving demand for devices of expression forced us to impose new functions on old structures and behaviors. For example, tears became an involuntary expression of sorrow, though invented (by previous evolutionary processes) only to clear the eyes of debris. Again, this approach recognizes the evolutionary need for an end-product and for finding, secondarily, the means of achieving it. (Lorenz wrote the introduction for a 1965 re-issue of *Expressions*, pointing out Darwin's prescience in laying out the basis for modern ethology.)

To be sure, without Gould, this Groves reprint would never have appeared. But Gould, professional nudnik that he is, is not alone. He is ably seconded by fellow Harvardian Richard Lewontin, and he has also become a persuasive, if often wrong-headed, writer for the *New York Review of Books*, which is the leading U.S. intellectual periodical of our day but has eschewed any mention of ethology.

References

Darwin, C. *The Expression of the Emotions in Man and Animals*. University of Chicago Press, 1872/1965.

Wilson, E. O. *Sociobiology: The New Synthesis*. Cambridge, MA: Harvard University Press, 1975.

You and No One Else: How We Search for and Find Each Other (Biological Aspects of Mate Choice), by Christiane Tramitz. Dusseldorf-Vienna-New York-Moscow: ECON (in German), 1992.

Reviewed by Michael Bechinie, Diabelligasse 1, A-1130 Vienna, Austria.

Christiane Tramitz tries to describe the biological aspects of choosing a partner in this popularly written book. She claims to offer some nontraditional advice for people who deal with or are concerned with the problems of choosing a partner.

In chapters 1 and 2 Tramitz gives a historical summary of the evolution of culture and recent changes in the criteria for mate choice. Both chapters are brief and some statements are oversimplified. Ideas from anthropology, ethology, history and sociology are mixed to build a shaky and fleeting mosaic. Her own ideas are woven through these

chapters, but they seem not to have been reflected upon and sometimes are wrong. For example, it is a great pity that she alludes to preservation of the species (p. 101) when the notion of individual selection is so widely accepted. To take another example, she states that the most important difference between us and chimpanzees is that the latter lack cognitive abilities (p. 26).

In the penultimate paragraph of chapter 2, Tramitz describes many supposed forms of humiliation of women by societies and "power games" by men. She concludes that "a chain of historical accidents is impossible as an explanation" (p. 59), and so biology must be responsible. So she leads the reader onto the dangerous ground of Social Darwinism, which she described as objectionable in the first lines of her book.

In chapter 3 she discusses mate choice from the ethological and sociobiological point of view. She states, "How marvelous and plausible the models of the sociobiologists would be; they could use them on every phylogenetic level of animal. However, the models won't work on humans" (p. 79). She works her way through the "kitchen garden of theories" on mate choice. A lot of detailed information is presented which, incidentally, the reader might apply in courtship, although this is not Tramitz's intention.

In chapter 4 Tramitz discusses the rivalry of the sexes, again proceeding from a sociobiological perspective. She concludes, "On this point, convincing sociobiological models are thwarted by too-complex and notionally unsettled fundamental problems" (p. 127). She then states, rather moralistically, "The success and durability of a relationship depend mostly on the capacity and will of both partners to practice a combination of reciprocal and poetic justice" (p. 141). Does she mean a sort of psychological tit-for-tat?

In the last three chapters the advice aspect of the book emerges. Florence, a "statistically average female," proceeds to seek a partner and is confronted with all the problems of mating. This is an entertaining and effective device for depicting these problems and conveying information. However, Florence's story is deplorable. A rather shy girl, she finds it hard to get in touch with others. Apparently disheartened by bad experiences with males, she has a try at a dating service. She fails again. But then she picks herself up, spruces herself off, and hits it off with a "statistically average male." Let's be sensible!

This is indeed a snappy, popular book, but it is not thought out in spots. "Scientific findings" of the author herself are scattered among theories. The main goal is not achieved, namely, to "launch a discussion [about the problem of mate choice] and to be instrumental in prompting sensitivity to human nature in such concerns" (p. 14). Even for an unconventional advice book, it is too vague and popularly written. Ideally, other "studies, which appropriately consider...the biological aspects of mate choice" (p.14) will soon be on their way to the German-language book trade.

ANNOUNCEMENTS

HBES MEETING

The Human Behavior and Evolution Society met in Binghamton, New York August 4-8. The 1994 President of HBES is Napoleon Chagnon, who replaces Martin Daly. Copies of the abstract book are available from David Wilson, Dept. of Biological Sciences, Binghamton University, Binghamton, NY 13902-6000. Make a $5 check out to the Human Behavior and Evolution Society.

SOCIAL BIOLOGY

Social Biology is a journal that may be of interest to some members. It publishes articles about biological and sociocultural forces affecting human behavior and the structure and composition of human populations. It is published by the Society for the Study of Social Biology. Subscriptions are $25 per calendar year ($15 for students and emeritae/-i). Make out payment to SSSB and send to Robin U. Loomis, East-West Population Institute, 1777 East-West Rd., Honolulu, HI 96848 USA. One of our new members, Lee Ellis, is on the 1994 Board of Directors.

ASCAP OFFICERS

The new President of the Across-Species Comparisons and Psychopathology society is Paul Gilbert. He succeeds John Price. John Pearce is President-Elect, Leon Sloman is First Vice-President, and Dan Wilson is Second Vice-President. Russell Gardner continues as Secretary and Newsletter Editor.

ISSBD

The International Society for the Study of Behavioral Development will meet in Amsterdam July 5-9, 1994. Write to ISSBD, Dept. of Psychology, University of Giessen, Otto-Behaghel-Strasse 10, D-6300 Giessen, Germany, tel. 49-641-702-5402, fax 49-641-702-3811.

BEHAVIORAL MEDICINE

The International Conference on Behavioral Medicine will take place in Amsterdam, July 8-12, 1994. Write the Conference Bureau, University of Amsterdam, P. O. Box 19268, 1000GG Amsterdam, The Netherlands.

EUROPEAN ANTHROPOLOGICAL ASSOCIATION

This group will meet August 24-28, 1994 in Copenhagen. Write to Ms. Pia Bennike, Anthropologisk Lab., Panum Inst., Belgdamsvej 3, DK-2200 Copenhagen N, Denmark.

BEHAVIORAL GENETICS

The 1994 Behavioral Genetics meeting will take place in Barcelona July 7-10. The contact people are Alberto Fernandez-Teruel and Rosa M. Escorihuela, Departmento de Farmacologia i de Psiquiatria, Unitat de Psicologia Medica, Edifici M, 08193 Bellaterra, Spain, tel. 34-3-5812378, fax 34-3-5812004.

CONVENTION DATES

Want a more comprehensive and timely source than this newsletter for dates for upcoming scientific conventions? The International Congress Calendar, published quarterly, lists forthcoming conventions by location, date, and organization. Your university library probably has this valuable reference book but, in North America, probably receives it by surface mail from Belgium. Price is BEF 5995. Write to the Union of International Associations, rue Washington 40, B-1050 Brussels, Belgium.

CURRENT LITERATURE

September 1993

If you are intereszzted in possibly reviewing one of the books below or some other book, please contact the appropriate Book Review Editor (see Editorial Staff box). Please note Linda Mealey's telephone no.: 1-612-363-3135, fax 1-612-363-3202, e-mail LMEALEY@CSBSJU.EDU.

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Zuckerman, M. (1991). *Psychobiology of Personality*. Cambridge Univ. Press (see Berry et al., above, for addresses), $55.96 (hdbk. discounted), $26.36 (ppr. discounted). **Needs Reviewer.**

NEW RULES FOR PAYMENT OF MEMBERSHIP DUES

Dutch banks now charge $43 to cash a personal check, making it virtually impossible for us to continue to allow payment in this manner. Anyone wishing to pay in this way will have to add 30 Dutch guilders (not 10 as previously). If at all possible, payment should be made to Nancy Segal so we avoid the currency exchange costs of transferring money from The Netherlands to the US (where the newsletter is currently published). Nancy can now handle VISA and Master/Eurocard payments; send your account number and expiration date, and note the amount. You may prefer to send her a check in US funds. Payment by Eurocheque in Dutch guilders is still possible. It avoids the encashment cost, but it necessitates our paying to convert guilders into dollars. If you must, you can send her cash (US dollars only).

Membership Renewals for 1994

It is time to renew your membership for 1994 if you have not already done so. Membership is by calendar year, so dues are to be paid by the first of the year. If the date on your mailing label is earlier than the current year, it is time to renew your membership. For economic reasons, renewal notices are not sent. No more than two warnings are given on the mailing label; thereafter you are removed from the membership list. Please report any errors, change of address, etc. to the editor.

Current dues and directions for payment are given on the last page.