

SOME THOUGHTS ON DAVID C. GEARY PATERNAL INVESTMENT THEORY OF 2016

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This note is just some thoughts about David C. Geary's theory of evolution of paternal investment in humans [1]. His approach is based on self-interest and cost benefit. Only 5% of mammals have paternal care as a feature. For some species, paternal care is *obligate*, necessary for survival of the progeny; for others it is *facultative*, and not necessary for survival of progeny. For humans, who fall in the second category, he considers cost-benefit analysis by self-interest.

I think this thought process is wrong. H. Australopithecus had big brains, and in the conditions of 4 million years ago, progeny would have not survived without paternal care. While for modern humans, it is not obligate, I am not convinced that for our ancestors there was much possibility for survival of progeny without paternal investment. I think the thinking about cost-benefit assuming that paternal care is *facultative* is wrong.

My view is specific, that the human romantic love system or *attraction* system evolved before H. Australopithecus, and then paternal investment was obligate. Then intellect grew, and it is a relatively development that paternal investment is not necessary for survival of progeny.

It is not a trivial matter the consequences of children growing up without a father in the household. They are significantly weaker in survival in the world compared to two-parent households. To me it seems that the assumption of optionality for human paternal investment is misguided. This will seem at first to be a political position, but it is not.

My goal is not exactly political. The issues of well-being of progeny without paternal care is subtle scientifically as well. Human beings are complex organisms, and our knowledge of the biological mechanisms that underlie romantic love, motherhood, and fatherhood are still in flux.

REFERENCES

- [1] David C. Geary, Evolution of Paternal Investment, *Handbook of Evolutionary Psychology*, 2016