

# THE ECOLOGY OF KIN RECOGNITION

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## INTRODUCTION

W. D. Hamilton's publication of genetical kinship theory (92, 93) a quarter century ago launched the modern study of social evolution. Kinship theory extends the scope of fitness to include the effects of individuals' actions on their genetic relatives. Thus, traits that offer no direct benefit or even decrease an individual's likelihood of successfully reproducing can spread if they confer a sufficiently large benefit on kin (81, 92-94, 156). Altruistic traits are not expected, however, unless kin gain more than nonkin. Mechanisms that permit individuals to recognize their kin can facilitate the evolution of social cooperation, and they may confer other selective advantages as well. Individuals that avoid mating with close relatives or "optimally outbreed" may accrue fitness benefits over conspecifics that mate randomly (12, 14, 199).

The importance of kinship in mediating social interactions has been verified through fieldwork on populations with known genealogies (e.g. 108-111, 130, 195-197). Yet the proximate means by which organisms respond to collateral kin, considered "less glamorous" by some (131), have only in the past few years begun to generate interest. Whether any organism could recognize kin in the manner that Hamilton's theory suggests was unknown just ten years ago. Research into these behavioral mechanisms is now moving rapidly forward (64, 68, 178, 198), and a theoretical framework for the consideration of kin recognition is emerging (e.g. 18, 20, 49, 74, 102, 186, 227). Knowledge of the mechanisms by which kin discrimination occurs—the extent to which different classes of relatives can be recognized, the cues upon which recognition is assessed, and the means by which social preferences

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