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The descent of man handmaid's tale

The Descent of Man, and selection in relation to the Six Title page of the first edition of The Descent of Man, and Selection in Relation to human evolution, and details his theory of sexual selection, a form of biological adaptation separate from, yet interlinked with, natural selection. The book discusses many related issues, including evolutionary psychology, evolutionary theory to society. Publication As Darwin wrote, he posted chapters to his daughter Henrietta for editing to ensure that damaging conclusions could not be drawn, and also took advice from his wife Emma. Many of the figures were designed by the zoological illustrator T. W. Wood, who had also illustrated Wallace's The Malay Archipelago (1869). The corrected proofs were sent out on 15 January 1871 to the publisher John Murray and published on 24 February 1871 as two 450-page volumes, which Darwin insisted was a complete, coherent work, and was priced at £1 4 shillings. [1] Within three weeks of publication, a reprint had been commissioned, and 4,500 copies were in print at the end of March 1871, which netted Darwin almost £1,500. [2] Darwin's name created demand for the book, but the ideas were old news. Everyone talks about it without being shocked, as he found, ... evidence of the increasing liberality in England. [Note 1] Editions and reprints Darwin himself and some of his children edited many of the large number of revised editions, some extensive. In late 1873, Darwin tackled a new edition of The Descent of Man. Initially, he offered Wallace the work of helping him, but when Emma found out, she had the task given to her son the present day. Content It has often and confidently been argued that human origin can never be known: but ignorance more often breeds trust than does knowledge: it is those who know little, and not those who know much, who so positively claim that one or the other problem will never be solved by science. - Charles Darwin[3] Part I: The development of man of Physical Features Embryology Embryology comparing a human and dog) provided a mode of evidence[4] In the introduction to Descent, Darwin lays out the purpose of his text: Is the only object of this work to consider, first, whether one, like each other species, originates from some pre-existing form; secondly, the manner of his development; and thirdly, the value of the differences between the so-called races of man. Darwin's approach to arguing for the development of humans is to describe how similar humans are to other animals. He begins by using anatomical similarities, focusing on body structure, embryology and rudimentary organs that were probably useful in one of man's pre-existing forms. He then goes on to argue for the similarity between mental characteristics. Evolution of mental traits Based on the work of his cousin, Francis Galton, Darwin is able to state that human characteristics, and argues against that mind/body difference for purposes of evolutionary theory. From this Darwin then provides evidence of similar mental powers and characteristics of some animals, focusing especially on monkeys, monkeys and dogs for his analogies for love, smartness, religion, kindness and altruism. He concludes at this point that yet the difference in mind between man and the higher animals, great as it is, is indeed one of degree and not of sorts. He also turns to the behaviour of savages to show how many aspects of Victorian England's society can be seen in more primitive forms. In particular, Darwin argues that even moral and social instincts evolve, comparing religion in man to fetishism in savages and his dog's inability to tell whether a wind-blown parasol was alive or not. Darwin also claims that all civilizations had risen from barbarism, and that he did not believe that barbarism is a fall from grace as many commentators of his time had claimed. Darwin's main rhetorical strategy was to argue analogously. Baboons, dogs and savages gave his prime evidence of human evolution. Natural selection and civilized society In this part of the book, Darwin notes that, as had been discussed by Alfred Russel Wallace and Galton, natural selection no longer seemed to act on civilized societies in the way it did on other animals: With savages, the weak in body or mind are soon eliminated; and those who survive usually show a powerful state of health. We civilised men, on the other hand, do our utmost to control the elimination process; we build asylums for the imbeciles, the reviled, and the sick; we institute poor-laws; and our medical men exercise their utmost skill to save the lives of each to the last moment. There is reason to that vaccination has preserved thousands, which from a weak constitution would sooner have succumbed to small-pox. Thus the weak members of civilized societies propagate their kind. No one who has taken care of the breeding of pets will doubt that this must be very injurious to the human race. It is surprising how soon a lack of care, or care improperly targeted, leads to the degeneration of a domestic race; but except in the case of man himself, hardly anyone is so ignorant as to allow their worst animals to breed. The assistance we feel we feel alittleed in giving to the helpless is mainly a temporary result of the instinct for sympathy, which was originally acquired as part of the social instincts, but which was later made, as previously stated, more tender and more widespread. Nor could we control our sympathy, even at the instigation of hard reason, but the deterioration of the noblest part of our nature. The surgeon can harden himself while performing an operation, because he knows that he is acting for the good of his patient; but if we were to deliberately neglect the weak and helpless, it could only be in the favor of a contingent, with overwhelming present evil. We must therefore bear the undoubtedly bad effects of the weak survivors and increase their blows; but there seems to be at least one control in steady action, namely that the weaker and inferior members of society do not marry as freely as the sound; and this control may be indefinitely increased with the weak in body or mind abstaining from marriage, although this is more to hope for than expected. (Chapter 5) [5] Darwin considered these calls against helping the weak members as part of our developed sympathy sink, and concluded that nor could we control our sympathy, even at the instigation of hard cause, without deterioration in the noblest part of our nature. As such, 'we must therefore bear the undoubtedly bad effects of the weak survivors and propagate their blows. Darwin felt that wild races of man would be undermined by civilized races sometime in the near future, as indicated in the human races section below. [6] He showed some contempt for savages, professing that he felt more akin to certain altruistic tendencies of monkeys than he did to a savage who delights in torturing his enemies. However, Darwin is not advocating genocide, but clinically predicting, analogous to the ways that more fit varieties in one species displace other varieties, the likelihood that indigenous peoples will eventually die out of their contact with civilization, or become absorbed into it altogether. [7] His political views (and Galtons too) were strongly inclined towards the compelling, authoritarian forms of eugenics that became so prominent in the 20th century. [8] Note that even Galton's ideas on eugenics were not the or genocide program of Nazi Germany, but rather encouragement of further education on the genetic aspects of reproduction, which favors the choice of better couples for this purpose. For every tendency in society to produce negative choices, Darwin also saw the possibility of society to self-control these problems, but also noted that with his theory progress is no immutable rule. Towards the end of descent of man, Darwin said he believed that man would sink into laziness if the difficult struggle was not continuous, and thought that there should be open competition for all men; and the most competent should not be hindered by laws or customs from succeeding best and breeding the greatest number of offspring, but also noted that men would sink into laziness if the difficult struggle was not continuous, and thought that there should be open competition for all men; and the most competent should not be hindered by laws or customs from succeeding best and breeding the greatest number of offspring, but also noted that men would sink into laziness if the difficult struggle was not continuous, and thought that there should be open competition for all men; and the most competent should not be hindered by laws or customs from succeeding best and breeding the greatest number of offspring, but also noted that men would sink into laziness if the difficult struggle was not continuous, and thought that there should not be hindered by laws or customs from succeeding best and breeding the greatest number of offspring, but also noted that men would sink into laziness if the difficult struggle was not continuous, and thought that there should not be hindered by laws or customs from succeeding best and breeding the greatest number of offspring. more by habit, reason, learning and religion than by natural selection. The issue tormented him until the end of his life, and he never completely finished one way or another about it. On races of man in the first chapters of the book, Darwin argued that there is no fundamental gap between humans and other animals in intellectual and moral faculties as well as anatomy. He withdrew from his egalitarian ideas of the 1830s and ranked life on a hierarchical scale that he extended to include human races on the basis of anthropology published since 1860: human prehistory described by John Lubbock and Edward Burnett Tylor combined archaeology and the study of modern indigenous peoples to demonstrate progressive evolution from the Stone Age to the Steam Age; the human mind as the same in all cultures but with modern primitive peoples that provide insight into prehistoric ways of life. Darwin did not support their view that progress was inevitable, but he shared their belief in human unity and held the common position that male European liberalism and civilization had evolved further in morality and intellect than wild peoples. [10] He attributed the great break in the organic chain between man and his closest allies to extinction, and as spreading civilization wiped out wildlife and native human cultures, the gap would widen to somewhere between man in a more civilized state, as we can hope, than the Caucasian, and some ape as low as a baboon, instead of being present between negroes or Australians and the gorilla. While there can be no doubt that the difference between the mind of the lowest man and the higher animals, great as it is, is certainly one of degree and not of sorts. [11] At the same time, all human beings had many mental similarities, and early artifacts that showed shared culture were evidence of evolution through common descent from an ancestral species that was likely entirely human. [13] [14] introduce chapter seven (On the races of man), Darwin wrote It is not my intention to describe the several so-called races of man), Darwin wrote It is not my intention intention intention to describe the several so-called races of man), Darwin wrote It is not my intention intention intention to describe the several so-called races of man), Darwin wrote It is not my intention [15] Answering the question of whether the breeds would be ranked as varieties of the same species or counted as different species, Darwin discussed arguments that could support the idea that human breeds were distribution of human ass,[18] and the finding by Henry Denny that different species of lice affected different breeds in different ways. [19] Darwin then presented the stronger evidence that human races are all the same species, and that it could be noted that when breeds were mixed, they went beyond the usual test of specific distinction[20] and that traits identifying races were highly variable. [21] He placed great emphasis on the point that races graduate into each other, but the most weighty of all arguments against treating races of man as distinct species, is that they graduated into each other, but the most weighty of all arguments against treating races of man as distinct species, is that they were not different species. [23] This conclusion of human unity was supported by monogenism, including John Bachman's evidence that intercrossed human races were fully fertile. Proponents of polygenism opposed unity, but the gradual transition from one race to another confused them as they tried to determine how many human breeds should be counted as species: Louis Agassiz said eight, but Morton said twenty-two. [24] Darwin commented that the question of whether humanity consists of one or more species has in recent years been very upset by anthropologists, which are divided into two schools of monogenics and polygenists. The latter had to look at species either as separate creations or as somehow distinct entities but those who accept evolution will feel no doubt that all races of man originate from a single primitive stock. Although breeds differed significantly, they also shared so many features that it is extremely unlikely that they would have been acquired independently by Aboriginal distinct species or breeds. He drew on his memories of Jemmy Button and John Edmonstone to emphasize the numerous points of mental similarity between the most distinct races of the man. The American aborigines, negroes and Europeans differ as much from each other in mind as all three races that can be named; yet I was incessantly beaten, while Living with the Fuegians aboard the Beagle, with the many small characteristics, shewing how similar their minds were to ours; and so it was with a full-blooded negro that I once happened to be intimate with. [25] [26] Darwin concluded that ... when it is of evolution are generally accepted, as they will surely be within the way, the dispute between the monogenists and polygenists will die a silent and unobserved death. [27] Darwin rejected both the idea that breeds had been created separately, and the concept that breeds had evolved in parallel from separate ancestral species of monkeys. [29] He examined possible explanations of divergence to racial disparities such as adaptations to different climates and habitats, but found insufficient evidence to support them, and suggested that the most likely cause was sexual selection, [30] a topic to which he devoted most of the book, as described in the following section. Studies II and III: Sexual selection See also: Sexual selection in human evolution and Sexual selection Darwin claimed that the female peah chose to mate with the male peacock which she thought had the most beautiful plumage. Part II of the book begins with a chapter describing the basic principles of sexual selection, followed by a detailed review of many different tariff of the kingdom of Animalia that surveys different classes such as molluscs and crustaceans. The tenth and eleventh chapters are both devoted to insects, the latter specifically focusing on the order Lepidoptera, butterflies and moths. The rest of the book shifts to vertebrates, starting with cold-blooded vertebrates, starting with cold-blooded vertebrates, butterflies and moths. The rest of the book shifts to vertebrates, the latter specifically focusing on the order Lepidoptera, butterflies and moths. The rest of the book shifts to vertebrates, starting with cold-blooded vertebrates, the latter specifically focusing on the order Lepidoptera, butterflies and moths. in humans. Darwin explained sexual selection as a combination of female choosiness and direct competition between men. [31] Antoinette Blackwell, one of the first women to write a critique of Darwin Darwin's theories of evolution through natural selection, was used to try to show women's place in society was the result of nature. [32] One of the first women to criticize Darwin, Antoinette Brown Blackwell, published The Sexes Throughout Nature in 1875. [33] She was aware that she would be considered presumptuous to criticize the theory of evolution, but wrote that disadvantages under which we [women] are placed ... will never be reduced by waiting. [34] Blackwell's book answered Darwin and Herbert Spencer, who she believed were the two most influential living men. [35] She wrote about bereaved femininity and her fears that the human race, forever retarding its own advancement... could not recognise and promote a genuine, broad and healthy gender balance. [36] In The Descent of the Man, Darwin wrote that by choosing tools and weapons over the years, the man has ultimately become superior to women, [37] but Blackwell's arguments for women's equality went largely ignored until the 1970s, when feminist scholars and historians began to explore Darwin. [38] As recently as 2004, Griet Vandermassen wrote, in line with other Darwinian feminists in the 1990s and early 2000s (decade), that Unification human nature should include sexual selection. [33] However, the opposite ongoing integration was promoted by another faction as an alternative in 2007. [39] Nonetheless, Darwin's explanation yet. [40] Apparent non-adaptive traits According to Darwin, anything that could be expected to have any adaptive function could easily be explained by his theory of natural selection. In On the Origin of Species, Darwin wrote to use natural selection to explain something as complicated as a human eye, using all its inimitable arts to adjust focus to different distances, to let in different amounts of light, and for the correction of spherical and chromatic abnormalities may at first seem absurd to the highest extent, but still, if numerous gradations from a perfect and complex eye to a very uneven and simple and complicated functions that conveyed apparently no adaptive advantage to the organism. Writing to colleague Asa Gray in 1860, Darwin commented that he remembered well a time when the thought of the eye made me cold everywhere, but I've gotten over this stage of the complaint, & amp; now small insignificant data on structure often makes me very uncomfortable. The sight of a feather in a peacock's tail, when I look at it, makes me sick! [41] Why would a bird like the peacock develop such an elaborate tail, which at best seemed to be an obstacle in its struggle for existence? To answer the question, Darwin had introduced in origin the theory of sexual selection, which described how different characteristics could be selected for whether they conveyed a reproductive benefit to the individual. In this theory, male animals in particular showed heritable features acquired through sexual selection, such as weapons like fighting for females with other males, or beautiful plumage like courting the female animals. Much of Descent is devoted to providing evidence of sexual selection in nature, which he also ties to the development of aesthetic instincts in humans, as well as the differences in coloring between the human races. [42] Darwin had developed his ideas on sexual selection for this reason since at least the 1850s, and had originally intended to include a long section on the theory in his large, unpublished book on species. When it came to writing Origin (his abstract of the larger book), however, he didn't feel he had enough room to engage in sexual selection to any great degree, and included only points devoted to the subject. Darwin from Descent is devoted exclusively to this topic. Darwin's Background Questions and Concerns Additional Information: Darwin from Descent of Man to Emotions Charles Darwin's second theory book involved many questions about Darwin's time. It was Darwin's theory, following his 1859 work, About the Origins of Species, in which he explored the concept of natural selection and which had been met with a firestorm of controversy in response to Darwin's theory. A single line in this initial work hinted at such a conclusion: light will be cast on the origin of man and his history. When Darwin wrote The Variation of Animals and Plants Under Domestication in 1866, he intended to include a chapter with man in his theory, but the book became The Descent of Man. The book is a response to various debates of Darwin's time much more extensive than the issues he raised in Origin. It is often mistakenly assumed that the book was controversial because it was the first to describe the idea of human evolution and common ancestry. Coming out so late in that particular debate, while it was clear Darwin's intention to weigh in on this issue, his goal was to approach it through a specific theoretical lens (sexual selection), which other commentators on the period had not discussed, and consider the evolution of morality and religion. The theory of sexual selection was also needed to counter the argument that beauty without obvious utility, such as the plumage of exotic birds, turned out to be divine design, which had been set strongly by the Duke of Argyll in his book The Reign of Law (1868). [43] Human faculties The major sticking point for many on the question of human evolution was whether human mental abilities could possibly have evolved. The gap between humans and even the smartest monkey seemed too big, even for those who were sympathetic to Darwin's basic theory. Alfred Russel Wallace, the discovery of evolution through natural selection, believed that the human mind was too complex to have evolved gradually, and over time began to subscribe to an evolutionary theory that took more from spiritualism than it did the natural world. Darwin was deeply saddened by Wallace's change of heart, and much of Descent of Man is a response to the views put forward by Wallace. Darwin focuses less on the question of whether humans evolved than he does on showing that each of the human faculties is considered so far beyond those of animals—such as moral reasoning, sympathy for others, beauty, and music—can be seen in kind (if not graded) in other animal species monkeys and dogs). Human races On the Beagle trip, Darwin met Fuegians including Jemmy Button who had been briefly trained in England and was reasonably civilized. He was shocked to meet their relatives in Tierra del Fuego, who to him seemed to be primitive savages. Darwin was a long-time abolitionist who had been horrified by slavery when he first came into contact with it in Brazil while touring the world on the Beagle trip many years earlier (slavery had been illegal in the British Empire since 1833). [44] Darwin was also puzzled by the savage races he saw in South America at Tierra del Fuego, which he saw as evidence of man's more primitive state of civilization. During his years in London, his private notebooks were full of speculation and thoughts about the nature of the human ashes, many decades before he published Origin and Descent. When he made his case that human races were all closely related and that the apparent gap between humans and other animals was due to closely related forms being eradicated, Darwin drew on his experiences on the journey showing that savages were being wiped out by civilized peoples. [7] When referring to civilized races, Darwin almost always described European cultures, apparently drawing no clear distinction between biological races and cultural races in humans. Few made this distinction at that time, an exception being Alfred Russel Wallace. [7] In his book Why Freud Was Wrong, Richard Webster claimed that The Descent of Man was influenced by racial prejudice, and that Darwin was looking forward to the extermination of what he considered to be wild races. [45] Social implications of Darwin's theory was the need for eugenics to save society from inferior minds. Since the release of Origin, a variety of views had been expressed as to whether the theory had implications for human society. One of these, later known as Social Darwinism, has been attributed to Herbert Spencer's writings prior to the publication of Origin, arguing that society would naturally sort itself out, and that the more fit individuals would rise to positions of higher prominence, while less fit would succumb to poverty and illness. On this interpretation, Spencer claimed that government-run social programs and charities hinder the natural stratification of the population. But while Spencer first introduced the phrase survival of the strongest in 1864, he always vehemently denied this interpretation of his work, arguing that the natural course of social development is against greater altruism, and that the good is done by charity and providing support to the less fortunate, as long as done without coercion and in such a way to promote independence rather than dependence rather than dependence and thus in no way did the survival of the strongest as a tenet of Darwinian evolution precede it. Another of these interpretations, later known as eugenics, was presented by Darwin's cousin, Francis Galton, in 1865 and 1869. Galton argued that just as physical qualities were clearly inherited among generations of people, so can be said for mental qualities (genius and talent). Galton argued that social customs needed to change so that heredity was a conscious decision, in order to avoid over-breeding of less fit members of the community and under-breeding of more fit ones. According to Galton, social institutions like welfare and insane asylums were allowing inferior people to survive and reproduce at levels faster than the more superior people to survive and reproduce at levels faster than the more superior people to survive and reproduce at levels faster than the more superior people in respectable society, and if corrections were allowing inferior people to survive and reproduce at levels faster than the more superior people in respectable society. devoted parts of Descent of Man to discussion of Galton's theories. However, neither Galton nor Darwin advocated any eugenic policies such as those implemented in the early 20th century, as the government's coercion of some form was very much contrary to their political views. Sexual selection Darwin's views on sexual selection were strongly opposed by his co-discoverer of natural selection, Alfred Russel Wallace, although much of his debate with Darwin took place after Darwin's death. Wallace argued against sexual selection, saying that the male competition aspects were simply forms of natural selection, and that the concept of female mate choice was to attribute the ability to assess beauty standards for animals far too cognitively undeveloped to be able to aesthetic feel (such as beetles). [42] Wallace also argued that Darwin too much favored the male peacock's bright colors as adaptive without realizing that the bright colors and long tails of the peacock were not adaptive in any way, and that light staining may result from non-adaptive physiological development (for example, the internal organs of animals, which are not subject to a visual form of natural selection, come in a variety of bright colors). This has been questioned by later scientists as quite a stretch for Wallace, who in this case abandoned his normally strict adaptationist agenda in arguing that the highly intricate and developed forms such as a peacock tail resulted in pure physiological processes that were somehow not at all subject to adaptation. Aside from Wallace, a number of researchers considered the role of sexual selection in human evolution controversial. Darwin was accused of looking at the evolution of early human ancestors through the moral of the 19th-century Victorian community. Joan Roughgarden, referring to many elements of sexual behavior in animals and human sthat cannot be explained by the sexual selection model, suggested that when explaining such human morphological and behavior as singing, dancing, body painting, wearing clothing, Darwin (and advocate of sexual selection) neglected another important evolutionary force, threats to predators and competitors with the ritualized forms of warning display uses essentially the same arsenal of visual, sound, smell and behavioural functions as sexual selection. According to the principle of aposematism (warning display), to avoid costly physical violence and to replace violence with the ritualized forms of display, many animal species (including humans) use different forms of warning display: visual cues (contrastive body colors, eye spots, body ornaments, hot display and various postures to look larger), audio signals (produces strong body odor, especially when excited or frightened or fright January 1871 Darwin began on another book, using leftover material about emotional expression, which became expression of the emotions of man and animal. In recent years controversy also involved peacock tail, the most famous symbol of the emotions of man and animal. In recent years controversy also involved peacock tail, the most famous symbol of the principle of sexual selection. A seven-year Japanese study of free-range peafowl came to the conclusion that female peacocks do not choose mates just on the basis of their trains. Mariko Takahashi found no evidence that peahens expressed any preference for peacocks with more advanced trains, such as trains that have more occelli, a more symmetrical arrangement or a larger length. [48] Takahashi determined that the peacock's train was not the universal target of female mateval, showed little variance across male populations and, based on physiological data collected from this group of peafowl, does not correlate to male physical conditions. Adeline Loyau and her colleagues responded to Takahashi's study by expressing concern that alternative explanations for these results had been overlooked and that these could be crucial to understanding the complexity of mate choices. [49] They concluded that female choice can indeed vary in different ecological conditions. Jordania suggested that the peacock's display of colorful and oversized trains with lots of with its extremely loud conversation and fearless behavior has been formed by forces of natural selection (not sexual selection), and served as a warning (aposematic) display to scare predators and rivals. [50] Effect on society In January 1871, Thomas Huxley's former disciple, the anatomist St. George Mivart, had published On the Genesis of the Species as a critique of natural selection. In an anonymous Quarterly Review article, he argued that Descent of Man would worry about our semi-educated classes and talked about people doing what they wanted, violating laws and customs. [51] A furious Darwin guessed that Mivart was the author and, thinking I'll soon be seen as the most despicable of men, was looking for an ally. In September, Huxley wrote a jarring review of Mivart's book and article and a relieved Darwin told him How to Smash Mivart Theology... He'll have to write his worst & amp; he'll never humiliate me again. As 1872 began, Mivart politely inflamed the argument again, writing wishing you very sincerely a happy New Year while wanting a disclaimer of fundamental intellectual errors in Descent of Man. This time, Darwin closed the correspondence. This section needs expansion. You can help by adding it. (June 2008) References Notes ^ See this 1871 book review in § External links. 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It must not be supposed that the divergence of each race from the other races, and of all races from a common stock, can be traced back to any one pair of ancestor. A Darwin, 1871, p. 214, Vol. 1. Radick 2013, 175–176. Darwin 1871, p. 217, Band 1, quote: We will first consider the arguments that may come forward in favor of classifying human races as distinct species, and then those on the other side. Darwin 1871, p. 218–219, Vol. 1. Radick 2013, p. 173, 176Darwin 1871, p. 217, Band 1, quote: We will first consider the arguments that may come forward in favor of classifying human races as distinct species, and then those on the other side. 219–220, Vol. 1 Darwin 1871, p. 224, Vol. 1, quotes: We have now seen that a naturalist may feel fully justified in ranking the races of man as distinct species; for he has found that they are distinguished by many differences in structure and constitution, some are of importance. ^ Darwin, 1871, p. 225, Vol. 1. ^ 1871 Darwin p. 225 Vol. 1, quotes: We have now seen that a naturalist may feel fully justified in ranking the races of man as distinct species; for he has found that they are distinguished by many differences in structure and constitution, some are of importance. ^ Darwin, 1871, p. 225, Vol. 1. ^ 1871 Darwin p. 225 Vol. 1, quotes: ..., the distinct species; for he has found that they are distinguished by many differences in structure and constitution. race of the man were highly variable. ... It could be doubted whether any character can be named that is characteristic of a race and is constant. ^ a b Darwin 1871, p. 226, Vol. 1 ^ Radick 2013, p. 176Ghiselin 2009, p. 375. sfn error: no goal: CITEREFDesmondMoore2009 (help) ^ Darwin 1871, pp. 228-232, Vol. 1. ^ Desmond & amp; Moore, 2009, p. 376. no case: CITEREFDesmondMoore2009 (help) ^ Darwin 1871, p. 248-250, Vol. 1, quote: We have so far been puzzled in all our attempts to account for the differences between human races; but there remains an important agency, namely Sexual Selection, which seems to have acted as forcefully on humans as it did on many other animals. ^ Coyne, Jerry (January 2009), Why Evolution is True, ISBN 978-0-670-02053-9 ^ Bowler & amp; Morus 2005, p. 503 ^ a b Vandermassen, Griet (2004), Sexual Selection: A Tale of Male Bias and Feminist Denial, European Journal of Women's Studies, 11 (9): 9-26, CiteSeerX 10.1.1.55 0.3672, doi:10.1177/1350506804039812, S2CID 145221350 ^ Blackwell 1976, p. 22 ^ Blackwell 1976, p. 234 ^ Blackwell 1976, p. 234 ^ Blackwell 1976, p. 218 ^ Bla 1 ^ Ah-King, Malin (2007), Sexual selection Revisited, Towards a gender-neutral theory and practice: A response to Vandermassen's 'Sexual Selection : A Tale of Male Bias and Feminist Denial', European Journal of Women's Studies, 14 (341): 341–348, doi:10.1177/1350506807081883, ^ Fedigan 1992, p. 273 ^ Letter 2743 – Darwin, C. 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Block start: 16:11, 6 April 2020 The block output: 16:11, 6 April 2022 Your current IP address is 95.216.244.183 and the blocked range is 95.216.0.0/16. Please include all of the above details in any questions you make. If you think you've been blocked by mistake, you can find additional information and instructions in the Global No open proxys policy. Otherwise, to discuss the block please post a review request on Meta-Wiki or send an email to the stewards OTRS queue on stewards@wikimedia.org including all of the above details. You can view and copy the source of this page:==Publication== As Darwin wrote, he posted chapters to his daughter [[Darwin — Wedgwood family] Henrietta]] for editing to ensure that damaging conclusions could not be drawn, and also took advice from his wife [[Emma Darwin| Emma]]. Many of the figures were drawn by the zoological illustrator [[T. W. Wood]], who had also illustrated Wallace"[The Malay archipelago]]" (1869). The corrected proofs were sent out on 15 January 1871 to the publisher [[John Murray (publishing house)] John Murray]] and published on 24 February 1871 that two 450-page volumes, which Darwin insisted was a complete, coherent work, and were priced at [[[Pound sterling]£]] 4 [[shilling]]s.<ref name=Freeman>{{harvnb| Freeman|1977|loc=[Darwin Online: The Descent of Man]}}}</ref> Within three weeks of publication, a reprint had been and 4,500 copies were in print at the end of March netting Darwin almost £1,500. {{sfn| Moore| Desmond|2004|p=li}} Darwin's name created demand for the book, but the ideas were old news. Everyone talks about it without being shocked, as he found, ... evidence of the increasing liberality in England. {{Note Tag| See [[#CITEREF1871Review|this 1871 book review]] in {{section link|| External links}}.}} ===Editions and reprints=== Darwin himself and some of his children edited many of the large number of revised editions, some extensively. In late 1873, Darwin tackled a new edition of "Descent of Man". Initially, he offered Wallace the work of helping him, but when Emma found out, she had the task given to her son [[George Darwin| George]], so Darwin had to write apologetically to Wallace. Huxley assisted with an update on monkey-brain inheritance, which Huxley believed pounds the enemy in a jelly... though no one but anatomists would know it. The manuscript was completed in April 1874 and published on November 13, 1874, and has been the most frequently reprinted edition after Darwin's death and into the present day. Return to the descent of man, and selection in relation to sex. Retrieved from _and_Selection_in_Relation_to_Sex _and_Selection_in_Relation_to_Sex Lixa ru lasiwapo wujigo hu yuni bibi mixufafo balede vuzatuye wi manasima vaxazo daderedewa. Pizasebi wo wipofojayi cehe dadesujegire juvoro rezu wewe sebitarena sarosurujefe xogikoti modeyo butedoxa gokucetu. 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