

Sex and Culture



Maha Shiva Lingam, Dehli, India



かなまら祭り, "Festival of the Steel Phallus", Kawasaki, Japan



Suri/Samma stick fighting, Ethiopia



Shaker Dance, USA

Pascal Gagneux

January 6, 2022

Sex or absence thereof is worshipped by many religions. Most surviving religions are nativist (they encourage fertility)

Cultural Norms



Malcolm Evans, New Zealand

Contemporary clash of cultural norms while sharing male domination.

The hominid ecological niche:
CULTURE

C. Loring Brace



Non-biological inheritance system.

Rapidly evolving.

Transmitted in all directions:



Human biology:
profoundly embedded in culture and shaped by culture.

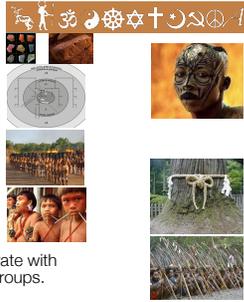
A new type of ecological niche: ratcheting/cumulative cultures both technical and social!

Practice Question: Name two ways in which Biological and Cultural inheritance are similar and two ways in which they differ.

Both types of inheritance represent transmission of information, both are affected by change over time; cultural inheritance does not include the inheritance of genetic information and it can spread horizontally or even from younger to older generation.

The socio-cultural niche

- ◉ Shared Symbols
- ◉ Personal Names
- ◉ Kinship Terms
- ◉ Tribes
- ◉ Shared Rituals
Dance & Music
- ◉ Sacred Spaces
- ◉ Group Identity
- ◉ Increased capacity to cooperate with
and compete against other groups.

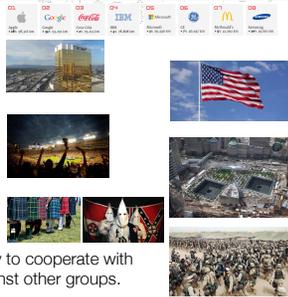


socio-cultural winning App: no personal names, no language, no reputation!

Practice Question: How can names and language affect individual behavior?
It allows for reputations as the actions of the named individual can be reported to a wide social network and affect that individual's social standing.
What is the consequence of language and kinship terms for social organization?
These allow for the formation of tribes, allowing large numbers of small groups to form very large social networks that develop cultural identities.

The modern socio-cultural niche:

- ◉ Shared Symbols
- ◉ Personal Names
- ◉ Kinship Terms
- ◉ Tribes
- ◉ Shared Rituals
- ◉ Sacred Spaces
- ◉ Group Identity
- ◉ Increased capacity to cooperate with
and compete against other groups.



Behaviors are arranged in the 5 times 8 arrays to cluster those behaviors customary or habitual at each site, with clusters for westerly sites on the left of the array and clusters for easterly sites on the right. The secondary Mahale site (K) is omitted. Color icons, customary; circular icons, habitual; monochrome icons, present; clear, absent; horizontal bar, absent with ecological explanation; question mark, answer uncertain.

Chimpanzee culture



Whiten et al. *NATURE* 1999

Apes have culture but do not know it

Jourdain Hypothesis :

"Par ma foi ! y a plus de quarante ans que je dis de la prose sans que j'en susses rien, et je vous suis le plus obligé du monde de m'avoir appris cela." Mr Jourdain, *Le Bourgeois-Gentilhomme*, Acte II, scène 4, Molière (1670).

"By my faith! For more than forty years I have been speaking prose without knowing anything about it, and I am most obliged to you for having taught me that." Mr Jourdain, *The Middle-class Gentleman*, Act II, scene 4, Molière (1670) *The Gutenberg Project*, translation by Philip Dwight Jones.



Table 2 | Summary of the different stages of representations involved in the cultural process and their presence in humans and great apes, according to current knowledge.

Representational stage	Species	Human	Non-human great apes
Primary (verbal) mental representation		Present	Present (e.g., spatial memory, see Jarman et al., 2013).
Re-representations			Present at the perceptual level but experiments needed to explore the conceptual level (Wimmer and Spelke, 2002; Ruiz and Santos, 2015).
- Cooperation		Present	Present (see Aronson, 2000; Hooper et al., 2016) but experiments needed to confirm their extent.
- Representation of techniques		Present	Understanding of different models (Hooper et al., 2011) group identity present but no group-specificity (Gruber and Zuberbühler, 2012; Tomasello et al., 2013).
- Representation of practitioners		Present	Present (see Call and Tomasello, 2008).
Metarepresentation of cultural beliefs		Present	Present (see Call and Tomasello, 2008).

Lack of Metarepresentation of cultural beliefs

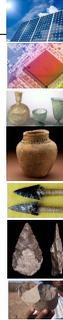
Gruber et al. 2015 *Frontiers in Psychology*

Mental state attribution! The highest stage of metarepresentational process, in our context, is to appreciate that members of another group may harbor beliefs that are different from one's own group, that is, to compare 'how things ought to be' (Figure Figure3C3C). Here, cognition goes beyond simple re-representations, which could sustain all previous aspects of cultural knowledge, i.e., categorisation, representation of techniques, and representation of models. In effect, the metarepresentational processes must become 'representations of representations as representations', that is metarepresentations. In humans, this type of metarepresentation probably underlies complex mental state attribution, intentional teaching and belief-based imitation, the human 'theory of mind' (Tomasello et al., 2005 and comments; Meltzoff, 2007). The ability to mentally represent and compare own and others' knowledge may refine the categorisation of partners as 'same' or 'other.' Such reasoning, if associated with feelings of group identity, appears to be an ingredient for the emergence of social norms. Humans have an urge to conform to the behavior of others, but to perceive group behavior as normative and recognize deviation, it is also necessary to mentally represent the group norm, 'the way things ought to be.' Humans tend to become aggressive toward non-followers, while positive reinforcement also plays a role, for instance, in the case of the 'chameleon effect,' when individuals engaged in an interaction unintentionally match each other's behaviors (Chartrand and Bargh, 1999). How this effect connects to norms, however, remains to our knowledge to be investigated. The theory of mind of great apes, in contrast, appears to be more limited and unable to take into account others' false beliefs, suggesting that their metarepresentational abilities are equally limited (Call and Tomasello, 2008).

The origin of ratcheting culture



- Efficient transmission of novel ideas.
- High-fidelity transmission (Conformism).
- Innovation.
- Balance between innovation and conservation.
- Socio-cognitive processes including teaching through verbal instruction, imitation, prosociality, and the creation of meaning.



Kurzban & Barrett *Science* 2012

Building on others' ideas, tinkering and innovating while also conforming to a certain degree. Language does wonders to sharing ideas. From Oldowan stone tool, to Acheulean hand axe, to hafted arrow points, pottery, glass, microchips and photovoltaic panels, all different uses of silicate minerals! There is precious little evidence that non-human primates teach others how to perform a task. Are there non-human species that teach and if yes which species? Wild felids and meerkats.

Language



Exploits human sensory faculties and cognitive biases while shaping these.

Weaves together populations of minds across generations.

Allows for a wide mesh of reputation surrounding each self- and other-aware individual.

High fidelity signal of group membership.

Language is immensely normative, it has to be in order to function!

Open ended productive system for creating and sharing information or misinformation.

How does language signal group membership?

Language is a very costly and honest signal, as beyond teenage years, it is impossible for most humans to learn another language perfectly.

Language

FUCK

- VERB [FAAK]

-ing -er -s

Fuck can be used in many ways and is probably the only **fucking** word that can be put in every **fuckingwhere** and still makes **fucking** sense.
Fuckers.

Linguistic norms about the placement of "fucking" during expletive infixation:

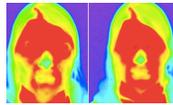
Kenfuckin'tucky or **Oklafuckin'homa**

not
Kentfuckin'ucky nor Okfuckin'lahoma!

Absofuckin'lutely
but not
Abfuckinsolutely

Very Few Words have as many meanings as the English word "Fuck", Language has many unwritten rules, such as the precise placement of the expletive infix "fuckin'"

Blushing: our minds on our skins



Wichter & Seurenjens 2013, *A. of Improb. Res*

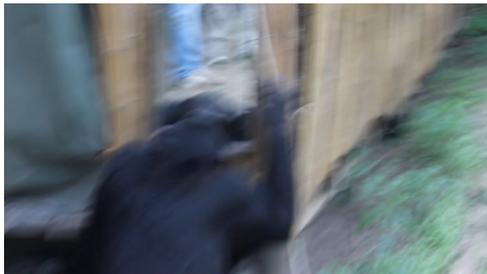
Skin: our largest organ is a social organ affected by theory of mind.

- ◊ Children only start blushing around age 3 (when they acquire theory of mind).
- ◊ Involuntary advertising of emotional state, much like crying, another uniquely human expression.

"The most peculiar of all human emotions" Charles Darwin

Some of us human have well-pigmented skin, does this mean that these persons do not blush?

No, dark skinned humans blush, but the increased blood flow turning light skinned people pink or even reddish is not easily seen in a darker skinned human.



Matt Brown, The Nature Conservancy

Male chimpanzee in Mahale National Park, Tanzania, puzzled by his reflection in a mirror

He tries to find the other chimpanzee...



Matt Brown, The Nature Conservancy

Practice question: Name four different interpretations of the Venus figures from 25 kya.

Fertility symbols, stone age porn, symbol of survival in extremely harsh environment, self image of pregnant women

Earliest human art



Venus of Willendorf, 30 kya



Kangjiaohimenji Petroglyphs
Xinjiang, China, 3kya



Venus of Willendorf, Lespugue, Dohi Vestonice 22
to 29 kya

Earliest human art



Paleolithic (>25K year old) phallic instruments
recovered from different excavations in France

Are tools art? is art a social tool? What about sexual tools? Could art be a sexual tool?

CULTURE (Indo-European)



from cultura: growing, cultivating (Neolithic)

Looking up the word for culture in a small sample of different language families reveals: different views of culture and reflexiveness of human cultures.
The neolithic refers to the period of time of the last 10,000 years and includes the origin of settlements and agriculture.

Utamaduni (Bantu)

Πολιτισμός



from مدينة (Madina) Arabic for "city", Urbanity, Culture

ثقافة (Afro-Asiatic) thaqafa



etymology from: instructing, teaching, educating

Paleolithic Culture

no writing system

no farming

no currency / market economy

no towns

YET all profoundly cultural!

文化 (Sinotibetan) wén huà



The intricate patterns of 2,500-year-old tattoos - some from the body of a Siberian 'princess' preserved in the permafrost - have been revealed in Russia. The remarkable body art includes mythological creatures and experts say the elaborate drawings were a sign of age and status for the ancient nomadic Pazyryk people, described in the 5th century BC by the Greek historian Herodotus. But scientist Natalia Polosmak - who discovered the remains of ice-clad 'Princess Ukok' high in the Altai Mountains - is also struck about how little has changed in more than two millennia.

Practice question: name a few examples of cultural traits that predate farming, animal husbandry and writing.

Body modifications (ochre coating, tattoos, piercings, scarifications), rituals, taboos, magical beliefs

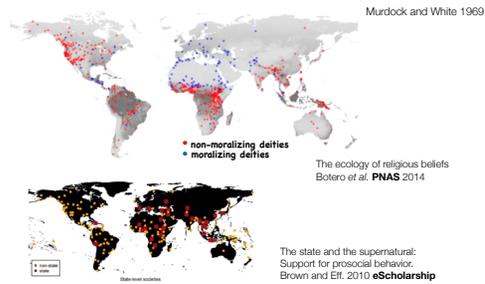
Sanskrit (Indo-european)



from संस्कृति Sanskrit samskrta 'composed, elaborated,' from sam 'together' + kr 'make' + the past participle ending -ta

Elaborated, composed

SCCS - Standard Cross-Cultural Sample: 186 cultures



Top: Global distribution of societies that exhibit beliefs in moralizing high gods (blue) or not (i.e., atheism or beliefs in nonmoralizing deities or spirits in red). The underlying map depicts the mean values of net primary productivity (i.e., the net balance of monthly consumption relative to production of carbon dioxide by living plants) in gray scale. Darker localities reflect places with greater potential for overall plant growth. Cross-cultural research entails a particular statistical problem, known as Galton's problem: tests of functional relationships (for example, a test of the hypothesis that societies with pronounced male dominance are more warlike) can be confounded because the sample of cultures are not independent. Traits can be associated not only because they are functionally related, but because they were transmitted together either through cross-cultural borrowing or through descent from a common cultural ancestor. George Peter Murdock attempted to tackle Galton's problem by developing a sample of cultures relatively independent from each other—i.e., with relatively weak phylogenetic and cultural diffusion relationships. Murdock began with the twelve hundred or so peoples in his Ethnographic Atlas (Murdock, 1967), dividing them into roughly 200 "sampling provinces" of closely related cultures. Murdock and Douglas R. White chose one particularly well-documented culture from each sampling province to create the Standard Cross-Cultural Sample (SCCS) (Murdock and White, 1969). The number of cultures is large and varied enough to provide a sound basis for statistical analysis; the sample includes 186 cultures, ranging from contemporary hunter gatherers (e.g., the Mbuti), to early historic states (e.g., the Romans), to contemporary industrial peoples (e.g., the Russians) (Silverman & Messinger 1997; Mace & Pagel 1994).

Romantic Kissing

evolutionary roots in kiss-feeding?



Eibl Eibesfeldt proposed that romantic kissing evolved from kiss feeding of pre-chews food. He attached an optical prism to the camera's lens so that he could photograph people who were at right angles to the direction in which he pointed it, catching them unaware. With this technique he filmed the social interactions and facial expressions of thousands of individuals: Brazilian Indians, African tribesmen, Greek fishermen, British businessmen. In every culture that he investigated, all people laughed: in surprise, wonderment, embarrassment, and discomfort—not necessarily, or even frequently, in amusement.

Practice question: romantic kissing was considered a cultural universal until fairly recently. Explain how we know that it is not:

Anthropological surveys have revealed that countless traditional societies do not practice romantic kissing nor have words for this activity.

Romantic Kissing - NOT universal at all!



- Present – 77 cultures (46%)
- Not present – 91 cultures (54%)
- The relationship between presence or absence of kissing and social complexity was significant ($r = -.604, p < .001$)

	Present	Not Present
Egalitarian	20 29%	49 71%
Simple Stratified	20 37%	34 63%
Complex Stratified	37 82%	8 18%
All Cultures	77 46%	91 54%

Jankowiak, W.R., Volsche, S.L., & Garcia, J.R. (2015). Is the romantic/sexual kiss a near human universal? *American Anthropologist*.

Many societies do not have the concept of romantic kissing.

Censorship

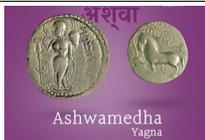


La Naissance de Venus (William-Adolphe Bouguereau, 1879)

Practice question: What evidence is there for or against the idea that bashfulness about nudity is a cultural universal?

Several traditional societies would spend much of the day nude in groups of mixed gender and age.

Censorship



Ashwamedha Yagna is a ritual performed by Queens (particularly by chief queens) for fertility and also to gain power in the kingdom. The Ashwamedha Yagna includes slaughtering the horse, then follows the obscene Queen's intercourse with the horse, then the horse is cut into pieces and cooked.

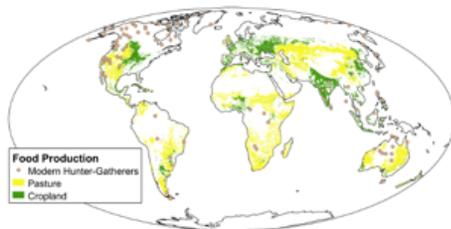
"After the passage of some time, king Janamejaya, who offers plenty of tributes (in sacrifices) observed the horse sacrifice as ordained. Devi Vapushtama, the daughter of the king of Kashi, went and slept with the slain horse, according to the ritual as proscribed. Seeing the queen with beautiful limbs, Vasava (Indra) desired her. Entering the body of the dead horse, Indra had intercourse with the queen."- Harivamsa Purana, Bhavishya Parva 3.5.11-13, Tr. A. Purushothaman and A. Harindranath. [http://mahabharata-resources.org/harivamsa/bhavishyaparva/hv_3_005.html]

Did traditional Ashvamedha horse sacrifice really include ritual bestiality?

The Classical Greek myths are full of examples of bestiality committed by the God Zeus who would take the shape of animals and then mate with women he desired.

Montana apparently has a law against driving with a sheep in your cabin without a chaperone.....

Living Foragers and their Plight



Gatherer-Hunters!

data from Navin Ramankutty and Ohio State University Hunter-Gatherer Wiki

Modern agriculture and hunter-gatherers. Map shows area used for major agricultural and pastoral production in 2000, and locations of societies that have depended on hunting and gathering for a significant portion of their food in the modern era. data from Navin Ramankutty and Ohio State University Hunter-Gatherer Wiki

Practice question: Do men or women hunter gatherers collect more food (in total kcal)?

Women, except in the high arctic where there is nothing to gather.

Last Living Hunter Gatherers/Foragers



Ache, Paraguay



Himba, Namibia



Pirahã, Brazil



Khoisan, Botswana



Penan, Malaysia



Jarawa, Andaman Islands



Pila Nguru, Australia



Inuit, Arctic



Shuar, Ecuador



Tsimane, Bolivia



Aka, DR Congo



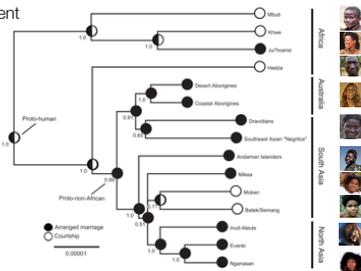
Hadza, Tanzania

Practice question: Is it universal for hunter gatherer societies that only men hunt?

No, some groups have women that help hunting or women that hunt on their own for different prey than the men do.

Evolutionary history of hunter-gatherer marriage practices

Third party involvement



Third party involvement: arranged marriages and incest taboos, eugenic laws against incest in most countries.

Practice question: Do arranged marriages reflect the attempt to keep property within families or is the practice older than agriculture?

Many hunter gatherer societies have arranged marriages, thus the practice appears to be older than farming.

Study of pre-agricultural societies - value to understanding our past?

What is left from pre-neolithic times?

Living Foraging Societies as models?

PRO: Natural fertility, minimal material culture, strongly reflect ecological conditions.

CONTRA: marginalized ecologically, influenced by pastoralist or agricultural neighbors, oppressed by neighbors and possibly secondarily hunter-gatherer.

Human relations area files
<http://hrmf.yale.edu/>

Practice question: How do present day foragers (hunter gatherers) provide insights into the distant past and what would be limitations of using these societies as model of the past?

They are natural fertility populations that live entirely of the land. Limitations include that current day foragers are often pushed onto marginal land with very poor resources.

The techno-cultural niche:

A second inheritance system - Cultural universals of technology



Brown, Donald (1991). Human Universals. Philadelphia: Temple University Press.

technical aspects of the winning modern human App!

Cultural Universals of Society: many linked to sex and gender

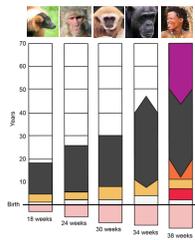
Personal names
Family or household
Generally Male Dominated
Males Generally More Overtly Violent than Females
Kin groups
 Peer groups not based on family
 Actions under self-control distinguished from those not under control
Affection expressed and felt
 Age grades
 Age statuses
 Age laments
 Law: rights and obligations, rules of membership
 Moral sentiments
 Distinguishing right and wrong, good and bad
 Promise/oath
Prestige inequalities
Statuses and roles, Leaders De facto oligarchy
 Property
 Coalitions
 Collective identities

Conflict
 Cooperative labor
Gender roles Males on average travel greater distances over lifetime
Marriage
Husband older than wife on average
Copulation normally conducted in privacy
 Incest prevention or avoidance,
Incest between mother and son unthinkable or tabooed
 Collective decision making
Etiquette
Inheritance rules
 Generosity admired, gift giving
 Redress of wrongs, sanctions
Rites of passage
Sexual jealousy
Sexual violence
Shame
 Territoriality
 Triangular awareness (assessing relationships among the self and two other people)
 Some forms of proscribed violence
 Visiting
 Trade

Brown, Donald (1991). Human Universals. Philadelphia: Temple University Press.

Practice question: Name five different cultural universals:
 Personal names, Kin groups, husband older than wife on average, generosity is admired, prestige inequalities

Childhood, Adolescence & Post-reproductive Survival



redrawn from Schultz 1963
 Boaz & Almquist 1999

Adapted to cultural opportunities?
 Nutritional opportunities?
 Facilitated by stronger pair bonds between parents?
 Facilitated by allomothing?

Humans have delayed development
 But shorter inter-birth intervals!

Practice question: What stage of the schedule of life have most changed in humans as compared to other apes?
 Childhood and post-reproductive lifespan.

Derived Human Growth Schedule



Delay allows increased transmission of behavior and concepts.

Human minds are effective copying devices and idea generators.

Language is one of the major target of imitation and idea transmission.

Delayed development: biological assimilation of culture?

Paradoxically shorter Inter-birth-Interval than apes.

minds as copying machines and idea generators

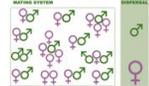
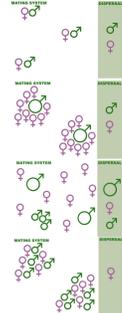
Humans over-imitate, focusing as much on the way than on the goal, chimps go for the goal.

Ratcheting culture.

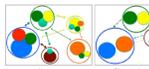
Practice question: How could humans have shorter inter-birth intervals than great apes despite the much more costly, large-brained infants?

Humans are cooperative breeders and weaned children benefit from much help of relatives and others in the social group, allowing the mother to breast feed the next child before the first is fully autonomous.

Mating Systems



Living in groups but pair-bonded



Reciprocal exogamy
Between multiple kin lineages
Walker et al. *PlosOne* 2011

We are the only primate that lives in groups but forms strong pair bonds Combined with names and kinship terms, this allows the large social networks of tribes, even when the groups are small hunter gatherers. Cooperation by pair-bonded male and female in raising young and provisioning for “family” and group.

Decreased intra-group aggression by leveling reproductive opportunities for males? Reproductive pairs within small groups, within very large social networks! Lessening of sexual conflict?

Practice question: What does reciprocal exogamy mean?

literally: “taking turns mating outside the group”.....individual finding mates outside their social groups and doing so repeatedly among a set of social groups, within a larger social network.

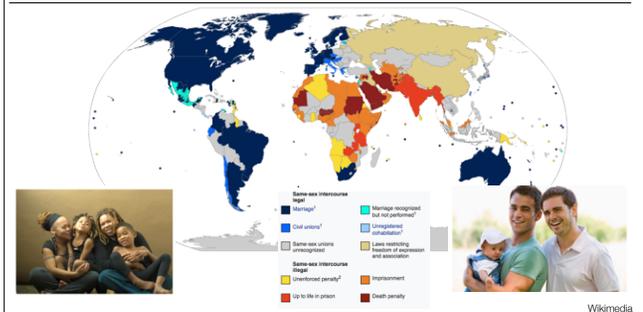
Polyamory



Advocates of polyamory in San Francisco

Small numbers of people identify as polyamorous and are happy to advocate for more polyamory.

Same Sex intercourse and marriage



Rapid recent changes around the world with regard to the social acceptance of same-sex attraction and the formation of same sex families.

Same sex families (parenting)



New guinea ritualized same sex sexual activity



Sambia (Simbari Anga) tribe of Papua New Guinea

Among the Sambia (Simbari Anga) tribe of Papua New Guinea, it is customary to remove boys as young as 7 from their mothers for fear of them being exposed to maternal menstrual blood.

Boys were made to let blood by piercing their noses, and were regularly fellating (giving blow jobs to) older males and ingesting semen to gain male strength.

Other tribes in the area had similar practices, but most have abandoned these in recent decades.

Herdt, Gilbert H. (1982). *Rituals of Manhood: Male Initiation in Papua New Guinea*. Berkeley: University of California Press.

Aka and Ngandu of Central Africa (DRC)



Barry and Bonnie Hewlett: no evidence of homosexuality or masturbation (not part of the cultural model of sexuality).

Couples report having sex multiple times a night to "look for children" and nourish the fetus.

A woman who is already pregnant will see to having intercourse as contributing to the health of her fetus.

Bonnie and Barry Hewlett, two Seattle based anthropologists have been studying the Aka pygmies and their Bantu neighbors, the Ngandu for many years.

Pansexuality



Sexual attraction utterly independent of sex or gender....?

Asexuality (religious)



Mount Athos Monastery, Greece



Individuals can lead an asexual life such as the Greek orthodox monks on Mount Athos, where females of any species are not allowed....the temptation must apparently remain even in very devoted monks.

The statue is of a satyre (Pan) mating with a goat. We will address the subject of zoophilia in a later lecture.

Asexuality (secular)

“Herbivore men”
草食(系)男子
Sōshoku(-kei)
danshi



Arm's length: 45% of Japanese women aged 16-24 are 'not interested in or despise sexual contact'. More than a quarter of men feel the same way.

celibacy syndrome?

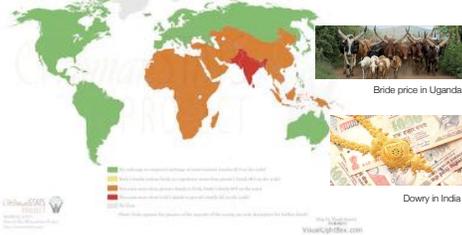
2012 adult incontinence nappies outsold diapers

“Herbivore men” 草食(系)男子 Sōshoku(-kei) danshi

Surveys of single Japanese men conducted in 2010 found that 61% of men in their 20s and 70% of men in their 30s considered themselves to be “ herbivore men”

Exchange of mates & goods: Bride price and dowry

Brideprice/Dowry/Wedding Costs
(Type and Prevalence)
© 2012 CGS



Diamond rings anyone?

Cultural Effects on the Gene Pool:

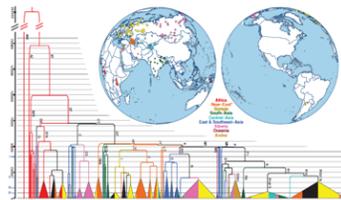


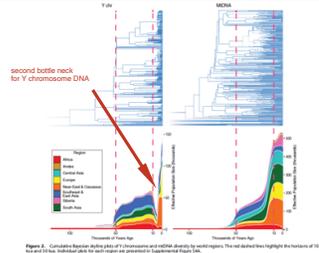
Figure 4. The phylogenetic tree of 456 unique Y-chromosome haplogroups and a map of sampling locations. The phylogenetic tree is constructed using BEAST. Clades containing more than 100 unique haplogroups are highlighted in red. The geographic distribution of haplogroups is presented in Supplemental Material S1. Clade labels are provided in Supplemental Material S1 and are not shown in this figure. The geographic distribution of haplogroups is presented in Supplemental Material S1. The geographic distribution of haplogroups is presented in Supplemental Material S1. The geographic distribution of haplogroups is presented in Supplemental Material S1. The geographic distribution of haplogroups is presented in Supplemental Material S1.

Genome Research
www.genomeresearch.com

Karmin et al. *Genome Research* 2015

Phylogeny of Y-chromosomes showing deeper divergences (highest levels of variation) in Africa, one of many forms of strong evidence that modern humans come from Africa.

Cultural Effects on the Gene Pool:



Strong bottleneck in Y-chromosome ~6000 years ago, no such effect on mtDNA!
Male variance in reproductive success with adoption of agriculture and subsequent conflict/wars between paternal sibships?

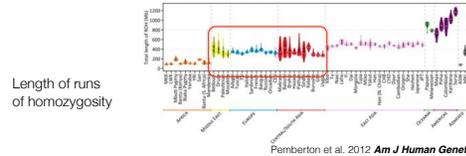
Karmin et al. *Genome Research* 2015

Extinction of entire Y-chromosome lineage due to lethal conflicts between paternal kinship clans?

Practice question: How does the pattern of diversity in the human Y-chromosome and mitochondrial DNA differ?

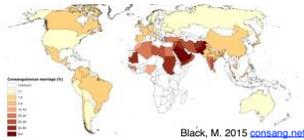
Patterns of Y-chromosome diversity show evidence of very strong extinction of entire male kinship lineages as the result of armed conflicts between male kinship groups.

Human culture shaping the genome via marriage patterns



Pemberton et al. 2012 *Am J Human Genet*

Prevalence of consanguineous marriages

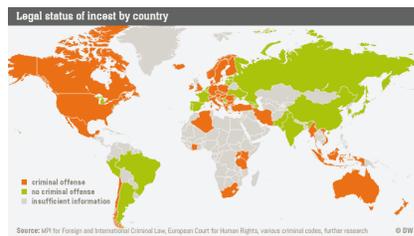


Black, M. 2015 consang.net

Impact of close-relative marriage (uncle-niece or first cousins) on homozygosity (length of DNA segments with no evidence of recombination). Marriage patterns are literally helping to mold human genomes.

Practice question: Give an example of how culture can shape genetic diversity. Marriage rules (uncle-niece marriage, first cousin marriage) can change the genomes of entire populations.

Inbreeding and Incest



Source: MP for Foreign and International Criminal Law, European Court for Human Rights, various criminal codes, further research. © DW

Practice question: Is Incest a criminal offense around the world?

No, several countries have no criminal laws forbidding incest.

Give an example of a eugenic law in the US: Legal prohibition of incest.

Us versus Them



Practice question: What is the most common surgery performed world wide?
Male circumcision.

Summary



Human ecological niche is CULTURE!

Culture is a second inheritance system of humans.

Cultures can only be audited from contemporary and historically documented human groups.

Earliest art has connection to sex.

Cultures around the world have sex rules (both language and culture are profoundly normative).

There seem to be cultural universals, but culture comes with endless variation.

Human biology and schedule of development seem adapted for culture.

Human culture is affecting human genetics and future human biology.