Evolutionary psychology is committed to the view that our psychological traits are adaptations to our ancestral Pleistocene conditions, and that recognizing that they are adaptations will further the goals of psychology. Evolutionary biology is supposed to ground the new wave of psychological research, and can be used to reorient and reform psychology. How do these evolutionary claims fare, as evolutionary claims, when considered as evolutionary claims? I illustrate the view with some examples drawn from evolutionary psychology—including psychologists, linguists, and philosophers—and offer a systematic evolutionary assessment. I press that, by evolutionary standards, the claims are suspect. They lack support and are not sufficient to support their reform of psychology. I also suggest that the prospects for an improved perspective are nil.

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