

Evolution, Biology & Society



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Thoughts from the Chair

Dr. Russell K. Schutt – University of Massachusetts, Boston



Dear Members of the Evolution, Biology and Society Section of ASA:

We didn't ask for it, none of us would ever have wished for it, but here it is: another extraordinary demonstration that our species is a part of the natural world, that our evolved biological capacities do not let us stand apart from nature, that the natural world both enables and constrains our social world. And unlike most "natural disasters" that strain the social world of only particular areas, the COVID-19 pandemic has shattered social patterns and shuttered social connections across the globe. "The Great Empty," the *New York Times* calls it (3/29/2020). Incredible, frightening, and yet also potentiating.

An EBS Perspective on the Pandemic

Like every class, every conversation, every newsworthy story, the pandemic provides a teachable moment—but one exponentially more powerful and fraught than such ordinary opportunities. Moreover, modern science provides a stronger foundation than ever before for identifying lessons and explaining their meaning. Unlike the 14th century plague that erased one-third of Europe's population, "ignorance of the cause"—a bacillus transmitted by fleas and rats—need not augment "the sense of horror" and lead to social action that actually spreads the disease such as the processions of barefoot penitents dressed in sackcloth and beating themselves

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with whips (Tuchman 1978:101, 103). Unlike the 16th century pandemic unknowingly (initially) brought from Europe that claimed the lives of 90 percent of indigenous Americans, we already know that we are not so biologically vulnerable to this virus as to face total collapse (Mann 2011). And unlike the often-inept government responses to the 1918 Spanish flu—hosting a massive celebration in Philadelphia of returning World War I veterans—we now have a large body of sociological research on disasters to inform public policy—if we have the clarity, courage, and commitment to use it.

Leaders of the newly formed Disaster Research Center then at Ohio State University (now at the University of Delaware) expected to find a social disaster upon arrival in Anchorage after the extraordinary Great Alaska Earthquake of March 27, 1964 (Mooallem 2020):

A mass outbreak of hysterical neurosis among the civilian population...would behave like frightened and unsatisfied children.

Instead, they found mutual social support:

A staggering amount of collaboration and compassion. ...One man who'd been on the scene told the sociologists, 'Everybody was trying to do a little bit of everything for everybody.'

Virtually none of the looting, violence or other antisocial behavior that those city officials expected, and that the researchers had arrived from Ohio ready to document, ever materialized.

By contrast, after a devastating tsunami on December 26, 2004, the indigenous peoples of the Nicobar Islands (near the Malay Peninsula) did not have the opportunity to use their culturally enriched social capital and their social codes that “ensured that no one suffered from want” to help them recover. Instead, the Indian government, formally in charge, evacuated the survivors to other islands and “inundated an essentially isolated society with packaged foods, a wide range of electronic and consumer goods, and enormous cash handouts” (Saini and Singh 2020:60-61). Blind to the value of the community’s traditionally strong social support system, focusing only on what they believed to be the self-interest of individuals and their immediate family members, the “fallout of misguided assistance” left the Nicobars on a “path of hopelessness” (p. 65).

Simply put, “to beat an epidemic, in play or in reality, you have to cooperate” (Leacock 2020: A23). But the board game that Matt Leacock designed provides nowhere near as persuasive evidence as does the historical record; and not until we extend our vision back to the evolution of *Homo sapiens* can we appreciate fully that social connection and group support are our best defense in the face of environmental threat—if we, unlike the policies

that shaped the fate of the Nicobars—allow those natural impulses to be expressed (Biglan 2015; Henrich 2015; Wilson 2015).

Those who scorn science and sneer at evolutionary theory not only fail to learn the lessons of our past, have not only “failed the world,” they endanger our ability to chart a course into the future that takes full advantage of our evolved capabilities for collaboration and teamwork. We only became who we are as a species because of our ability to support each other (Christakis 2019); we will “be swept away by the gale of history” if we forget this fundamental foundation for our well-being. (Cohen 2020: A22)

If this plague that cares not a whit for the class or status of its victims cannot teach solidarity over individualistic excess, nothing will. If this continent-hopping pathogen cannot demonstrate the precarious interconnectedness of the planet, nothing will. Unlike 9/11, the assault is universal. (Cohen 2020:A22)

Expanding the EBS Network

But having the right message at the right time never suffices to expand a social network. Here are some more concrete steps, to which you can contribute:

(1) New resources on the [EBS website](#). Feel free to suggest more additions so it becomes the “go to place” for those who want to explore what EBS has to offer. (Contact our webmaster, Dan Burrill: dburrill@kent.edu.)

(2) Multiple exciting sessions at the ASA’s 2020 annual meeting (fingers crossed). See page 10 for a “teaser” of what to expect!

Be sure to attend our sessions on Tuesday on human nature, biosocial research, Darwin’s sociological legacy, and evolution and genes.

(3) A large combined section reception (fingers crossed again).

We are combining forces for our section’s reception with Medical Sociology and Disabilities sections. Medical Sociology is one of the three largest ASA sections, has the most overlap with our membership, and is co-sponsoring a session with us (although technically it is only theirs). We will share costs relative to our section sizes.

(4) A new publicity director position.

EBS Council has proposed a new publicity director position to help direct and coordinate our outreach efforts. Please read and vote for this amendment to our bylaws when you receive this year’s ASA election ballot.

(5) A fundraiser!

Section treasurer Hexuan Liu and I have received approval for a section fundraising

campaign. It begins in mid-April and will continue to June 30th. Look for opportunities to support our section's success! Funds will be used to pay for reception costs and to support meeting attendance costs of our section award winners.

(6) Graduate student recruitment campaign.

Jill LePlante, EBS member and UMass Boston PhD student, will be launching a campaign to reach out to graduate students in sociology programs nationwide. She will start by contacting leaders of sociology graduate student clubs at universities in the Boston area, and then will expand nationally. Please contribute to this effort by sending Jill the email of an appropriate graduate student in your program: jill.leplante@umb.edu.

(7) Contribute to the next newsletter.

Plan to respond to Anne Eisenberg's next solicitation.

(8) Spread the word across the disciplines and around the world.

David Sloan Wilson is looking for sociological contributions to a series in The Evolution Institute's online magazine, [This View of Life](#). Interested? Let me know.

(9) Gift your graduate students with a membership in ASA and in EBS.

To purchase a gift ASA membership for students.

Once you have accessed the member portal, please click "Purchase a gift membership for a student" under **Contribute/Give**. Students can be searched by name through the online member database. A new contact record can be created by the member if the student is not found in the database. Gift recipients need to complete a membership form through the ASA member portal in order to redeem their nonrefundable gift membership within 30 days. Gift memberships are not tax deductible.

To purchase a gift section membership.

Once you have accessed the member portal, please click "Purchase a gift section membership" under **Contribute/Give**. Select the section and search for your recipient by first and last name. Section membership requires 2020 ASA membership. Only 2020 ASA members who do not already have a membership in that section are eligible to receive a gift. Your recipient will receive an e-mail immediately after your payment notifying them of the section gift. Your name will be included in this message. If the recipient declines the gift within 30 days of receipt, you will receive a refund by mail. Please note that section gift recipients do not need to take any action to redeem their gift section membership. Gifts are not tax deductible.

Is any of this worth the effort? COVID-19 is not the last pandemic humans will confront, nor the worst disaster our species has experienced in the past or can anticipate in the future (Schutt 2010). Our very survival depends on our ability to learn from the past, plan for the future, and use not just our evolved brains but our unique social abilities (Schutt, Seidman, & Keshavan 2015). Let's give evolution and our evolved biology its due.

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Editor's Corner

Dr. Anne F. Eisenberg – Newsletter Editor, SUNY-Geneseo

In the 2000 movie, *The Replacements*, a reporter asks Gene Hackman who plays the coach of a football team losing badly, “Coach McGinty, what does Washington need to get back into this ballgame?” He replied “Heart. You’ve got to have heart. Miles and miles of heart.” And, of course, the team finds its heart and ends up winning the game and going to the playoffs.

You may be wondering why I would start off my first commentary as newsletter editor (something I did not include in previous issues) with a reference to an obscure film about football. I think it is an apt metaphor for our section. As discussed in previous newsletters by section Chair Russell K. Schutt, the EBS is one of the two smallest sections of the American Sociological Association. He has beseeched and implored for greater member participation in the section, in the section activities at the annual national meetings, and in recruiting new members. In fact, he specifically identifies **nine** ways to increase the impact of the section in “Thoughts from the Chair” in the current issue you are reading. I have, also, asked for greater member participation through these newsletters since becoming newsletter editor (see my call for contributions on page 9 of this issue).

Having regularly attended EBS section business meetings and sessions at the ASA meetings for the past four years, there is no doubt that our members have “miles and miles of heart” for the research they are presenting as well as the graduate students they are mentoring as a way of further developing cutting-edge research programs that are still so new (and, perhaps scary) to most sociologists. **However**, as Coach McGinty knew in that movie – as sociologists as diverse as Durkheim (in his discussions about solidarity), Hechter (his update on Durkheim in discussing group solidarity) and Cook, Hardin and Levi (in talking about trust and community contexts) know – heart, or passion, for our research and our students is not enough to create a vibrant, active and growing community of teacher-scholars.

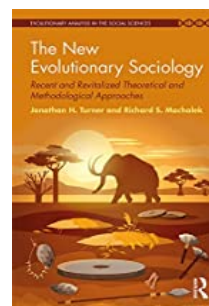
And – here is the point of my comments today – while we proudly engage in our vocation as teachers-scholars we have forgotten that the **majority** of sociologists do NOT teach at research I or II schools. The majority of your graduate school colleagues are most likely NOT at schools that provide the support and resources (both material and non-material) to develop new areas of expertise and new research programs.

So – here are my requests as editor and as one of the few section members from a teaching intensive school:

- 1) Contact your graduate school colleagues as well as friends at teaching-intensive schools and offer them a gift membership to the section.
- 2) Promote your department’s and department colleagues’ work by submitting news and information to the newsletter.
- 3) Promote and highlight the graduate students with whom you are working by submitting a graduate student profile.
- 4) Offer to collaborate with colleagues at teaching-intensive institutions who want to integrate evolution, biology, and neuroscience into their classes.
- 5) Tell us about the courses you are teaching (as Russell Schutt does later in this issue) that include, or focus on, topics relevant to section members.

Book Review

Dr. Yulia S. Shkurko - Ulyanovsk State University



The Return of the Lost Element to Sociology:
A Review of *The New Evolutionary Sociology. Recent and Revitalized Theoretical and Methodological Approaches*. (2018). New York: Routledge by J.H.Turner and R.S.Machalek

In the Presidential Address to the American Sociological Association, Douglas S. Massey noted that sociologists miss out that “a science of human society is a science of *human society*” (Massey 2002: 2) that emerged during hominid evolution, and that for a full sociological understanding of the processes in modern society, we need to know the evolutionary history of our ancestors’ social intelligence (where the development of emotionality plays a large role) as well as the biological foundations that our behavior ultimately rests on (Massey 2002).

Almost 20 years have passed since Massey’s address, during which the landscape of sociological knowledge has dramatically changed, and new research areas such as evolutionary sociology, neurosociology, social studies of genomics, and others have developed. However, the task of incorporating biological variables into sociological research acceptable to sociologists has not yet been solved. Turner and Machalek’s work, published in 2018, contributes towards a solution. The authors introduce colleagues to new opportunities for sociology

that open up when evolutionary analysis and biology are introduced into the discipline. They demonstrate that the incorporation of biology into sociology does not pose a threat in the form of reductionism, justification of racism, sexism, or ethnocentrism but rather prevents such trends. Throughout the book, the authors delicately, but persistently, demonstrate that new trends of evolutionary analysis in sociology are natural and organic to it.

In the Search for a Sociologically Acceptable Evolutionary Analysis

Substantively, the book is rich and diverse. The authors start from the historical roots of evolutionary ideas in sociology found in the works of Comte, Spencer, Durkheim, Marx, and Weber. They also demonstrate how these ideas developed in a later period in the representatives of the Chicago school of Urban Ecology - Parsons, Luhmann, Lenski, Wallerstein, and others - against the eugenics movement, false racist connotations, and ideologies that accompanied them. All ideas are assigned to one (or more) of four areas: functionalism, modeling of the stages of evolution, ecological analysis, and theorizing on human nature (Part I). They are not equal in terms of content and the level of institutionalization, but the features of consideration on the evolution of human society in these approaches generally highlight the main facets of sociological views.

While in Part I Turner and Machalek considered well-known ideas that are included in any textbook on the history of sociology and sociological theories, using the lens of evolution encourages us to look at them anew and uncover lesser-known ideas from the classics. For example, we are presented with Weber's discussion on geopolitics, and further in Part II, Spencer's, Durkheim's, and Marx's views on mechanisms of natural selection in sociocultural evolution.

Part II is devoted to the challenges of biology, sociobiology (Chapters 6, 7, and 8), and evolutionary psychology (Chapter 9) in sociology today, their disadvantages from a sociological perspective, and their potential for use in sociological research. The authors reopen sociobiology to sociologists in chapters 7 and 8. Here they analyze misconceptions regarding sociobiology and provide a picture of its basic principles such as (1) the evolved features of human mind/brain is "the product of previous, archaic environments in which hominin ancestors lived", (2) these features may not be adaptive in the present new environment, therefore, (3) they "do not prescribe specific attributes of contemporary human societies and the range and complexity of their social structures and social institutions" (179-181). These principles are now applied in evolutionary sociology as well as partly used in evolutionary psychology. In chapter 8 they focus on the research of ethnicity, mating, parenting, gender relations, demographic patterns, and social conflict

conducted by sociologists with a sociobiological lens, and in chapter 9 they examine the features of the evolutionary psychology perspective considering its most studied area - mate attraction and retention.

In Chapter 10 they consider the limitations of the Modern Synthesis model in explaining superorganic (social) evolution, which is dramatically different from the organic one, in terms of what is evolving and the mechanisms by which evolution occurs. Thus, sociobiology and evolutionary psychology based on it cannot explain (at least without applying sociological analysis) how biological, cognitive, emotional, and behavioral propensities transform into social structure and institutions. It is explained in new evolutionary sociology, which embraces multi-level selection, i.e., "selection unique to human superorganisms where selection can be simultaneously Darwinian and working on phenotypes and underlying genotypes, while also being more sociological working on sociocultural phenotypes (e.g., social structure and their cultures) that have been created and sustained and, hence, can be changed by human capacities for agency" (250). To understand the sociocultural forms of natural selection - "the evolution of societies, intersocietal systems, and corporate units that serve as building blocks of these large formations" (246)—they propose supplementing Darwinian natural selection by Spencerian (two types), Durkheimian, and Marxian selections (Chapter 11).

One goal of the new evolutionary sociology is "to discover biological and neurological bases of innate human behaviors, as honed by natural selection during the course of hominin evolution" (426). In Part III, the authors discuss how this goal can be achieved. To understand what human nature really is (more precisely, as the authors note, "to guide the search for those wishing to make such pronouncements" [334]), they propose the use of comparative analysis of humans with great apes (Chapters 12, 13), as well as research on how the brain evolved in the process of evolution to solve particularly adaptive problems (remembering, rational decision making) in comparison with other primates (Chapter 14).

Thus, cladistic analysis of ape behaviors and social structures from biology allowed the authors to revise widespread ideas in sociology about the naturalness of social/group orientations for humans and reveal "behavioral and organizational traits of the animals from which we all ultimately evolved" (335). Based on this, they also reveal the role of emotional enhancement associated with growing subcortical areas of the brain in overcoming the lack of bioprogrammers for strong social ties (beyond only mother-infant ties) and group solidarities.

Then, comparison of humans to insect societies (Chapters 15, 16) and again—based on cladistic analysis—great ape societies (Chapter 17) provide

information for understanding alternative mechanisms (in comparison with the eusocial insects) of creating megasociality by humans, which are associated with overcoming (1) organismic constraints, (2) ecological constraints, (3) cost-benefit constraints, and (4) sociological constraints (407–410). There are two important pre-adaptations that help achieve this—community orientation and emotionality— which developed in the dual ability of humans to engage “in both strong- or weak-tie social relations and stable or temporary groupings” (418).

The breadth of the book is expressed in the fact that it represents more than a single consensual perspective of the authors (the authors write about that themselves, e.g., p. 427, 429) on how evolutionary sociology is possible today, taking into account the history of evolutionary theorizing in sociology, the development of sociobiology, and features of evolutionary psychology. It generally reflects the current state of biosociological research, is quite diverse in its thematic content, and also without a common methodological position shared by sociologists.

New Vistas for Sociology

1. The ideas presented in the book identify gaps in sociological knowledge, the overcoming of which requires a broad sociological discussion on a number of issues, which is not limited to but include the following questions:
 - What should be the status of evolutionary analysis in sociology? Is it one of many other sets of theoretical approaches and methods (seemingly, the perspective of the authors: “the new evolutionary sociology, as we term the matter, should simply be seen as one set of theoretical approaches and methods that can increase the power of many, but certainly not all, sociological explanations of social phenomena” (425), or is it still a unifying analysis that allows united different sociological approaches?
 - The view on the above question, in turn, depends on how we answer the question of why sociologists should know about evolutionary mechanisms of what has happened and what is happening now, and whether this knowledge is redundant to them.
 - Should sociology be a sociology of only one biological species? Machalek and Turner answered this question negatively: “There is no more reason to insist that sociology must remain a “one species social science” (394). There is the problem of redefining the subject of sociology in the terms of expanding its borders (e.g., as the authors have done by applying social facts of Durkheim to ant societies, (402–405) and rejecting the anthropocentric model.
 - Finally, the discussion turns to the rationale and feasibility of changing educational standards of training for sociologists—the need to teach students the basics of biology, behavioral genetics, and

neuroscience—without which the development of biosocial areas in sociology will be difficult.

2. To address the gaps in sociological knowledge as well as to help solve traditional problems in sociology requires utilizing biological data and developing new methods. The third part of the book challenges us to do this as it presents a diverse range of materials for sociologists to consider. Such information will be unfamiliar to most sociologists and will require a level of self-education with the basics of genetics, neurophysiology, and neuroscience. The authors previously realized this problem when they provide a basic foundation of knowledge in evolutionary biology (e.g., 124–126).
3. The book encourages the development of methodology and methods, and to some extent, renewal of classical trends at a new level. For example, Turner and Machalek considered cross-species comparison as a main mode for integration of sociology with evolutionary logics of investigation.
4. The authors seek to reorient sociologists to revise well-known sociological ideas by answering the question “why”, i.e., through the search of ultimate vs proximate causations and reasons (see also Hopcroft 2018; answering the question: Why sociology should incorporate biology?, wherein she also emphasized that).
5. Turner and Machalek identify areas for further sociological research, for example, human nature; “the truly “elementary forms” of social behavior” (394); and, how patterns revealed in the animal world work in a community of people (e.g., forms of resource reallocation such as vacancy chain and social parasitism - Chapter 15). Furthermore, they discuss the importance of sociology for biology and the transition to a level of transdisciplinary research.

The future shape of evolutionary sociology is unknown. However, after reading the book, there is a at least a cautious hope that in the future, sociologists will add questions concerning the evolutionary nature of human society to the list of mandatory sociological issues.

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A New Course for Your Consideration

Dr. Russell K. Schutt – University of Massachusetts,
Boston

Human Sociality: A New Course for a New Era

After 40 years of teaching, I could hardly recall when I had designed a new course. Yet as I thought last spring about the upcoming academic year, I found myself considering a new course about evolution, biology, and society. Not because of the privilege of having been elected as our section's chair, nor in a vain attempt to prove that even an aging Boomer can still innovate, but rather by a more primal motive: to share with students my excitement about an emerging, transdisciplinary perspective that can advance our discipline and transform our society.

Of course, I knew that most sociologists' interest in a disciplinary connection with evolutionary biology falls on a continuum ranging only from apathy to antipathy; in fact, former EBS chair Jonathan H. Turner and I had just published an article about this in *The American Sociologist*. I also had recent evidence that this was not just a historical disconnection: when I guest lectured at Binghamton University in David Sloan Wilson's large interdisciplinary course on human evolution, I found not a single sociology major enrolled nor more than a brief dismissive mention about evolutionary biology in the introductory sociology texts I glanced through while preparing for that lecture. And like most sociologists I knew of the sordid history of social Darwinism, the aid and comfort that this racist perspective had given to the most abhorrent social actors the world has seen, and the importance of not forgetting that simplistic, self-serving perspectives on human diversity have too often been mobilized to dismiss reasoned argument and distort scientific inquiry.

But I had also recognized that Charles Darwin's explanation for human sociality in *The Descent of Man* (1871) provides the necessary foundation for understanding our social world. From Emile Durkheim and Charles Horton Cooley to Rob Sampson and Eric Klinenberg, sociologists' findings about the importance of social connection rest on the evolved capacity of the human brain to nourish social feelings and reflect the social nurturance needed for human development—whether sociologists' recognize this foundation or instead imagine that “social facts” can be understood apart from it. In an intellectual world awash with new scholarship in neuroscience, genetics, anthropology, and evolution itself, I convinced myself that sociology majors would be eager to reexamine cross-disciplinary connections and reconsider outdated assumptions.

A senior seminar, with its substantive focus up to the instructor, provided an opportunity for me to test my own assumptions. So I made the commitment to teach the course, while putting off the hard work of selecting

books to assign—mostly because I knew of none written by sociologists that covered the right terrain and would be accessible to our students. And then I learned from a *New York Times* book review of Nicholas Christakis's (2019) *Blueprint: The Evolutionary Origins of a Good Society*; immediately ordered and quickly read it; and so solved that last problem.

I named the course, **Human Sociality: Origins, Meanings, Effects**, and began the syllabus by posing “some of the questions that we will consider”: Why are humans so socially oriented? How did our capacity for orientation to others emerge in the course of the evolution of *Homo sapiens*? What are the implications of our sociality for the problems of and prospects for social organizations and human society? Are we naturally selfish or altruistic toward others? What role should an understanding of human evolution and human biology play in sociology? By the end of the first week, during which the class discussed these questions in relation to Christakis's concept of the “social suite,” students were already enthralled. For example, one student commented in a Blackboard discussion thread, “I am intrigued to find out if Christakis believes that societies may lack one or more of these aspects and still be successful?”

When I designed the course, I felt I had to confront the historical misapplication of Darwin's theory in ways that had at first attracted some sociologists but ultimately led most to turn their backs on evolutionary biology. Since *Blueprint* does not review this history, I assigned articles in weeks 2 and 3 about the related controversies in sociology during the first decades after *Origin of Species* (1859) and about the emergence in the 1970s of the related controversies about sociobiology and selfish gene theory (OK, you can guess whose articles those were). Although I was surprised to discover that these sociology majors knew none of this history, they readily saw the flaws in social Darwinist theorizing. Most (but not all) also reacted skeptically to the basic tenets of selfish gene theory. Upon reading Richard Dawkins' (2016[1976]:2-4) caution “to teach generosity and altruism, because we are born selfish,” for example, one rather blunt military veteran who had also spent time observing children's inclinations to help each other in daycare asked, “Do people really believe this crap?”

My only other divergence from *Blueprint's* contents was to add a week on social neuroscience, including background on the human brain's social dimensions and social sensitivities and a contemporary sociological application. The rest of the course followed *Blueprint*, thus ranging from the bases of success of groups of shipwrecked sailors and utopian and online communities to the social patterns of non-human animals, the bases of family attachment and friendship bonds, and the role of genes and culture (see my review in the last EBS *Newsletter*). Comments posted in discussion threads showed that students were grappling with the theories and research we studied:

Like genes, cultural traits can be more or less adaptive depending on the environment and spread accordingly. If a certain behavior may be either innate or culturally acquired, which environmental patterns would favor the genetic transmission?

In a sense, humans have evolved the social world through exophenotypes similar to bowerbirds.

This leads me to question whether individuals are genetically wired to behave in a certain way or if we are simply being molded by the environment or other individuals around us.

Students' final papers convinced me that I had succeeded in the course beyond my initial expectations. But it was their course evaluations that frosted that cake: 100% rated the course as good (37%) or outstanding (63%).

Written comments were glowing:

By far one of the best sociology courses I have taken.

The best sociology course offered at UMass Boston.

BLUEPRINT! IT IS FASCINATING AND I could relate, we all could.

Such an amazing way to look at sociology.

The social suite is such an important concept and how culture and genes affect our evolution was so interesting to learn about.

Et tu? If you're also thinking that the time has come for a course on human sociality in your department's curriculum, you can check out my course syllabus at <http://blogs.umb.edu/russellschutt/> (click on **Teaching** and then on the link: [senior seminar on human sociality](#)). And if you're an EBS member and decide to teach a course like this, I'll be happy to send you the slides I used throughout the course.

Let's seed the next generation of sociologists and citizens who recognize the need to link evolution, biology, and society!

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EBS Members' News and Updates

Yulia S. Shkurko, Associate Professor – Department of Philosophy, Ulyanovsk State University

Dr. Shkurko received a grant from the Russian Foundation for Basic Research and the government of the Ulyanovsk region of the Russian Federation (grant № 18-411-730014 pa) for the research project entitled "Evolutionary Neurosociology: Applying the Theory of Evolution and the Ideas of Neuroscience to Sociological Study of Social Inequality" (2018-2020).

The project is aimed at testing opportunities for using basic principles and ideas of evolutionary theory with relevant data of neuroscience in the sociological study of social inequality. Dr. Shkurko is currently studying the unified potential of the explanatory principles of evolutionary biology in the integration of different sociological explanations of social inequality. She is also conducting a meta-analysis of cross-cultural differences, and underlying biological processes, in the perception of social inequality. It is expected that this will allow estimation of the share of the influence of sociocultural and biological factors on the process of social hierarchical categorization.

Dr. Douglas Marshall, Associate Professor and Director of Honors Education – Department of Sociology, Anthropology, and Social Work, University of South Alabama

Marshall, Douglas A. (2020). "The Biological Logic of Human Action: On the (Considerable) Difference Between "Rational" and "Adaptive."" Pp. 49-67 in R. Giovagnoli and R. Lowe (eds.), *The Logic of Social Practices, Studies in Applied Philosophy, Epistemology and Rational Ethics* 52. Basel Switzerland: Springer Nature https://doi.org/10.1007/978-3-030-37305-4_5

Dr. Bridget J. Goosby, Professor – Population Research Center and the Department of Sociology, The University of Texas at Austin

Lehrer, H. M., **Goosby, Bridget J.**, Steinhardt, Mary A. et al. 2020. "Race Moderates the Association of Perceived Everyday Discrimination and Hair Cortisol Concentration." *Stress: International Journal on the Biology of Stress*. [10.1080/10253890.2019.1710487](https://doi.org/10.1080/10253890.2019.1710487)

EBS in San Francisco (hopefully!)

Evolution, Biology, and Society Section
2020 Section Day Sessions & Related Sessions

On Human Nature: New Approaches in the 21st Century (EBS invited session)

Organizer: Dawn T Robinson, University of Georgia
Panelists:
Marion Blute, Professor Emeritus, University of Toronto
Ronald L. Simons, Distinguished Research Professor, University of Georgia
Jonathan H. Turner, University Professor Emeritus, University of California

Genes, Brains and Society: Connecting Our Evolutionary Past to Our Societal Present (EBS session)

Organizer: Rengin Bahar Firat, University of California at Riverside

Darwin's Sociological Legacy: Historical and Current Controversies and Accomplishments (EBS session)

Organizer: Matthew E. Brashears, University of South Carolina-Columbia

Expanding Diversity of Biosocial Research: Opportunities & Challenges (Medical Sociology session)

Organizers: Bridget J. Goosby and Jacob E. Cheadle, University of Texas at Austin

Biosociology/Biosocial Interaction (Regular session)

President: Bridget J. Goosby, University of Texas at Austin;
Discussant: Colter Mitchell, University of Michigan

Call for Newsletter Submissions

Anne F. Eisenberg – Newsletter Editor
afesociologist@gmail.com

I am soliciting submissions for the next issue that will be published in June/July 2020. Specifically – please submit articles, notes or updates for the following sections of the next newsletter:

- ☑ **Teaching column** - submit an article about how you teach a specific course in EBS topics or integrate EBS topics into traditional substantive courses. Please contact Anne Eisenberg with any ideas you may have for such an article.
- ☑ **Research notes column** - submit a summary of your current research.
- ☑ **Book review** – if you have a book you'd like to review for the next newsletter, contact the editor.
- ☑ **Members' news column** – submit information about your professional activity – promotions, new jobs, funding, and publications as examples.
- ☑ **Professional news column** – submit information about job openings; funding opportunities; workshops/training opportunities of interest to section members.

Feel free to contact me with ideas, suggestions, comments or questions about this issue or what else the newsletter should include.

AND - I am pleased to report that all three 2019 section newsletters are now posted on our section website: <https://www.asanet.org/asa-communities/sections/sites/evolution-biology-and-society/newsletters>.

Renew Your Membership AND Sponsor a Student's, Colleague's or Friend's Section Membership

Please renew your membership in our section and encourage your colleagues to join the section! Section membership is important for a variety of reasons, including:

- maintaining our current membership numbers allows us to continue offering one section session each year at the ASA annual meeting;
- increasing our membership allows us to increase the number of exciting activities at the annual meeting
- allows you to receive this most interesting newsletter
- allows you to vote and participate in section activities.