

NEW ASPECTS OF HUMAN ETHOLOGY PDF, EPUB, EBOOK



Klaus Atzwanger | 239 pages | 24 Mar 2013 | Springer-Verlag New York Inc. | 9781475785791 | English | New York, NY, United States

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In this chapter I will review work on this topic, mentioning particularly the interest in comparing results from different informants and different methods of investigation. There was, of course, a flowering of observational research on children in the 1950s and 1960s, especially in North America; but this research had a strong practical orientation, and lacked the cross-species perspective and evolutionary orientation present in Groos' work. Voransicht des Buches ».

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Applied to human behavior, in the majority of cases, topical behavior results from motivational states and the intensity of a specific external stimulus. Organisms with a high inner motivational state for such a stimulus is called appetitive behavior. Other important concepts of zooethology, e. Human ethology has contributed in two particular ways to our understanding of the ontogeny of behavior in humans. This has resulted, first, from the application of techniques for the precise observation, description and classification of naturally occurring behavior and, secondly, from the ethological approach to the study of behavior, especially the development of behavior in terms of evolution. Of particular interest are questions relating to the function of a particular kind of behavior. e. The description of the behavioral repertoire of a species, the recognition of patterns of behavioral development and the classification of established behavioral patterns are prerequisites for any comparison between different species or between organisms of a single species.

The ethological approach is the study of the interaction between the organism with certain innate species-specific structures and the environment for which the organism is genetically programmed. Invariant behavior patterns have a morphological basis, mainly in neuronal structures common to all members of a species and, depending on the kind of behavior, may also be common to a genus or family or a whole order, e. In such structures we can retrace and follow the evolutionary process by which the environment produced structures, especially nervous systems and brains, which generate adaptive behavior. In organisms with a high level of organization, the processes in which the ethologist is especially interested are those genetically preprogrammed motor and perceptual processes that facilitate social interaction and communication, such as facial expression and vocalization.

If we consider the most highly developed means of communication, language and speech, which is found in humans alone, the question arises as to the biological foundation of this species-specific behavior and perceptual skill. The ethologist examines this question primarily from the point of view of ontogenetic development. The main strength of human ethology has been its application of established interpretive patterns to new problems.

On the basis of theories, concepts and methods that have proved successful in animal ethology, it looks at human behavior from a new viewpoint. The essence of this is the evolutionary perspective. But since ethologists have been relatively unaffected by the long history of the humanities, they often refer to facts and interpretations neglected by other social sciences. If we look back at the history of the relationship between the life sciences and the social sciences, we find two prevailing modes of theoretical orientation: on the one hand, reductionism, i. The advent of the theory of evolution in the 19th century brought no easy solution to the problem of nature and nurture, since it could still be "solved" in either a continuous or discontinuous manner.

Human ethology as much as any other discipline significantly contributes to the obsolescence of such simple dichotomies. Human Ethology has an increasing influence on the dialogue between Human Sciences and Humanities as shown for example with the book *Being Human - Bridging the Gap between the Sciences of Body and Mind*. Ethologist's insistence on observing organisms in their natural environment differentiates ethology from related disciplines such as evolutionary psychology and sociobiology, and their naturalistic observation "ranks as one of their main contributions to psychology" Miller, *Naturalistic Observation*. Ethologists believe that in order to study species-specific behaviors, a species must be observed in its natural environment. Ethologists follow a specific set of steps when studying an organism. These steps fall in line with Tinbergen's "On Aims of Methods of Ethology" in which he states that all studies of behavior must answer four questions to be considered legitimate.

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In Keesing's excellent anthropology text I read: "It is the anthropologist's special insight, that these internal models we use to create a world of perceived things and events are largely cultural. What we see is what we, through cultural experience, have learnt to see" Keesing, p. By now we know that our perception is initially biased by phylogenetic adaptations at different levels. These occur on the basic level of sensory physiology and on the level of neuronal reference patterns see p. Aesthetic perception on the basic level of sensory physiology include those of Gestalt perception which Marius Escher plays with in many of his paintings.

From these we can distinguish reference pattern in which aesthetic norms are encoded. We constantly value what we perceive as beautiful, ugly, repulsive, frightening, sinister, cute, and the like. Much of this appreciation is indeed acquired, templates being fixated in imprint-like fashion. There are however strong indications that many templates come preformed in our innate outfit. Such is the case with some of those concerning the aesthetic appeal of human facial and other bodily characteristics. Others concern environmental features. Thus human beings exhibit an aesthetic preference for plants *Phytophilia* which reflect an "archetypical" imprint on features of the environment. Since many of the aesthetic appeals, be they visual or auditory, arouse specific emotions, they are often employed to bind attention, to appeal to people in specific ways. The state of arousal thus induced is used to communicate political messages.

Art in painting, architecture, music and poetry serves communicative functions. Among these, the ideological reinforcement of shared norms and values is of prime importance as well as ideological indoctrination with new values, such as those reinforcing state authority. Even those however seem to tap into existing phylogenetic adaptations, as most of us will be able to experience by introspection.

At political rallies, when hymns are sung and when in special rituals people commemorate historical events of importance to the nation or state, and are confronted with the "sacred" symbols which serve identification, many experience the shudder of being touched. This feeling is caused by the contraction of the tiny muscles, which raise our body hairs our rudimentary fur. It indicates slight arousal of tendencies of collective aggression.

Art, as a vehicle of value imprinting and value transportation and the phenomenon of symbol-identification certainly deserves more attention. This communicative function, to be sure, is not the sole function of art. Aesthetic creation is one of the prime characteristics of man which finds its expressions in nearly every aspect of our daily life. Amongst others we create for ourselves artificial environments with aesthetic appeal. Presently, man experiments in an endeavour to create an urban environment in accordance with aesthetic needs. The modern urban environment is in many ways experienced as stressful. Traffic limits our freedom of movement, streets are crowded with people we do not know, and many feel irritated and at the same time alone in the crowd. If constructed with the right aesthetic appeal, they invite people to rest and allow for the development of social contacts. This sociointegrative function is of great importance, in particular in the vicinity of social housing projects.

Whether they fulfill a social integrative function depends much of their aesthetic appeal. Urban Ethology. In a joint enterprise with the Ludwig-Boltzmann-Institute for Urban Ethology⁸ in Vienna, Klaus Atzwanger, Kirsten Kruck, Katrin Schafer and Christa Siitterlin are engaged in the study of the design of public places in Vienna and Munich with reference to the behavior of the people using these places. The design clearly determines whether people are willing to stay and whether they tend to communicate with other users. The possibility to communicate with other users is one of the main factors enhancing bonding and thus to set up stable social networks. Other projects of the Ludwig-Boltzmann-Institute deal with housing, city-specific risk behaviors, and with aggression. People often complain of feeling lonely in the crowd. They want to be embedded in a small community of people which they know.

Particularly people of lower income classes need social networks in their neighbourhood. These provide basic trust, a precondition to enjoying the positive aspects of a larger anonymous society and the urban environment. Exploring ways to humanize the urban environment is one of the priorities of urban ethology. In fact, emotion can prove an effective adversary of intellect Hassenstein In panic or anger, people tend to respond "blindly. Fear blocks intelligence but so do also do positive prosocial emotions as for example love, and prosocial engagements for an idea, a community or any "sacred" thing. Symbols have often led to torture and bloodshed.

Strong feelings accompany the attachment to symbols of identification and the ideologies accompanying them. Little is known about the physiology of enthusiasm, but the shudder of being touched *der Schauer der Ergriffenheit*, p. We refer often to freedom of speech, a freedom and right which is granted to us by our society, at least under democratic rule. The freedom I mean, however, is the intellectual one, which needs to be constantly reinforced by self awareness and self control. We are phylogenetically prepared for this intellectual freedom. Higher mammals are able to detach their emotions from behavior when they engage in play. This detachment allows them to interact with their environment and with conspecifics in an exploratory fashion. They can decouple be-. Directors: Karl Grammer and I. In man, tool using with lateralisation of the hemispheres enhanced this ability. We talk of objectivity, when with "dexterity" we intellectually investigate a problem Eibl-Eibesfeldt, But this ability, even though we are prepared for it, does need individual effort and training.

Lorenz emphasized it as the merit of a scientist to be able to refute a beloved hypothesis on the ground of evidence. The whole nature-nurture discussion up to the present is burdened by ideological fixations to the doctrine of "man's unlimited malleability. As emphasized before our phylogenetic heritage is responsible for traits which as predispositions are in certain contexts maladaptive in our modern world. This holds true for our striving for power as well as our exploitative short time thinking p. Right now, we are experiencing in Europe a trend away from the social market economy toward ruthless competition. Natural selection thereby serves as a model.

True, in times of crisis corrections concerning the costs of labor are necessary. But we must not endanger the social progress achieved. With the slogan of "global development demands global opening to the markets," we allow for ecological and social dumping by importing goods produced by disadvantaged labor. This creates unemployment and misery in countries which produce with ecological and social responsibility, and which as a consequence experience high costs of production. Competition is certainly the driving force of phylogenetic and cultural evolution. Nature in this context however knows no morals, but man does and should act accordingly. If we want to achieve internal and external peace we should continue in our efforts to civilize competition.

Earlier I acknowledged the naturalistic fallacy, that from an is an ought does not necessarily follow, but we always must take the is into consideration. In I referred to survival as a value which should guide us in order to find acceptable ways to ensure the survival of humankind. For this, I was accused of committing the naturalistic fallacy.

In the ensuing discussion Salter a rightly pointed out that a description of an organ- ism's interest in survival does not break any rules of moral philosophy. Nature certainly has no interest in any organism. All organisms have, however, been selected to act in such a way as to pursue survival as an individual interest. Phylogeny programmed them as well as human being to such an extent. Humans can reflect on their own interests and state them in abstract terms. This has to be taken into account. In addition, there seems to be a world-wide consensus that the survival of mankind in its ethnic diversity in peace and prosperity should be what we eventually aim for.

Again, we need to take biological knowledge into consideration. In face of the presently overwhelming eco- logical, social and demographical problems it would be absurd not to consult it. It is not enough wanting to be "good. Such attitudes may be permitted when discuss- ing salvation or other religions concepts. But the priorities of politics are the problems of this earthly realm. Whoever pursues the interest of common welfare and happiness must also explore the practicable limits of these goals.

On failing they usually sneak away refraining from responsibility by asserting "this we did not want. The noble concepts of freedom and equality are often debased into slogans freely used by totalitarian dema- gogues. But even more dangerous might be the unreflective use by naive but aggressive moralists. They present us at the turn of this millenium with "politically correct speech" which basically serves as a "newspeak" Orwell to veil certain fact considered unpalat- able. Who does not obey these self imposed guardians of virtue runs the risk of defama- tion. Thus Judith Stacey attacked David Popenoe for interceding in favor of the family and familial values in the "Journal of Marriage and the Family," arguing from the needs of the children.

In the course of her polemic Stacey accused everyone pleading for familial values of racism, sexism and homophobia. Biology as the science of life certainly occupies a central position in the sciences of man. And Ethology defined as the biology of behavior⁹ contributes to this position in ways decisive to an understanding of our conduct. It fulfills this responsible position only if ethologists remain open to the contribution of the other disciplines focussing on the study of humans, including the humanities. They should furthermore avoid sloppy terminology and a presentation of the human being as "nothing but" another ape, otherwise they ex- pose themselves to the accusation of being reductionistic and rightfully so. Haben und Besitz auf den Trobriand Inseln. Basler Beitrage zur Ethnologie Berghe, P. New York: Elsevier.

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Fortunately the rules of priority still hold and we should stick to them in order to civilize compe- tition. In: M. Cranach, W. Ploog eds. Claims and limits of a new discipline. Cambridge, London. New York: Cambridge University Press, Munchen: Piper. New York: Aldine de Gruyter.. Kohn: Kiepenheuer und Witsch. Streitschrift für eine bessere Zukunft. In: Matreier Gespräche. Liedtke im Auftrag des Matreier Kreises eds. Graz: austria medien service, 6 Salter in press: Indoctrinability, Ideology, and Warfare. Evolutionary Perspectives. Oxford: Berghahn. Schiefenhovel, W. Heeschen: Kommunikation bei den Eipo. Ewert, J.

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Recht im Kontext von Verhalten und auBerrechtliche Verhaltensregelung. Heidel- berg: Riv. Pflügers Arch. Holst, E. Gesammelte Abhandlungen, Bd. Huber, F. James, W. Kandel, E. New York - Amsterdam: El- sevier. Keesing, R. Kruijt, J. Behav- iour Suppl. Neuro- chir. Kuo, Z. Y.: Ontogeny of embryonic behavior. New York: Random House. Lehrman, D. Lewontin, R. In: Suppe, F. Lorenz, A. Wien: Deutike. Lorenz, K. Journal für Ornithologie 75, 5 Journal für Ornithologie 79, Journal für Ornithologie 80, 5 Human Ethology. Journal für Ornithologie 83, 15 und 3. Blatter für Deutsche Philosophie 15, Zeitschrift für Tierpsychologie 5, Tierpsychologie 18, 13S Wien: Borotha Schoeler. Versuch einer Naturgeschichte menschlichen Erkennens. Eine Einführung in die vergleichende Verhaltensforschung. Das "Russische Manuskript," Munchen: Piper.

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New York: Behavioral Publications. Wallhauser, E. Brain Res. Watson, J. Philadelphia: Lippincott. Wickler, W. Warum die Natur für uns kein Vorbild ist. Wiessner, P. Ritual, and Warfare among Enga of Papua Guinea. DC: Smithsonian Institution Press.. Wilson, E. Willows, A. ABSTRACT This chapter presents a model of the basic human emotions which, it is argued, can be taken as comprising the main elements of the human ethogram and hence of human be- havior. The chapter begins with a critical review of criteria that have commonly been used in constructing such lists, and argues for heavy reliance on the criteria of adaptive value and affect.

Since affect is the most characteristic feature of emotions and seems to induce their particular behavioral tendencies, expressions, and visceral

adjustments, affect is perhaps the single best defining feature of each emotional modality. Because of its ethological nature, this sort of list of emotions may be more comprehensive than alternative lists lacking a comparative basis, and it avoids superficial dichotomies between types of emotions. Some general properties of affects are then discussed, such as their valence, intensity, and timing. Some possible applications of this model for studying a wide range of human behaviors are then suggested, including sex and developmental differences, and individual, cultural, and pathological variation.

It is argued that ethological methods and a phylogenetic perspective are essential for arriving at a complete description of the human emotions and their facets, while at the same time avoiding an overly cybernetic modularization model. Plan of This Chapter I would like to suggest that research and theory about human behavior can best be organized with reference to a list of the basic emotions. I will begin by arguing for this position, proceed to discuss the criteria for composing a list of basic emotions, and then propose a working model of the basic human emotions.

Lastly, I will indicate some possible directions for future research on emotion using an ethological perspective. *New Aspects of Human Ethology*, edited by Schmitt et al. Status of the Concept of Emotion Emotions have been neglected for a long time by American psychology. But this was not always the case. Early in this century we had the predominance of William McDougall and his lists of human "instincts." As is well known, instinct theory was eclipsed by behaviorism, whose champions included John B.

Watson and B. The behaviorists downplayed the importance and number of emotions. They sought to show that emotions such as curiosity, parent-infant bonding, and pride/shame were merely the result of secondary reinforcement. Now we are in the throes of a more complex form of learning theory, cognitive psychology in its various forms. There is renewed interest in emotion and motivation, but in many cases emotion is regarded as derivative, as developing from emerging cognitive capacities.

Thus, learning and cognition remain ascendant, and emotion recessive. I think McDougall was right and we should return to comparisons with naturalistic animal behavior, and to the emotions, in our search for the roots of human behavior. That is, we should ground our research in ethological theory and methods. These whole-body movement patterns are the basic units of behavior for our species, the human ethogram. *Advantages of a Model of Human Behavior Based on the Emotions Psychology* is often criticized for not having provided a basic, general description of human behavior early in its history as a discipline. This deficit is still being felt, in that the field lacks a framework for recognizing the elements of behavior.

But ethology can supply this missing perspective by focusing on the emotions. Why should the emotions provide the elements for that framework? Many other psychological phenomena are species-wide and need to be studied to sensation. However, these phenomena are, in general, functionally subordinate to emotion. They only guide the elicitation and execution of emotions, or motives. Our sensory, perceptual and cognitive capacities serve to identify and classify stimuli so that we can react appropriately to them. These same general capacities serve us in modifying, to the extent possible, our behavioral options.

Also, visceral responses to emotionally salient stimuli, as Pavlov demonstrated, can be classically conditioned so they can be elicited promptly. Likewise, our memories are biased in favor of recording and recalling events of emotional significance. Buck, Then too, many verbal utterances have clear socioemotional content Dunbar, and are in fact supplements to nonverbal expression, e. In a word, we are almost always feeling something when awake-but we do not always think! The primacy of emotion is further illustrated by organisms with little in the way of learning and cognition.

For example, insects survive and reproduce perfectly well without much flexibility of behavior or awareness of who they are or what they are doing. Izard, Likewise, people without a functioning neocortex, such as newborns, anencephalics, and unconscious patients, remain alive even without much cognitive capability. On the other hand, great cognitive powers do not ensure fitness unless they enhance actual behavioral outcomes.

In short, in the beginning there were tropisms and then fixed action patterns that raised fitness see Eibl-Eibesfeldt, Higher learning and cognition are evolutionary upstarts, and are the servants of our ancient emotions. The neocortex is new, whereas the limbic system derives from archicortex and paleocortex cf. MacLean, Thus, emerging cognitive capacities are unlikely to be the root cause of any emotion see Weisfeld, in press, on the emergence of pride and shame. An ethological view, then, keeps us focused on behavior and its adaptive value. It leads to the realization that human motives, or emotions, raise fitness by serving tissue needs in quite direct ways, more directly than do learning and cognition. This may seem obvious to ethologists, but this functional perspective is virtually absent from most mainstream approaches to emotion and motivation.

The proximate causation of emotions and their visceral and expressional correlates is described in detail, but with little consideration of the adaptive value of the behavior or its correlates. There may be an additional benefit to an evolutionary view and ethological methods: superficial distinctions among types of emotions can be avoided. Mainstream psychologists often distinguish between motives and emotions, or between "biological" drives and emotions, or between primary and social emotions. The "biological" drives are said to be species-wide, affected by endogenous physiological factors, culturally invariant, and of adaptive value. The emotions, or "social motives," are said to be culturally variable, triggered by exogenous elicitors, learned, and so forth. A moment's reflection usually reveals the arbitrariness of these dichotomies. Consider the sex drive--biological or social? Is pain not triggered by exogenous factors? Is hunger not affected by cultural norms and customs?

Where does curiosity fit, or fear? They may not reflect conditions of direct tissue deprivation, but surely they ultimately function to maintain tissue integrity. We can dismiss these superficial distinctions by recognizing that all basic, universal emotions are biological; all are adaptive; all are influenced by both exogenous and endogenous factors; all have specific CNS mediators; and all can be modified by learning. A comparative perspective protects one from drawing such dubious distinctions. Human emotions are similar to those of other primates, especially the chimpanzee Goodall, ; van Hooff, , for which such dichotomies are seldom invoked. Why invoke them for humans? Pursuing this functional perspective leads us to the question of lists of the basic emotions and how they are derived.

McDougall's list is a good starting point Table 1. This list surpasses modern ones that are not informed by functional considerations. Other

biologically based lists are similar to McDougall's, thus increasing our confidence in their validity, such as Scott's ; Table 2. Scott combined some of McDougall's categories into compounds, e. Cattell's list resembles Scott's but includes Sleepiness and Sensuous Comfort. Most non-evolutionary lists of emotions, however, would ill prepare the human organism for survival and reproduction. Many lists include happiness or sadness or similar terms joy, pleasure, distress, tension, elation, satisfaction: see Plutchik, , p.

Table 1. Table 2. Table 3. Plutchik's list of emotions Subjective language Behavioral language Fear, terror Withdrawing, escaping Anger, rage Attacking, biting Joy, ecstasy Mating, possessing Sadness, grief Crying for help Acceptance, trust Pair bonding, grooming Disgust, loathing Vomiting, defecating Expectancy, anticipation Examining, mapping Surprise, astonishment Stopping, freezing. These terms obviously are too vague to correspond to any particular motivated behaviors. What behavior would a sad organism engage in to relieve its distress?

I am suggesting, then, that emotions be identified partly in terms of their specific adaptive value. Whole-Organism Behavior If all species-wide behaviors are adaptive, however, this criterion is not specific for emotions. A stretch reflex is surely adaptive but is not an emotion. We can rule out reflexes as emotions because they do not involve the behavior of the whole organism; they are local. So another criterion of an emotion might be: involving the whole organism. In fact, many reflexes can be regarded as part of an emotion complex. The release of saliva in response to. I Pugh has suggested, however, that at extreme intensities, various pleasures or displeasures meld into indistinct happiness or sadness.

Evolutionary psychology combines ethology, primatology, anthropology, and other fields to study modern human behavior in relation to adaptive ancestral human behaviors. Applied to human behavior, in the majority of cases, topical behavior results from motivational states and the intensity of a specific external stimulus. Organisms with a high inner motivational state for such a stimulus is called appetitive behavior. Other important concepts of zoethology, e. Human ethology has contributed in two particular ways to our understanding of the ontogeny of behavior in humans.

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Ethologist's insistence on observing organisms in their natural environment differentiates ethology from related disciplines such as evolutionary psychology and sociobiology, and their naturalistic observation "ranks as one of their main contributions to psychology" Miller, Naturalistic Observation Ethologist believe that in order to study species-specific behaviors, a species must be observed in its natural environment. Ethologist follow a specific set of steps when studying an organism. These steps fall in line with Tinbergen's "On Aims of Methods of Ethology" in which he

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Namespaces Article Talk. Hormonal Influences on Human Behavior C. Name Index. Subject Index. Du kanske gillar. Spara som favorit. Skickas inom vardagar. Laddas ned direkt. Rough-and-tumble play provided one of the paradigmatic examples of the application of ethological methods, back in the 's.

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