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Maryanne Fisher Joins Editorial Staff

The Bulletin is pleased to announce that **Maryanne Fisher** has been added to the *Bulletin* staff as a Book Review Editor. Maryanne completed her doctoral work at York University, and is currently an assistant professor at Saint Mary's University in Halifax, Canada. Her primary research area is the evolutionary foundations of human interpersonal relationships. She has previously published book reviews in *Sexualities*, *Evolution and Gender* and in *Human Nature Review*, as well as in this *Bulletin*. In 2002, she won ISHE's Linda Mealey Award for her presentation on "An evolutionary investigation of the influence of menstrual cycle phase on facial attractiveness judgements."

Contact information for Maryanne and other staff members can be found on pg. 2.

Call for Associate Editor

The *Bulletin* is seeking a qualified individual to serve as **Associate Editor for Book Reviews**. We seek a person to assist two other Associate Editors with the management of book reviews, including reviewing and editing submitted reviews. Book review editors must have access to a computer with internet connections, and excellent command of written English.

Interested individuals should send inquiries, or letters of application with some indication of relevant experience, to the *Bulletin* Editor at: Alley@clemson.edu. ISHE members may also nominate another ISHE member for this appointed position.

Important notice for members!

This issue contains a call for nominations for two trustees and for a new Vice-President/President Elect. Please consider making one or more nominations following the guidelines printed later in this issue.

Also in the issue (p. 16): the announcement of the 2005-2006 Owen Aldis Scholarships.

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Bulletin Policies

Submissions: All items of interest to ISHE members are welcome: Society matters; articles; replies to articles; suggestions; announcements of meetings, journals or professional societies; etc. These sorts of submission should be sent to the Editor. Book reviews and review inquiries should go to a book review editor. Guidelines for book reviews are available from the editors, and on the ISHE web site.

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 diskette or CD-R (preferably in Microsoft Word). Submissions are usually reviewed only by members of the editorial staff, although outside reviewers are used occasionally. Some submissions are rejected, but political censorship is avoided so as to foster free and creative exchange of ideas among scholars.

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Members wishing to make **address changes** or other changes in their membership information should send their requests to the ISHE Membership Chair, Astrid Juetter, at: astrid.juetter@kli.ac.at

BOOK REVIEWS

What It Means To Be 98% Chimpanzee: Apes, people, and their genes.

By **Jonathan Marks**.

Berkeley, CA: University of California Press, 2002, 325pp., (pbk US\$17.95). ISBN: 0520226151 (hdbk)/0520240642 (pbk)

Reviewed by **Peter LaFreniere**

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Years ago a colleague who knew how fond I was of explaining our primate origins to students asked me, "Did you know we share 98% of our genes with chimpanzees"? "I'm comfortable with that", I replied, "as long as I still only share 50% with my brother", introducing a conundrum for many students that few professors can adequately resolve. Thus it was with great interest that I sought out Jonathan Marks' new book, *What It Means To Be 98% Chimpanzee*.

The question Mr. Marks poses in his title provides a wonderful entrée into the fascinating and intersecting worlds of human biology and culture. The lessons are at once simple and complex; one can both overstate (and understate) the similarities between ourselves and our nearest genetic relatives. Indeed those qualified to offer a balanced perspective must be equally expert in a variety of relevant disciplines and fair-minded in their synthesis of an ever widening and more technical knowledge base. Marks

notes in his preface to the paperback edition that his goal was to "relativize the genetic place of humans and apes: not to deny it or challenge it, but simply to place that scientific work in an appropriate cultural and historical context" (p. xv). Sounds great.

But turn the page and the reader discovers that the sciences and the humanities are "coming apart at the seams" and that "This rift is probably irreparable" (p. 1). Sounds ominous.

A few pages later, we learn that "Humans are marked by a large number of physical, ecological, mental, and social distinctions from other life...what does genetics have to say about all this? Nothing. Sameness/otherness is a philosophical paradox that is resolved by argument, not by data." (p.22)

This last sentence is one of the few in the book that the student who had purchased and read the book before me had both highlighted and starred. Clearly, for this student this represents one of the most important messages of the book. To me the statement seemed intended to support his main goal which has little to do with Chimpanzees but more to do with proclaiming race a socially constructed myth. (Marks: "I use "race" the way I use "angels or "psychic energy", p.137). Moreover, one learns that families are also social constructions; genetic ties "form a relatively small part of what composes a family" (p. 135). And one more chestnut: calling humans "Mammals" is also a social construction, a political gesture by Linnaeus to induce women into breastfeeding their infants (pp. 49-50). Chimpanzees and mammals aside, much of the book is spent debunking race as having no biological reality, genes as having no influence on brain or behavior, and scientists as having no ability

to measure anything, particularly human abilities. On the topic of race Marks states, "Teaching that racial categories lack biological validity can be as much a challenge as teaching that the earth goes around the sun must have been in the seventeenth century." Odd, I thought Copernicus taught us to face facts even if they make us uncomfortable.

Such is the triumph of sophistry over data in what Marks calls "Molecular Anthropology". Of course, once the student buys the notion that important debates are resolved by argument, not data, it is a simple step to dismiss all inconvenient data from one's argument as irrelevant. Methods are even more irrelevant because they just produce irrelevant facts that are probably not true anyway, and most likely the product of a devious mind with a hidden and evil agenda, that is to say a "scientist". This attitude and the hostile tone that Marks adopts in the first chapter are maintained throughout the book as Marks jumps from one sensationalistic headline grabbing topic to another, occasionally showing himself in command of some relevant facts regarding genetics, but more often attacking and trivializing the same group of scientists (geneticists) who have provided him his borrowed expertise. Listen to the tone of his comments regarding those who dare measure human abilities:

"Furthermore, this raises a darker question: What are we to make of scientists who assert the existence of real constitutional differences in ability? If we cannot gauge differences in ability in any reliable manner, if ability is not a scientific concept, it is a corruption of science to assert in its name that one group indeed has less ability than another... We now need to define the boundaries of science in order to distinguish the authoritative voice of scientists speaking as scientists from the voice of scientists speaking as citizens. This distinction is vital to keeping science from

being tarnished by those few scientists who have chosen to invoke it as a validation of odious social and political doctrines." (pp. 93-94)

Just who are these odious scientists who think that human abilities can actually be measured in any reliable manner?

One (among many) is the soft-spoken, hard-nosed behavioral geneticist, Thomas Bouchard, a leading researcher at the University of Minnesota over the past 35 years. Marks establishes several "facts" about Bouchard: First, that his research is of questionable ethics because it was primarily funded by the conservative Pioneer Fund. Second, that his work compares the oddities of twins separated at birth and later reunited. The student who preceded me in reading Marks' caricature of the methods of behavior genetics writes in the margin: Jim Twins, genes vs. coincidence? (Note: The "Jim twins" are a pair of remarkably similar brothers and the most famous twins in the Minnesota Study of Twins Reared Apart). Marks omits that Bouchard has received over 30 grants that are peer reviewed by the most authoritative body of scientists in their field, funded by the National Science Foundation and many other major funding sources in the U.S., and that have led to hundreds of peer-reviewed journal articles detailing extensive data sets quite different than some incredibly naïve journalistic account of the "Jim Twins". Rather than inform students of the logic and limits of heritability estimates derived, not from anecdotes, but by comparing a large international database of groups of identical and fraternal twins reared apart and together, he chooses to lead the naïve reader to this question: Is the fact that the "Jim twins" married identically named women, and have identically named sons and dogs genetic in origin or just a coincidence? Of course it's a coincidence, and it is as completely irrelevant

to behavior genetics as a SNL ("Saturday Night Live": a U.S. television comedy show – Ed.) episode on the same topic.

Marks continues to display his penchant for one-sided diatribes: "A committed ideologue scientist, with funding from a radical organization (which would achieve greater notoriety for their funding of much of the racist work cited in *The Bell Curve*), builds a research program on patently idiotic stories of reunited twins, which should be of greater interest to mythologists than geneticists." (p. 150)

In contrast to Marks' socially constructed reality of Tom Bouchard, here is the University of Minnesota's social construction:

"For many years Minnesota's Department of Psychology was almost alone in its emphasis on genetic factors in behavior. At a time when most American social scientists were strongly environmentalist, Professor Paterson was emphasizing heritable factors in general intelligence and special mental abilities while William Heron demonstrated that maze-learning abilities in rats could be selectively bred. As early as 1962, Paul Meehl advanced a genetic theory for the etiology of schizophrenia and, in 1966, Irving Gottesman initiated a program of training in behavioral genetics in the Department of Psychology. Noting 'that everything is more interesting if you do it with twins,' David Lykken, established the Minnesota Twin Registry in 1969, closely followed by his collaboration with Thomas Bouchard and Auke Tellegen on the Minnesota Study of Twins Reared Apart ... The tendency to ask critical questions, to challenge unquestioned assumptions, and, perhaps most characteristically, to press for quantification and measurement is now, as always, the hallmark of the Minnesota psychologist" (from www.umn.edu).

For the uninitiated, let's make the record clear: Minnesota is not some prairie college; rather, their psychology department has been ranked at or near the top in graduate programs in the United States since the 1920's. Either Marks is completely ignorant of the scientific methods of behavioral genetics or he knowingly misrepresents scientists by innuendo and misleading accounts of their character, methods and data. As an activist with a habit of writing sarcastic letters denouncing the fools who disagree with him, he has now graduated to writing sarcastic books. Having read the book, I'm sure I would prefer a one-page letter.

Much of this is simply propaganda. Rather than instruct students about the basics of behavioral genetics, Marks chooses to mislead them. If I had one sentence to explain heritability to students I could do more than Marks does in his entire book. (Here's the sentence: Heritability of a trait is calculated by doubling the difference in the correlations between identical and fraternal twins reared together.) Let the more general lesson of the rising tide of propaganda on American campuses be clear: If one's beliefs are at increasing odds with the consensual facts of modern science, then obfuscation, propaganda, threat and censorship become the principal tools by which one must pursue one's agenda.

Need more evidence? Here is Marks' refutation of Frans de Waal's attempt to get people to consider both Nature and Nurture. Notice the pattern of Marks' criticism: not only are data irrelevant, but so apparently are logic and reason:

"The millennial issue of the *Scientific American* includes an ostensibly balanced and objective article called 'The End of Nature vs. Nurture' by Frans de Waal, a primatologist. While sensibly eschewing 'simple-minded genetic determinism', he also reports that 'the

evidence for a connection between genes and behavior is mounting. Studies of twins reared apart have reached the status of common knowledge ...' That is, of course, the problem. They are nothing but common knowledge" (p. 158).

What clever word play! But no American scientist will reconsider his or her model of gene-environment interaction, based on such statements by Mr. Marks.

Here is yet another example of the quality of Mr. Mark's rhetoric, this time commenting on the scientists involved in the Human Genome Diversity Project: "These scientists were trying to approach indigenous peoples whose lands had been stolen, lifeways eradicated, and people exterminated, at the hands of the very civilization the scientists represented. *And now they wanted blood.* (italics Marks') ... The geneticists apparently expected to look people in the eye and tell them that their DNA was more valuable than their customs, their land, their traditions, and their lives." (pp. 204-205)

I could go on with many similar rhetorical flourishes on each tabloid controversy that we have seen in the past decade, including the Kennewick Man, The Great Ape project promoting ape's rights, genetic basis of human homosexuality, science vs. religion, etc. Regardless of whether I agreed or disagreed with Mr. Marks' conclusions on this list of hot button topics, I found his uncivil tone shrill and ultimately tedious, and would have to rate this as the worst book on science I have ever read in a long history of science reading. Is it a sign of the times? The *New Scientist* proclaims "it is the book that awkward sods everywhere have been waiting for". Indeed.

It seems that the rift between the humanities and science that Mr. Marks refers to on page 1

of his book is likely to remain as irreparable as he claims, so long as sarcasm and innuendo replace data and dispassionate analysis of our most controversial empirical issues. But what, after all, is so problematic with chasing out these damned scientists, with their ceaseless talk of methods, statistics and data? As long as only one political-ideological view is permitted on campus, we can persuade each new wave of students with arguments that are uncontaminated by the nuisance of data to reason their way to the politically correct conclusions we espouse in the first place. And, in the best tradition of Orwellian double-speak, we could call this new modus operandi in the humanities and social sciences "critical thinking".

Peter LaFreniere is Professor of Psychology at the University of Maine. He completed his Ph.D. at the University of Minnesota in 1982. He is the author of *Emotional Development: A Biosocial Perspective* and currently working on a new book entitled *Adaptive Origins: An Evolutionary Psychology of Human Development*.

In this issue, we have two very different reviews of Frank Salter's *On Genetic Interests*, published in order of receipt – Ed.

***On Genetic Interests:
Family, ethny, and humanity
in an age of mass migration***

By **Frank Salter**

Peter Lang (www.peterlang.com), Frankfurt Am Main, Germany, 2003, 388pp. ISBN 3-631-50342-3; US-ISBN: 0-820-46064-8 [Pbk.: \$38.95]

Review #1: By **Kevin MacDonald**

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One of the unfortunate consequences of the emergence of evolutionary psychology has been a lack of interest in biological fitness in the contemporary world. Frank Salter's book may change that. I can only agree with E. O. Wilson's comments on Salter's book that it is "a fresh and deep contribution to the sociobiology of humans." This is a brilliant work. As Irenäus Eibl-Eibesfeldt notes, "the synthesis is persuasive; the policy formulations provocative."

Salter's starting point is the quantification of ethnic kinship. Because of natural selection, inbreeding, and genetic drift operating over thousands of years, ethnic groups evolving in some isolation from one another become genetically differentiated. Salter draws on Henry Harpending's extension of Hamilton's theory of inclusive fitness to quantify this genetic differentiation—this storehouse of ethnic interest. The analysis assumes more than one population: Ethnic interests only exist in relation to other groups, because

within ethnic groups relatedness is by definition zero between randomly chosen pairs due to the fact that all members of the ethnic group share the background genetic uniqueness resulting from the evolutionary history of the group. But when world populations are sampled, genetic variance between groups is on average about 0.125 — equivalent to the kinship between grandparent and grandchild. This is a far from trivial amount, and the result is that humans have an enormous genetic interest in their ethnic groups in relation to other groups. Just as with genealogical kinship where people with larger families have a higher inclusive fitness, this genetic interest becomes enormous because it is tied to the actual number of ethnic group members which, in the modern world, can total in the millions.

A basic theme of the book is that humans cannot rely on their suite of evolved modules to achieve or even perceive their genetic interests in the modern world. Many individuals do not have the same psychological motivation for their ethnic interests that they have, say, for their family. Salter's reasoning actually reinforces arguments that there are enormous barriers to the evolution of altruism within local groups, since, as noted above, random co-ethnics have zero ethnic kinship. Presumably this is because our evolved psychology was designed mainly for a world of small groups separated by tiny genetic differences.

As a result, Salter turns to rational choice mechanisms which allow humans to make cost/benefit calculations aimed at adaptively attaining evolutionary goals in novel environments. In psychological terminology, these are domain-general mechanisms, most notably general intelligence, that enable humans to make rational, adaptive choices in novel, complex, and relatively unpredictable environments. Examples include making

choices about how to allocate ethnic investment — where to draw the group boundaries for the purposes of ethnic identification and mobilization. Rational choice mechanisms are capable of designing adaptive group ethnic strategies for navigating the novel environment, which has produced a “global village” in which ethnic groups that were once separated by insurmountable barriers are now no more than a jet trip away.

But ought humans care about biological fitness? Just because behavior is adaptive does not imply that “it is right or even sensible under modern conditions” (William Hamilton, quoted on p. 286). Salter is sensitive to the naturalistic fallacy, devoting a great deal of space to the problems inherent in any attempt at developing a morality of ethnic interest — only a glimpse of which can be discussed here. Acting with the knowledge of ethnic interests provided by modern science does not change the morality of acting on behalf of ethnic interests, any more than the morality of being a good parent is altered by the knowledge that parenting evolved to further individual genetic interests. Indeed, Salter often highlights the analogy between families and ethnies, suggesting, for example, that having an ethnic identity in combination with the knowledge that an ethnic group is an extended family would promote a sense of duty to one’s ethnic group. Although Salter shows a genetic homology between family and ethny, he notes that this does not prove any obligation to ethnic kin. Indeed, no obligation can be scientifically proven, not even to one’s children. By the same token, no fallacy is committed by caring about kin and about genetic survival. It is not irrational to feel an obligation to one’s family and ethny.

In reasoning about the morality of ethnic interests, Salter proposes ‘universal nationalism’, in which people are accorded

the right to live in an ethnostate, since this would preserve the ethnic interests of the great majority of humans. This would be biologically just according to a reworked version of J. S. Mill’s ethic which Salter calls ‘adaptive utilitarianism’, meaning that a just act is one that serves the adaptiveness of the greatest number. Salter proposes a ‘mixed ethic’ of adaptive utilitarianism plus individual rights designed to protect vulnerable minorities.

There will, of course, remain conflicts of interest between ethnies in a world of limited resources, and fitness differences between groups are inevitable. Social controls might prevent conflict, but in Salter’s view, total suppression by a world government would be such an infringement of freedom that it would make us less than human. Indeed, there is a presumption of a “right to strive for the advancement, not just the defense of one’s family and ethny” (p. 306), resulting in asymmetries of outcome. But Salter also agrees with Richard Alexander that ethical rules “consist of *restraints* on particular methods of seeking self-interests, specifically on efforts of others to seek their own self-interests” (quoted on p. 306; italics in text). Just as we accept competition for resources by individuals with restraints on how far they can go in compromising the interests of others, we may also adopt an ethic of ethnic conflict in which relative losers are not destroyed and are motivated to remain part of the social system. Because of its provisions for vulnerable minorities, adopting a mixed ethic would be in the interests of everyone.

Whether or not one decides that humans ought to take fitness seriously, it is clear that some ethnic and racially identified groups continue to be elaborately organized to advance their interests, including the promotion and expansion of territorial ethnostates. The result is that groups not

playing the game by, say, adopting a meme which proscribes ethnic identity or the defense of ethnic interests, will likely lose out — altruism writ large. It's no different really from the fate of any genetic mutation that causes an animal to choose a less fit mate or to fail to be nepotistic. Ethnic groups can certainly decide not to play the game, but in the game of evolution, not playing simply results in extinction.

It is therefore reasonable to sketch out the parameters of effective ethnic strategizing, and indeed much of Salter's book consists of a sort of "handbook" on adaptive strategy which adopts a bottom-up, individual perspective favored by W. D. Hamilton. The adaptive individual balances life effort — his or her "fitness portfolio" — across the domains of self-maintenance, family, ethny, and humanity as a whole (hence the book's title). In the modern world, ethnic continuity is a critical component of an adaptive portfolio. Ethnic groups have a vital interest in defending territory against immigration from other ethnic groups: "For all of past human experience and still today, control of a territory is a precious resource for maintaining ethnic genetic interests in the long run" (p. 61). Loss of numbers within a territory dominated by one's ethnic group as a result, say, of disease or natural disaster, results in a loss of ethnic fitness, but this loss is not critical because the numbers can eventually be made up. However, in a world of limited resources and carrying capacity — indeed, a world that, in the view of many experts has already reached unsustainable human populations — immigration of ethnic outsiders constitutes a permanent loss of fitness. The extent of that loss depends, of course, not only on the numbers of immigrants, but also on their genetic distance from the native population. At the extremes, the results are far greater than might be assumed: Salter shows that it would be more

genetically advantageous for, say, a Bantu to give his life resisting immigration of two members of a genetically distant group like the Northeast Asians than it would be to rescue one of his own children.

The following are some of the main points of a very rich and provocative discussion.

1. Successful strategies require internal social controls, especially on free-riding, individualistic elites. As Salter notes, the free rider problem was successfully solved long ago via punishment and monitoring in the small groups that humans evolved in, and, in principle at least, there is no problem in doing so in the modern world, especially if social controls are maintained by governments. Hence the importance of a territorial ethnostate: Defending ethnic interests in multi-ethnic states is a great deal more difficult because the power of the state itself becomes a potential weapon against the interests of particular ethnic groups. For example, coalitions of minority groups may attempt to influence immigration policy against the interests of the majority ethnic group.

2. Adaptive ethnic culture tends to contain "oppositional symbols" of past victories and especially of past defeats. These symbols promote ethnic identification and facilitate ethnic altruism in defense of ethnic interests. In the crowded modern world, adaptive ethnic culture is defensive rather than expansionist because of the high risks of an expansionist strategy yielding outcomes where both sides lose.

3. Pro-minority regimes are usually maladaptive for the majority due to demographic policies aimed at reducing their influence. Such regimes are also unstable, due to majority competition for resources, including social status. The challenge, Salter argues, is to construct a state that defends

individual rights, while defending the majority against displacement by highly mobilized, rapidly reproducing ethnic minorities. Globalism and multiculturalism legitimate minority interests and de-legitimize majority interests, but in the long run this is a threat to most individuals' ethnic interests because the world's population consists mainly of ethnic majorities and because minority dominance usually results in ethnic conflict.

In general, there is little discussion of the consequences of the fact that ethnic groups differ on traits that are conducive to fitness success in the modern world. The reality is that ethnic groups differ in intelligence and the ability to develop and control economic resources; they differ in their degree of ethnocentrism, in the extent to which they are mobilized to achieve group interests, and how aggressively they behave toward other groups; they differ in their numbers, fertility, and the extent to which they encourage parenting practices conducive to resource acquisition; they differ in the amount of land and other resources held at any point in time and in their political power. Equality, proportional equity, or even maintaining a status quo in territory and resource control would be difficult to attain or to maintain after it has been achieved without extremely intense social controls. Accepting a status quo would not be in the interests of groups that have recently lost land or numbers; nor is a status quo likely to be acceptable to groups with relatively low numbers and control of resources; nor would a status quo be likely to be acceptable to groups prone to high fertility. And yet, the alternative of all humans renouncing ethnic group loyalties seems utopian to say the least, for all the reasons that Salter adumbrates. And given that some ethnic groups, especially ones with high levels of ethnocentrism and mobilization, undoubtedly will continue to function as

groups far into the foreseeable future, unilateral renunciation of ethnic loyalties by some groups means only their surrender and defeat — the ultimate act of altruism with the entirely predictable outcome of extinction for those practicing it. The future, then, like the past, will inevitably be a Darwinian competition in which ethnicity plays a very large role, either in the humane, universalized manner urged by Salter, or by nature red in tooth and claw.

Kevin MacDonald is Professor of Psychology at California State University–Long Beach. He completed his Ph.D. in Biobehavioral Sciences at the University of Connecticut in 1981 and writes in the areas of evolutionary personality psychology, evolutionary developmental psychology, and strategizing human groups.

Review #2: By Peter Gray
Department of Psychology, Boston College.
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Misuse of Evolutionary Theory to Advocate for Racial Discrimination and Segregation: A critique of Salter's *On Genetic Interests*

We who take an evolutionary approach to human behavior suffer from the fact that our technical terms "adaptation," "fit," and "genetic interest" sound like synonyms for "good." When we say that a tendency for rape—or murder, or male domination of women, or ethnic chauvinism, or xenophobia—may have evolved because the behavior is "adaptive" we do not mean that the behavior is "good." We are simply saying that, in the course of evolution, such behavior, under certain conditions, may have promoted

the spread of the genes that support physiological mechanisms that help to produce that behavior. Patiently we explain this to our non-evolutionary-minded colleagues who accuse us of using evolutionary theory to justify one or another form of human atrocity. We explain carefully that the terms apply to the gene, not to the person. A gene that can produce or preserve many copies of itself is an "adaptive" or "fit" gene. It is in the gene's "interest"—a metaphoric use of the word "interest"—to reproduce itself. The question of whether the behavior promoted by the gene is good or bad in human terms has to do with values that are not derivable from evolutionary theory. We use evolutionary theory to help us explain why people do what they do, not to decide what they should do. We even use evolutionary theory to help us understand better how to reduce those behaviors that we deem to be morally objectionable. Over and over again we explain all this to our colleagues. We even sometimes chastise them when they seem too obtuse or obstinate to understand this.

Now, along comes political scientist Frank Salter, who turns all this upside down with his book *On Genetic Interests*. Salter uses evolutionary theory not to explain behavior but to prescribe it. He clearly equates genetic interest with human good. In summing up his argument, in the "Afterword," Salter writes, "My primary aim has not been to explain human behavior, but rather to offer social and political theory about what individuals *should* do if they want to behave adaptively" (p. 325, Salter's italics). What we *should* do, according to Salter, is discriminate by race. We should do this because it is in our genetic interest to do so. Races differ genetically, and we share more genes with people of our own race than with those of different races, so it is in our genetic interest to favor our own race. To Salter, unlike to the rest of us who use

evolutionary theory, genetic interest is not just the metaphorical "interest" of the gene, it is the real interest of the person. Salter writes, "Genetic interest residing in a population is a public good that belongs, as it were, to its individual members" (p. 43).

How does Salter rationalize his equation of genetic interests with human interests or values? Salter is certainly aware of the fact that most of us who talk about genetic interest or fitness don't equate these with human good. In Chapter 4 Salter addresses this "objection" to his thesis as if he is taking it into account and refuting it. However, after reading and rereading those passages, I fail to find any logic to the refutations. At various places he acknowledges that genetic interest is not necessarily human interest, but then he goes on writing as if it is. Over and over again he uses the terms "adaptive," "genetic interest," and "reproductive interest" as if they refer to human values. In one place (p. 83) he makes this remarkable claim: "I conclude that it is certainly not a theoretical truth that one ought to defend one's genetic interests. However, it is immoral to prevent those who do value their reproductive interest from nurturing it." His argument is that those who choose not to discriminate racially as a means to support their genetic interests have no moral right to pass laws that would prevent others from doing so!

Notice that Salter's 'logic' here would apply to any behavior that promotes the reproduction of one's genes. I'm sure that Salter is not in favor of rape. But his logic states clearly that it would be immoral to pass laws against rape if that behavior is in someone's genetic interest. When you think of it, most of our laws—laws against rape, murder, stealing, exploitation, slavery, and the like—are interfering with someone's ability to pursue their genetic interest. This

book, when read carefully, proves to be packed with contradictions and pseudo-logic.

To abet racial discrimination while minimizing interracial conflict, Salter proposes that the world should be parceled into racially defined nations, within which members of each racial group can work for the good of their own kind unhampered by the interests of other races. Salter does not argue—as some others have—that racial discrimination is a product of our instincts. Indeed, he suggests that the large-scale mixing of people of very different races is a rather new development and that therefore we did not evolve the instincts necessary to protect our genetic interests in today's world. Our instincts are insufficient, and therefore we need to set our general, multi-purpose intelligence to the task of promoting racial segregation and discrimination. Salter proposes that we work to make people aware of their racial identities and genetic interests and thereby promote a world in which people will consciously behave in ways that protect those interests. He is particularly concerned with the migration of non-Caucasians into Western Europe and North America and their disproportionate use of welfare funds, which he feels we Caucasian would terminate if we were more aware of our genetic interests.

Throughout the book Salter draws an analogy between races (which he refers to as "ethnies") and families. An ethny is like a family, so we have the same duty to care for our ethny as we have to care for our family. Of course, in Salter's terms, our duty to family derives not from the fact that people, especially children, need care and the family is our primary social means of providing such care. Rather, it stems from the fact that our family members are more genetically related to us than are other people. Hence, he ignores key differences between familial and ethnic relationships.

Not surprisingly, Salter has something to tell us, from his genetic perspective, about family values. He points out (in Chapter 8, on "Fitness Portfolios") that interracial marriage and adoption are maladaptive compared with marrying within one's race and caring for one's own biological children. He even gives us numbers, so we can weigh the fitness costs. A table on page 262 shows, for nine different races, the relative fitness gain for producing children with a partner of one's own race compared to that of producing children with a partner of any of the other races. We learn here, for example, that European Caucasoids who marry within their own race produce children with 66 percent more kinship to themselves than do European Caucasoids who marry Africans. Clearly, my Caucasoid niece, who is raising two beautiful half-African daughters, is behaving maladaptively. Even more maladaptive is the behavior of my Caucasoid sister, who loves so dearly her adopted Vietnamese daughter. In the nightmare world of concern for genetic interests proposed by Salter we would take numbers like these into conscious account in our family decisions. I wonder, when it comes time to divide the world by race, where will my Afro-American grandnieces and my Vietnamese niece be sent?

Salter is a strong proponent of the nation state, racially defined, and of patriotic nationalism. He has some good things to say about Nationalist Socialist Germany (p. 231), which defined itself in racial terms from 1933 to 1945. According to Salter, Germany's racial self-definition fostered national pride, patriotism, and economic vitality. Of course, Salter makes clear that he disapproves of the Nazi atrocities—the genocide and the invasions of other nations, which killed millions of people. Salter admits that racially-based nationalism is a "double-edged sword," but he believes (p. 232) that "human ingenuity

can devise social technologies for keeping the aggressive edge blunt." Salter's fantasy world is one of powerful racially ("ethnically") defined nations, each of which confines itself to its own territory, each of which works with patriotic pride to promote the interests of its racially homogeneous inhabitants without interfering with the rights of other nations to promote the interests of their inhabitants. The interests to be promoted, of course, are genetic interests.

Most of us who take an evolutionary approach to understanding human behavior place great emphasis on the contingent nature of evolved human tendencies. Whether we are talking about altruism, rape, murder, or genocide we suggest that these tendencies are displayed more in some conditions than in others. Salter's formula for the world seems to me to be precisely the recipe that would activate those tribal instincts that lead to territorial expansion, war, and genocide. If our own genetic interest is the prime motivator, then why not expand our genes into new territories and kill off the inhabitants or enslave them—when we think we can get away with it—to aid our genetic kin? We know, because we see it in our daily lives, that it is possible for human beings to think protectively about the entire human species and to view all of humanity as brothers and sisters. We also know, because we see it in so many places today and throughout history, that it is possible for human beings to place the interests of their own race above all other interests and to think of other races as vermin to be dominated, enslaved, or murdered. Which of these tendencies do we want to foster? If we take Salter's route, which tendency are we more likely to foster?

In sum, in this book Salter uses pseudo-logic based on a deliberate confounding of genetic

interest and human interest to advocate for (a) the conscious use of our intelligence to promote the maintenance and reproduction of those (paltry few) of our genes that distinguish us racially from other human beings; (b) the deliberate fostering of ethnic chauvinism; and (c) a division of the world into racially defined nations. More disturbing to me, however, than the foolishness found between the covers of this book are two quotes found on the outside of the back cover. Two giants in the development of evolutionary analyses of behavior—E. O. Wilson and Irenäus Eibl-Eibesfeldt—are quoted there in praise of this book. How sad. How disillusioning. Naïvely, I had thought all this had ended with Konrad Lorenz's apologies.

Peter Gray is Research Professor of Psychology at Boston College and the author of an introductory psychology textbook. He received his Ph.D. in Biological Sciences from Rockefeller University. His current research is concerned with the educative functions of children's play.

Forthcoming:

- A review of *Human Evolution* (5E) by Roger Lewin (Blackwell, 2005)
— reviewed by **Andreas Wilke**
- A review of *From Mukogodo to Maasai: Ethnicity and cultural change in Kenya* by Lee Cronk (Westview Press, 2004)
— reviewed by **Wm. McGrew**

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 one of the Book Review Editors.

Publishers, authors, and others may call attention to recently published or forthcoming books by contacting the Chief Book Review Editor.

- Alcock, J. Animal Behavior: An evolutionary approach (8th Edition). Sinauer Associates, 2005, 564pp. ISBN: 0878930051
- Arnqvist, G., & Rowe L. Sexual Conflict (Monographs in Behavior and Ecology). Princeton University Press, 2005, 360pp. ISBN: 0691122180
- Aujoulat, N. Lascaux: Gesture, space, time. Harry N Abrams, 2005, 274 pp. ISBN: 0810959003
- Barash, D. & Barash, N. R. Madame Bovary's ovaries: A Darwinian look at literature. Delacorte Press, 2005, 272pp. ISBN 0385338015
- Barkow, J. H. (ed.) Missing The Revolution: Darwinism for social scientists. Oxford University Press, 2005, 320pp. ISBN: 0195130022
- Baron-Cohen, S. The Essential Difference: Male and female brains and the truth about autism. Basic Books, 2004, 288pp. ISBN: 0-465-00556X.
- Buller, D. J. Adapting Minds : Evolutionary psychology and the persistent quest for human nature. MA: Bradford Books, 2005, 550pp. ISBN: 0262-02579-5.

Buss, D. M. (ed.) The Handbook of Evolutionary Psychology. Wiley, 2005, 1056 pp. ISBN: 0471264032

Callebaut, W., & Rasskin-Gutman, D. (eds.) Modularity: Understanding the development and evolution of natural complex systems (Vienna Series in Theoretical Biology). MIT Press, 2005, 464 pp. ISBN: 0262033267

Calvin, W. H. A Brief History of the Mind: From apes to intellect and beyond. Oxford University Press, 2004, 219pp. ISBN: 0195159071 *{under review}*

Ciochon, R.L., & Fleagle, J. G. Human Evolution Source Book (2nd Edition) (Advances in Human Evolution Series). Prentice Hall, 2005, 640pp. ISBN: 0130329819

Conroy, G. C. Reconstructing Human Origins (2nd Edition). W. W. Norton & Company, 2005, 592pp. ISBN: 0393925900

Cosmides, L., & Tooby, J. What is Evolutionary Psychology?: Explaining the new science of the mind (Darwinism Today series). Yale University Press, 2005, 64pp. ISBN: 0300083092

Darwin, C. et al. The Correspondence of Charles Darwin: Volume 14, 1866. Cambridge University Press, 2005, 700pp. ISBN: 0521844592

Dawkins, R. The Ancestor's Tale: A pilgrimage to the dawn of evolution. Mariner Books, 2005, 688pp. ISBN: 061861916X

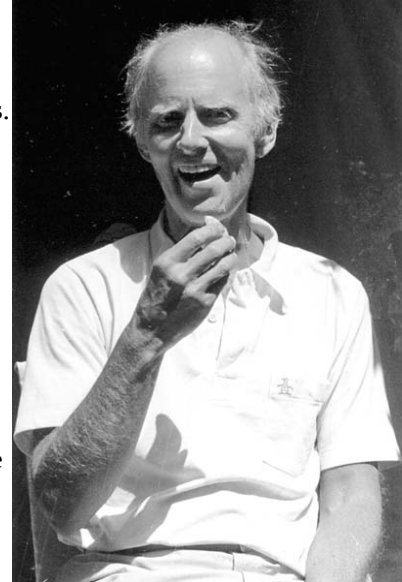
Diamond, J. Guns, Germs, and Steel: The fates of human societies (new edition).

- W. W. Norton & Company, 2005, 512 pp.
ISBN: 0393061310
- Dunbar, R. The Human Story. Faber & Faber Ltd., 2005, 224pp. ISBN: 0571223036
- Geary, D. The Origin of Mind: Evolution of brain, cognition, and general intelligence. Washington, DC: American Psychological Association, 2004, 432pp. ISBN: 1-59147-181-8. *{under review}*
- Graves, J. L. The Race Myth: Why we pretend race exists in America. Plume, www.penguin.com, 2005, 286pp., ISBN 0452-28658-1.
- Gould, S. J. Evolution & History of Life: A science masters series book. Basic Books, 2005, 276pp. ISBN: 0465021514
- Hart, D.. & Sussman, R. W. Man the Hunted: Primates, predators, and human evolution. Westview Press, 2005, 312pp. ISBN: 0813339367
- Johanson, D., Edgar, B., & Brill, D. From Lucy to Language (revised, updated, and expanded). Simon & Schuster, 2005, 272pp. ISBN: 0743280644
- Kirschner, M. W., Gerhart, J. C., & Norton, J. The Plausibility of Life: Resolving Darwin's dilemma. Yale University Press, 2005, 336pp. ISBN: 0300108656
- Kramer, K. L. Maya Children: Helpers at the farm. Cambridge, MA: Harvard Univ. Press, 2005, 254pp. ISBN: 0-674-01690-4.
- Lloyd, E. A. The Case of the Female Orgasm: Bias in the science of evolution. Harvard University Press, 2005, 320pp. ISBN: 0674017064
- Miele, F. Intelligence, Race, and Genetics: Conversations with Arthur R. Jensen. Westview Press, 256pp. ISBN: 0-8133-42740.
- Schwartz, J. H. The Red Ape: Orangutans and human origins (revised and updated). Boulder, CO: Westview Press, 286pp. ISBN: 0-813-40640.
- Shermer, M. The Science of Good and Evil: Why people cheat, share, gossip, and follow the Golden Rule. Owl Books, 2005, 368pp. ISBN: 0805077693
- Stanford, C., Allen, J. S., & Anton, S. C. Biological Anthropology: The natural history of Humankind. Prentice Hall, 2005, 608pp. ISBN: 0131828924
- Stringer, C., & Andrews, P. The Complete World of Human Evolution. Thames & Hudson, 2005, 240pp. ISBN 0500051321
- Walker, A., & Shipman, P. The Ape in the Tree: An intellectual and natural history of Proconsul. Belknap Press, 2005, 312pp. ISBN: 0674016750
- Wood, B. Human Evolution: A very short introduction. Oxford University Press, 2005, 144pp. ISBN: 0192803603

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>

Owen Aldis Scholarships

The **Owen F. Aldis Scholarship Fund** was established to support graduate studies in human ethology by promising students. Human ethology investigates the proximate causation, ultimate causation, ontogeny and phylogeny of evolved human behaviors and their variants. The fund is administered by the Board of Trustees of the International Society for Human Ethology (ISHE) in collaboration with the ISHE Board of Officers. Up to ten students may receive the award for 2005-2006. Applications will be evaluated anonymously by at least three senior ISHE members (and ad hoc specialists if necessary).



Goals: To nurture excellence in human ethology by encouraging students to undertake empirical research in any area of human behavior, drawing on the full repertoire of methods developed in biology and the behavioral sciences and operating within the conceptual framework of evolutionary theory. The scholarships are intended to support scholarly work that contributes to the advancement of knowledge and learning in human ethology, broadly conceived as *the biology of human behaviour*. Naturalistic observational studies are especially encouraged. Studies involving non-human species may be considered if their relevance to human behavior is made clear.

Awards: The stipend is not to exceed US\$5000, and is to be applied to documented, legitimate research costs (e.g., equipment, supplies, books, computer software), plus a travel stipend not to exceed US\$1000 to attend the next biennial ISHE congress. The travel stipend may be applied to documented costs of travel, lodging, meals (US\$30 per diem), and registration. No funds will be provided for "indirect costs" for institutional expenses. Travel stipends may also be awarded to some of the runners-up to attend the 2006 ISHE conference, depending on the availability of funds.

Eligibility: Graduate (predoctoral) students, in any academic discipline related to human ethology, who are in good standing as certified by their academic advisor or director at a recognized educational or scientific institution, are eligible. Applications must be submitted in English.

Applications should be sent to the ISHE Secretary, Frank Salter, who can be contacted at salter@erl.ornithol.mpg.de (mailing address provided on back cover)

(Extended) Deadline for Application: July 31, 2005

Awards announced: September 1, 2005

For complete application guidelines, please visit:

<http://evolution.anthro.univie.ac.at/ishe/awards/owen%20aldis%20award/index.html>

ANNOUNCEMENTS

Linda Mealey Award for Young Investigators

The International Society for Human Ethology has officially established a fund to maintain the **Linda Mealey Award for Young Investigators** in perpetuity. The Society wished to honor Linda, a past president and chief book review editor, for her tireless work for the Society, her outstanding scholarship, and her devoted mentoring of students. The Society seeded the fund with \$40,000 and Linda's father, George Mealey, matched that amount. The award will go to outstanding researchers at the graduate school level in Linda's field, human ethology. Fund earnings over the two year period between conventions should cover most of the recipients' travel expenses to the subsequent congress, and an additional cash award may also be possible.

To make the award even more substantial and thereby further encourage and reward researchers in human ethology, **ISHE is hereby soliciting additional contributions to the fund**. Mr. Mealey has kindly offered to match additional contributions by individuals, up to \$10,000. Donations should be sent to our treasurer, Dori LeCroy (see back cover for her address and payment information), made out to ISHE but designated for the Linda Mealey Fund.

More information on this award is available at:

<http://evolution.anthro.univie.ac.at/ishe/awards/linda%20mealey%20award/index.html>

Note: The 2004 winners of the Linda Mealey Award were announced at the 17th biennial ISHE conference in Gent, and were listed in the minutes from the conference published in Vol. 19, #3 (2004) of the *Bulletin*.

ISHE Logo Contest

ISHE is looking for a logo. Please submit your logo in electronic form to the *Bulletin* editor. Logo designers are encouraged to consider the look of the new ISHE website. The winning submission will be **rewarded** with a 1-year ISHE membership or a new book, winner's choice, and the glory of having their logo used on ISHE official correspondence, the ISHE website, and elsewhere.

Electronic Subscriptions

Want to receive the *Bulletin* sooner? Wish you had an electronic version to allow easier searching of the *Bulletin's* contents? Now you can request an electronic version. Switching to an electronic version will get you the *Bulletin* faster, and with the occasional full color photograph and working URL, while reducing the environmental impact of the *Bulletin* and saving ISHE the funds required for printing and mailing.

To request an electronic copy in place of the printed version, members should send their full name and e-mail address to the Editor at: Alley@Clemson.edu.

* * * **Call for Nominations** * * *

All current ISHE members are invited to submit nominations for the following positions:

Vice-President/President Elect

Trustee – 2 positions are open on the ISHE Board of Trustees

The **Vice-President/President Elect** shall serve as Vice-President prior to assuming a 4-year term as ISHE President. "The President represents the Society in official matters, acts as its speaker, and initiates and coordinates the activities of the Society. He or she presides at the Board Meeting and the General Assembly. She or he answers any requests or complaints and brings these to the attention of the Board of Officers" (ISHE Constitution, Article 6; Sect. 3).

Members of **Board of Trustees** "(a) ensure that the activities of the Society are consistent with its purposes; (b) ensure the proper administration of the Society's finances; and (c) provide general oversight of the administration of the Society" (ISHE Constitution, Article 19; Sect. 1).

Nominees must be ISHE members. Members may nominate one candidate for vice-president, and up to two candidates for trustee. Self nominations are permitted. Send nominations to the *Membership Chair*, Astrid Juette at astrid.juette@kli.ac.at or using the postal address printed on the last page of this issue.

Deadline for receipt of nominations: 20 August 2005

New ISHE web site

The URL for the new, improved ISHE web site remains: <http://evolution.anthro.univie.ac.at/ishe>

The new website has links that provide information about the *Bulletin*, the officers, ISHE awards, upcoming conferences, membership, and other topics. A link to the Membership Directory is included under the Membernet heading (use the ABOUT US tab).

ISHE webmaster Karl Grammer would like to include links to members' own websites, and asks that members send their web site addresses to: karl.grammer@univie.ac.at

Call for Book Donations

ISHE member Dr. Marina Vancatova, who teaches human ethology at Charles University in Prague, is attempting to build a library dedicated to her subject. It will be located in the Laboratory of Interspecies Communication, headed by Dr. Vancatova. Universities in ex-communist societies suffer from small budgets, and their libraries often do not carry the journals and books needed by students. The library plan is supported by Charles University, and will be open to all students. Students of human ethology and related fields are likely to make most use of it. Until the library receives funding, it will depend on donations of books and journals. So, if you can spare copies of books or journals, please send them to:

Dr. Marina Vancatova
Faculty of Humanities
Charles University
U Krize 8, 158 00 Prague 5
Czech Republic

email: Marina.Vancatova@seznam.cz

Upcoming Conferences

13th biennial International Conference on Perception and Action (ICPA13)

5 - 10 July 2005

Asilomar Conference Grounds, Monterey, California (U.S.A.)

This conference will provide an opportunity for researchers from multidisciplinary backgrounds to discuss issues broadly related to information-based perception and action. Topics typically presented and discussed at ICPA include perception, visual, auditory, and haptic information, action and coordination, dynamical systems modeling, event perception, affordances, infant perception and action, social coordination and affordances, speech/language perception and production, human and animal cognition, neurodynamics, human factors and tool use, robotics, physical biology and psychology, intentionality and issues in philosophy of mind. Prospective authors and symposium organizers are invited to submit abstracts and symposia proposals following the guidelines posted on the ICPA13 website (<http://www.psych.ucr.edu/ICPA13/index.html>).

29th INTERNATIONAL ETHOLOGICAL CONFERENCE

20-27 August 2005

This conference (IEC), organized by the Hungarian Ethological Society, will be held in **Budapest** at the famous Eötvös University situated at the Danube (Duna) riverbank near the city centre. This conference will emphasize the integrating power of ethology. The IEC is held every second year. The last European Conference took place in Tübingen (Germany) where the number of participants was over 600.

Conference web site: <http://www.behav.org/IEC/>

Measuring Behavior 2005

5th International Conference on Methods and Techniques in Behavioral Research

30 August - 2 September 2005

Wageningen, The Netherlands

An interdisciplinary event for scientists and practitioners concerned with human or animal behavior. Presentations deal with methods and techniques in behavioral research, with special emphasis on the methodological aspects. Conference website: www.noldus.com/mb2005

18th biennial conference of the International Society for Human Ethology

Tentative dates are **30 July - 3 August 2006**

Wayne State University in Detroit, Michigan (U.S.A.)

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