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Cover: The molecular backbone of a newly developed "catalytic antibody" twists and winds in this computer image. On the left, structural details of four of the antibody's constituent amino acids help form a site, shown here in green, that binds a chemically complementary molecule, or antigen. Scientists have learned how to make antibodies that not only bind to molecules but also chemically transform them. New industrial, medical and scientific tools are in the offing. (Image: Peter G. Schultz/University of California, Rerkeley)

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# **Letters**

## Anthropocentric arrogance?

Allen Forkum's argument that humans are the only species capable of comprehending the concepts of "self" and "sacrifice" (Letters, SN: 7/29/89, p.67) would be merely laughable were it not so prevalent among the scientific community.

If he is so positive of his position, let him go one-on-one with the average tiger. That tiger is not only perfectly aware of itself as a unique individual; it will, with precise Aristotelian logic, conclude that Mr. Forkum is a threat to that unique self . . . and provide him a painful lesson in ontology and epistemology.

I'd be willing to bet ten bucks no honeybee ever read Schopenhauer, but it is certainly willing to die for the good of the hive. If that isn't sacrifice, there ain't a cow in Texas.

The real problem with most theories of animal behavior is not anthropomorphic but anthropocentric.

To apply philosophic concepts to animal behavior is not to imply anthropomorphism but simply to acknowledge the theory of evolution. The animal kingdom is a continuum of which man is an integral part. It is not a big amorphous gob of dumb beasts with a discontinuous man stuck, like a cherry, on top.

The most logical explanation of animal behavior is that their thought processes, while less complex, are much the same as ours. If we weren't so blinded by our own arrogance we'd be able to see that.

Dennis R. Blalock Thurmont, Md.

Self-awareness in animals is well documented in many species, and any modern animal behaviorist or behavioral ecologist who designs experiments without being aware of this fact does so at considerable risk to the interpretation of his or her results.

Mr. Forkum's flat-earth view of a total separation between humans and other species implies a rather weird view of evolution. Are we to believe that there are two courses of evolution, one for humans and another for the rest of the animal kingdom, or that humans somehow made a quantum leap in evolution that put them into a totally separate category of cognition vs. innate response? I would have thought that this "Skinner box mentality" the idea that you cannot study cognition and its various manifestations in animals - would have disappeared long ago, along with the mind-body dichotomy that was finally buried philosophically when I was a graduate student at Oxford 40 years ago, though it hung on long after that because it provided homeocentric satisfaction.

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