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- ⁴⁰ Kao predsjednik Osamdeset i četvrtog susreta Britanskog udruženja za unapređivanje znanosti, William Bateson održao je dva govora, prvi u Melbourneu 14. kolovoza 1914. i drugi u Sydneyu 20. kolovoza 1914.; usp. *Report of the Eighty-Fourth Meeting of the British Association for the Advancement of Science, Australia, 1914* (London, John Murray, 1915), str. 3–38.
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- ⁴⁵ Usp. *Nature* (1922), 110:752; J. T. Cunningham bio je jedan od sudionika simpozija o »Sadašnjem položaju darvinizma«, koji su zajednički održale botanička i zoološka sekcija za vrijeme Devedesetog susreta Britanskog udruženja za unapređivanje znanosti u Hullu, rujna 1922. U svom predsjedničkom govoru Sekciji K (botanika) na Osamdeset i devetom susretu Britanskog udruženja u Edinburghu, 9. rujna 1921, profesor D. H. Scott, član Kraljevskog društva, iznio je kao svoje mišljenje da je »za sada, u svakom slučaju, darvinovsko razdoblje prošlost« (usp. *Nature* (1921), 108:154); a kasnije je te godine u Torontu, 28. prosinca 1921., William Bateson, u govoru Američkom udruženju za unapređivanje znanosti, obnovio svoju kritiku darvinovske teorije evolucije putem prirodnog odabira (usp. *Science* (1922), 55:55–61). Batesonovim je gledištima dana velika pozornost u popularnom tisku (usp. H. F. Osborn, 'William Bateson on Darwinism', *Science* (1922), 55:194–197), a njima su se koristili i oni koji su u godinama koje su slijedile nastojali potisnuti učenje evolucijske teorije u nekima od južnih i zapadnih država SAD-a (usp. W. Bateson, 'The revolt against the teaching of evolution in the United States', *Nature* (1923), 112:313–314; uključujući Batesonovu tvrdnju da je on bio onaj tko je »posve nesvjesno bacio iskrnu koja je zapalila požar«).
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- ⁴⁸ J. Huxley, *Evolution: the Modern Synthesis* (London, George Allen and Unwin, 1942), str. 28.
- ⁴⁹ de Beer, *Charles Darwin: Evolution by Natural Selection*, str. 183.
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- 53 S. D. Schmalhausen, *Why We Misbehave* (New York, Macauley, 1928), str. 17.
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- 57 J. Hirsch, 'Behavior genetics and individuality understood', *Science* (1963), 142:1437. Treba primijetiti da je ovdje riječ o američkom trilijunu (10^{12}). Kao što me profesor D. G. Catcheside, član Kraljevskog društva (ravatelj Istraživačke škole bioloških znanosti, Australsko nacionalno sveučilište), ljubazno upozorio, situacija, zapravo, nije tako jednostavna kao » 2^{23} mogućih genoma«, pri čemu se pretpostavlja da je svaki od tih različit, što pak ovisi o pretpostavci da su dva člana svakog para kromosoma različita. Profesor Catcheside komentira: »Premda je to kod čovjeka, te drugih organizama u kojih se sparuju genski udaljenije jedinke, vjerojatno, to nije nužno točno. Međutim, raznolikost se izgledno povećava sa svakim parom kromosoma unutar kojeg postoje dvije ili više genskih razlika koje se mogu presložiti pri križanju. Stoga se mogući broj gameta smanjuje s faktorom dva za svaki par kromosoma u kojemu nema genskih razlika među članovima, a povećava s faktorom dva za svaku gensku razliku, nakon prve, u svakom paru kromosoma s dvije ili više razlika.«
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- 'Morphology and behavior patterns in closely allied species', u *Group Processes, Transactions of the First Conference*, ur. B. Schaffner (New York, Josiah Macy Jr. Foundation, 1955), str. 183: »Mislim da sada možemo prihvatiti kao činjenicu to da središnji živčani sustav može generirati i koordinirati živčane impulse bez ikakvog aferentnog dotoka.«
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- ⁸⁸ Kroeber, 'The morals of uncivilized people', *American Anthropologist* (1910), 12:437; 'The superorganic', *American Anthropologist* (1917), 19:163–213; usp. str. 208: »Društvena evolucija nema prethodnika u počecima organske evolucije ... osvjetljenje društvenoga stoga nije karika ni u kojem lancu, nije korak na putu, nego skok na jednu drugu razinu«.
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OPĆE

- ¹ Reference na izvore na kojima se temelji ova analiza mogu se naći u: Margaret Mead and Samoa – *The Making and Unmaking of an Anthropological Myth* (Harvard University Press, 1983) i *The Fateful Hoaxing of Margaret Mead – A Historical Analysis of Her Samoan Research* (Westview Press, drugo izdanje, 1999).
- ² Svi moji samoanski spisi, uključujući moje terenske bilješke iz 1940-ih i 1960-ih, zajedno s cjelokupnim zapisom svjedočenja pod zakletvom Fa'apue Fa'amu pohranjeni su u Odjelu posebnih zbirki Geiselove knjižnice pri Sveučilištu u Kaliforniji, San Diego.

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