



Black Intellectual Genocide:
An Essay Review of *IQ and the Wealth of Nations*

Girma Berhanu
Göteborg University
Sweden

Lynn, Richard & Vanhanen, Tatu. (2002). *IQ and the Wealth of Nations*. Westport, CT: Praeger.

Citation: Berhanu, Girma. (2007). Black intellectual genocide: An essay review of *IQ and the Wealth of Nations*. *Education Review*, 10(6). Retrieved [date] from <http://edrev.asu.edu/essays/v10n6index.html>.

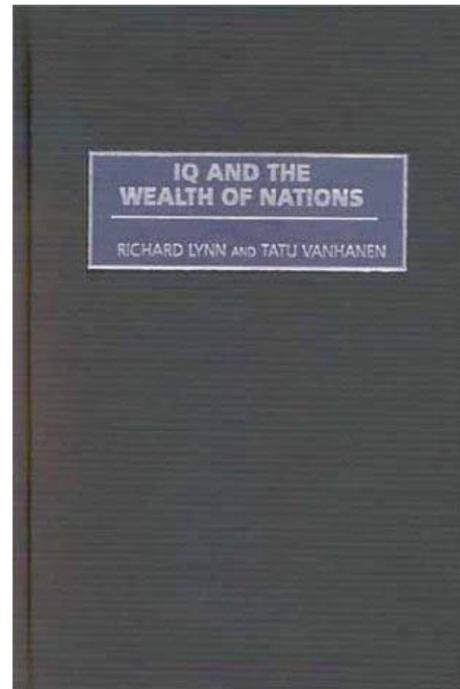
Abstract

I review the book *IQ and the Wealth of Nations*, written by Richard Lynn and Tatu Vanhanen. I critique the authors' major assertion that a significant part of the gap between rich and poor countries is due to differences in national intelligence. The authors claim that they have evidence that differences in national IQ account for substantial variation in per capita income and growth of a nation. This essay review debunks their assumptions that intellectual and income differences between nations stem from genetic differences. This critique provides an extended review of the research literature that argues against these assumptions and presents a different picture from that presented by Lynn and Vanhanen about the concept of intelligence, what IQ measures and does not measure. The essay exposes the racist, sexist, and antihuman nature of the research tradition in which the authors anchored their studies and the deep methodological flaws and theoretical assumptions that appear in their book. The low standards of scholarship evident in the book render it largely irrelevant for modern science. This essay specifically deals with the IQ value of Ethiopian immigrants that came from Israel, used by the authors as representing the National

Average IQ of Ethiopia. Most of these immigrants had rudimentary knowledge of literacy, and experienced an abrupt transition from rural Ethiopia to Israel with all the accompanying effects that it entails such as trauma, dislocation, and cultural shock. The test was conducted a few months after their arrival. That specific study, conducted by two Israelis, that assigns low IQ to the immigrants is also replete with technical and statistical errors. One might arrive at the conclusion that further action of a legal nature would be necessary to put an end to such postulations, which in my view, do not bear scrutiny.

Introduction

The book I review here is entitled *IQ and the Wealth of Nations*. It is written by Richard Lynn, Professor Emeritus of Psychology at the University of Ulster, North Ireland, and Tatu Vanhanen, Professor Emeritus of Political Science at the University of Tampere in Finland. I came to notice the debate surrounding the book while in Finland spending my summer vacation with my "extended" family. The second author, Tatu Vanhanen, was interviewed by a Finnish journalist about his recent book and he unwaveringly expressed his stand that IQ and the wealth of nations are strongly correlated and the reason why some countries are poor has mainly to do with their lack of intelligence. IQ is substantially heritable, and racial differences in intelligence are not a myth but a fact of life according to the former professor of political science who is also the father of the country's Prime Minister, Matti Vanhanen. His statement carries also the message that poor countries should blame themselves for their poverty and "who then suggests that one way to help Africans was to have them led by Europeans, Americans, and Asians who should take as many leading posts in managing the economy of African countries as possible." These statements have been reported by a number of domestic as well as international newspapers/bulletins (e.g., *Helsingin Sanomat* 2004; *Dagens Nyheter*, 2004; *The African Courier*, 2006, p. 12).



His statements were widely criticised in the Finnish media and had been a subject of hot debate during the previous summer. I presume the issue became more interesting, not really because the governing elite is genuinely concerned about the cultural and political message that the aging man conveyed, but because the man is the father of the prime minister of Finland and the one time Chairman of the European Union. It was the opposition party and some advocacy groups that instigated the debate which in many ways embarrassed the decent looking figure who represents Finland. The prime minister commented "my father is a bit confused because of ...age. ...I do not

see any differences in the intelligence of whites and blacks, but I am not a scientist, and I don't want to debate these issues with my father.”

It is to be remembered that such arguments, in the name of science, in the early 20th century led to the rise of the Eugenics Movement which escalated into Nazi Germany's explicit racist ideology. Darwin's cousin Francis Galton had suggested that human evolution should be given a helping hand by discouraging the less fit from breeding, a policy he called *eugenics*. Within a few decades, laws were passed that called for the involuntary sterilization of delinquents and the “feeble minded” in Canada, the Scandinavian countries, thirty American states, and, ominously, Germany. The Nazis' ideology of inferior races was later used to justify the murder of



Richard Lynn

millions of Jews, Gypsies, and homosexuals (Pinker, 2002, p. 16). My biggest concern, however, is not only their distortion of the truth under cover of science or misuse of scientific data in order to advance or justify their prejudices but the divisiveness of their thinking. This kind of reasoning does not only promote divisiveness, it is also aimed at diverting attention from larger issues. The authors are driven by ideological motives rather than the quest for the truth, by which I mean one can equate their work with pre-scientific consciousness. My argument here is that the book is ideologically motivated and the statistics were interpreted by them to fit a particular policy agenda and pre-existing prejudices, taking strong positions that are not justified by the current state of theory or recent data. Their cultural message is clearly intended to work to the disadvantage of young promising, non-white children and minority groups. One important fact that the authors missed is that in spite of centuries of oppression of Africa and the third world by colonizers, and the continued exploitation of the continent through, for example, unfair trade terms at a global level (including instigating destabilising factors in those so-called low IQ regions) and denial of equal opportunities for blacks and minorities in the West, we see country after country full of diversity in which blacks and other citizens of non-European descent excel in all the arts and sciences, in all aspects of sciences, in all aspects of business, in all political arenas, and in all athletics and other social activities (Crane, 1994). As Crane (1994) stated, these successes are undeniable and ubiquitous, and yet authors such as Lynn and Vanhanen act as if they are completely blind to this manifest proof that superiority of whites is a dying mirage (cf. Diamond, 1997, 2005).

Written and directed by Hubert Sauper, a recent documentary *Darwin's Nightmare* (2004) vividly shows the devastating effects of a “globalized economy” on the residents of a Tanzanian fishing village, near Lake Victoria. Everyday, Russian planes arrive at the Mwanza airport nearby the village, leaving with a daily cargo of 500 tons of Nile perch destined for the Russian and European markets. What these planes carry on their way into Africa is a mystery that nobody wants to talk about, until a solitary pilot admits that he flies tanks and other weapons into Angola. The cruellest irony is that while huge amounts of fish are exported to Europe, Tanzania itself is struggling to avoid famine; a secondary industry has grown up drying and roasting the decayed, discarded fish carcasses, salvaging what nourishment remains. However, for people

like Kanazawa (2006)¹ and Lynn & Vanhanen (2002), this disturbing image of poverty, inequality, and violence does *not* cause high infant mortality rate, low life expectancy, or low per capita income. They claim it is the average intelligence of the nations that causes all this misery.

The comments outlined above and below were not initially intended as a comprehensive review of their book. However, as the work progresses, these comments surpassed a normal review and took the shape of an analytical essay. The purpose of this article is two-pronged: First, I am principally concerned with the way the authors interpreted the data about Ethiopian immigrants' "IQ values" from Israel and how Ethiopia, my homeland, was described as one of the "dumbest" countries with the lowest IQ, in fact second from last. That figure – average IQ 63 – which was attached to Ethiopia as average national intelligence in their book (see p.75, p. 137, p. 204) had an extremely negative effect on me and at the same time saddened me about what that message conveys to the bright, struggling, and hard working young boys and girls of ancient Ethiopia whose contribution to world civilisation as the cradle of human civilization/species and its astounding histories were undeniably documented. (Note that this same IQ datum (63) has been (as a third-hand information) used in a most recent article in the November issue of the *British Journal of Health Psychology* by Satoshi Kanazawa (2006) where the author confidently stated that low IQ levels (rather than inequality, poverty, and disease) are the reason for African nations chronic ill-health, high infant mortality rate, and low life expectancy. Kanazawa claims that he has reached this conclusion by comparing national IQ scores with indicators of ill health in 126 countries). These scholars are totally oblivious to the fact that at a certain period in history their countries were far, far behind the world at large in terms of the development of "civilised nations." There is ample evidence that members of certain societies would have performed better or worse at a whole range of skills ("intelligence") tests at different points of their history. One would expect that in Roman times the Britons and Germans would have been put to shame on most "intelligence tests" devised by the Greeks and Romans and that in the 8th or 9th centuries most western Europeans would have lagged badly behind citizens of the Islamic world where literature, science, and arts then flourished. In US society there are still many jokes about the "stupid Poles and Irish" which, no doubt, reflect the fact that, at the time, these immigrant groups lacked some skills that were considered valuable in America at the time.



Tatu Vanhanen

¹ Kanazawa (2006) recently wrote "...it appears that inequality does *not* kill and people do *not* die younger in countries with greater inequalities in income. The macro data from all nations show that, once national IQ is controlled, neither income inequality nor economic development has an independent effect on male and female life expectancy, infant mortality rate or age-specific mortality rate for individuals aged 15-19. Only national IQ has a very strong and significantly positive effect on these measures of population health.....General intelligence may be the key that allows individuals in evolutionary novel contemporary society to recognize health risks and deal with them appropriately". (p. 638)

Secondly, I attempt to falsify this hereditarianist, elitist, nativist, and eugenic tradition which is aimed at devaluing, humiliating, and dehumanizing a sizeable portion of the human race through their *silent weapon* to perpetrate ghastly intellectual genocide. I dismiss the so-called *IQ difference between blacks and whites* as being artificial, and I also argue here that that the presumed differences do not imply any innate or genetic differences in intelligence², and the purely hereditarian view (which has not been put to any direct tests by any techniques of genetic research) most commonly put forth are faulty. In my view this line of research is, as Tucker (2002) described, "to provide ammunition for what has essentially been a lobbying campaign to prevent the full participation of blacks in society and the polity."

The origin and dynamics of human cognitive development

Discussions about the sources of development in general and of the origin and dynamics of human cognitive development in particular have always been controversial and remain unresolved. The dispute centers on the degree to which our character or behaviors are expressions of inborn traits and the extent to which we are shaped by our experience, sociohistorical and cultural environment, and socialization. Is learning a reflection of intellectual capacity (intelligence)? Or is intelligence in some measure the product of learning? Does intelligence exist? If so how can we objectify, record, and quantify it? How do environmental manipulations such as cognitive skills training and instructional manipulation moderate the influence of intelligence on learning and of learning on intelligence? Above all, how do we explain the relation between culture and mind? How does "mind/behaviour" originate? (Berhanu, 2001; Vygotsky, 1978). Addressing these questions is a challenging task and the academic arena seems to be sharply divided. Further, the issue is a volatile one because of its far-reaching social, economic, political, ideological, psychological and educational implications. This is indisputably an area which needs further research and serious deliberation.

The issue of sources of development has also given rise to competing perspectives about the contribution of biology and the environment to the process of development. Views differ from stressing the overriding importance of biology and neglecting the influence of environment or vice versa, to views that emphasise the reasonable importance of both. According to Lynn & Vanhanen the first line of argument (i.e. biological determinism) is correct, although the data supporting their argument is scant. A common assertion is that environment is much more important than heredity in determining human behavioural differences (Kamin, 1974; Hunt, 1961; Gould, 1996; Harrison & Huntington, 2000). The father of modern anthropology Franz Boas (1858 – 1942) wrote:" I claim, that unless the contrary can be proved, we must assume that all complex activities are socially determined, not hereditary" (Quoted in Degler, 1991, p. 148). Similar views can be read in Lev Vygotsky's works. However, Lynn & Vanhanen (2002) give very little importance for the above line of research traditions. I will get back to the thesis of their book in detail. Allow me first to present the case of Ethiopian Jews which has caused me to react strongly to the book

² Any claim in terms of genetic research for the existence of genotypic intelligence differences between races or other human population groups is not founded on direct evidence; see Stephen Gould's work on the matter (1996), and also Crane (1994).

The Ethiopian Jews and their case

The IQ figure which stood in the authors' book to represent Ethiopia came from Israel not directly from Ethiopia. I have met some of those who tested the young people (newly arriving immigrants from Ethiopia) and I have *probably* met half of these immigrants. It is very possible that a few of them are my acquaintances. That was made possible because I collected data for my PhD dissertation from Israel; my research concerns Ethiopian Jews' school achievement and integration process in Israel (Berhanu, 2001). The IQ score which Lynn and Vanhanen assigned to Ethiopia was simply picked from Kaniel & Fisherman's article that appeared in *The International Journal of Psychology* (1991, 26, pp. 25-33). Lynn & Vanhanen (2002:204) wrote:

Around 1989, data for a sample of 250 15-year-old Ethiopian immigrants to Israel tested with the Standard Progressive Matrices have been reported by Kaniel and Fisherman (1991). In relation to the 1979 British standardization sample, their mean IQ was 65. Because of the 10-year interval between the two collections of data, this needs to be reduced to 63.

Here one could question the validity of the writers' knowledge of these 250 Ethiopian immigrants. These 15-year-olds came from a region called Gonder. They lived most of their lives in the countryside with rudimentary knowledge of "school-related tasks" that so-called modern industrialised societies highly value. They were airlifted by Israeli security agents in extremely dramatic circumstances, and their arrival in Israel was abrupt. Many lost their near relatives in this dramatic episode; and many more were unattended, solitary children. Family disintegration, psychological trauma, confusion, dislocation, and cultural shock were rampant at the moment when the test was administered. Most of these students who are described as having low IQs are presently enjoying a satisfying life and are occupationally competent and socially adequate; they are now in their late 20s or early 30s.

The story of how the Ethiopian Jews – known as Falasha, meaning "gone to exile" – survived for so many centuries in exile clinging to their Jewish tradition and how, finally, they came to Israel is fascinating. As to their history and origin, there are contradictory statements and theories, and it has been an intensely debatable issue, especially in Israel among different religious Jewish authorities, pertaining, for instance, to their rights to Israeli citizenship and the authenticity of their Jewishness. It was not until 1973 that they were officially accepted as having the right to "return" to Israel and become Israeli citizens. It is important to recognise that while in Ethiopia the Ethiopian Jews lived most of their lives in isolation both in time and space. They have a singular, defined traditional way of raising and educating children. Therefore, the abrupt transition (Aliya) from village life in Ethiopia to Israel, which occurred *en masse* within the past two decades, has been accompanied by adjustment crises which in turn greatly affected their learning and integration into Israeli society (see Berhanu, 2001). From the very start, the absorption of Ethiopian Jews was, to say the least, bumpy.

The different forms, figures, and diagram that we see in the Standard Progressive Matrices test are easy to grasp by people who come from a "carpentered society,"

rather than from the villages of Gondor where people's physical surroundings and implements, including play materials, are less geometrically formed. How could one dare to say these tests are culture-free? It is known that the life the Jews of Ethiopia lived would not involve a set of drawings of geometrically precise figures, and their daily life does not require them to engage in much graphic representation, and the technology is not there to draw geometrically accurate shapes and figures. The test measures exactly these "school based activities". It does not measure how good these children are in carrying out a variety of adult economic activities; it does not measure how effective they are in farming skills in adverse climate and geography; it does not measure how good they are in constructing houses and track animals; it does not measure how good they are in hunting skills; the test does not inform how verbal these kids are in telling stories, myths and solve riddles. (These researchers did not heed the precept of the founder of modern anthropology Franz Boas: "Mind, independent of experience, is inconceivable"). Professor Michael Cole and his colleagues have repeatedly shown, based on rigorous empirical materials (collected in a cross-cultural study framework) that it is the type of learning experience that influences the person's acquisition of a particular cognitive strategy, or the decision that it is appropriate in a particular situation. People will be good at doing the things that are important to them and that they have opportunities to do often.

Furthermore, society's culture and institutions play a huge role in determining the skills that its citizens value and acquire. For instance, it is generally accepted that it is the challenge to the Catholic church's authority by the Protestants that led to the explosion of scientific and technological advances in Europe. Similarly, for many centuries in the Middle Ages the Chinese, who are now outperforming most Europeans and Americans in Science and Mathematics at colleges and universities, had put little emphasis on these fields of endeavour. It seems that in imperial China, poetry, arts, and administration were valued more than science and technology. It is natural for intelligent people to develop skills that are of most value in their society. It is expected that even within the same ethnic/racial group the society's expectations forced people to develop different groups of skills that might be misinterpreted as "intelligence". It would be reasonable to expect the Brahmans to perform best on IQ tests (that would, probably, be also designed by them) even though, traditionally, Viashya (merchant) caste was the wealthiest and, in all likelihood, the untouchables would perform the worst. Such results, if available, would clearly illustrate the worst impacts of centuries of oppression and exploitation that included lower expectations, opportunities and nutrition for certain classes of people. Conversely, I wonder how would Europeans, or most Asians, perform on "intelligence tests" designed by, say, Kalahari Bushmen, Eskimos or Australian Aborigines? Quite likely, to these ancient indigenous cultures "intelligence" corresponded to ability to survive in their hostile environments. In the case of Australian Aborigines a boy had to go "walkabout" in the desert, for an extended period on his own with just a spear and a boomerang, to prove his manhood. Chances are that a vast majority of boys of similar age from more "advanced" societies, with the "superior" skills and training provided by their schooling systems would perish in the process. (Tamrat & Filar, Personal Communication, December 2006; see also Diamond's (1997, 2005) voluminous work in this direction).

In addition to that, the IQ tests are created by people from wealthier nations, and the truth is that well-fed and physically healthy people do better on IQ tests (cf.

Mackintosh, 1998; Vernon, 1979). The geometrical figures characterising the test are not consistent with the life style and experiential reference frame of these mostly “peasant” and illiterate kids. Tulviste (1979), an Estonian student of Alexander Luria, the famous Russian researcher of cross-cultural psychological studies, convincingly showed that syllogistic reasoning which we see in many IQ tests originates in systemic school-based learning activities. It is also interesting to note that Cole and his associates (Cole, 1990; Cole et al. 1971) work on the “contextual” theory of cognitive functions. These authors examined in a series of studies the relationship between formal schooling and cognitive processes and came to the conclusion that different cultural and educational groups use the same basic cognitive processes. The manifestation of these processes, however, differs significantly depending on the contexts in which they are evoked. For example, it seems that individuals belonging to different cultural groups all possess the ability to classify objects and phenomena. Their success in specific classification tasks will however differ depending on contexts of classification. Unschooling subjects will fail at classification tasks characteristic of school learning contexts and succeed with classification relevant to their everyday practical experience. Therefore, for minority students the problem lies not so much in the acquisition of cognitive skills, but rather in becoming accustomed to specific tasks and activities required by formal schooling. Cole (1990) draws a significant conclusion saying that the relevance of school-based skills will grow with the outside-the-school contexts becoming more similar to those of the school itself. See Professor Alex Kozulin’s (1998b) work on Ethiopian Jews in this regard.

A large number of studies conducted recently by competent and senior scientists conclusively show that Ethiopian immigrant students tested by different kinds of IQ tests have in pre-intervention tests demonstrated less than the Israeli norm; however, after intervention (a short but intensive teaching process) which includes teaching problem-solving strategies, the Ethiopian immigrant children narrowed the gaps and performed at about the same level as the Israeli norm (Tzuriel & Kaufman, 1999; Kozulin, 1998 a,b). Kozulin further stated that the intervention appeared to be effective not only in improving the absolute score on the standard progressive matrices but also in changing the student’s cognitive profile.

The original study by Shlomo Kaniel and Shtaga Fisherman’s (1991) , which Lynn and Vanhanen used as a basis to ascribe to Ethiopia an IQ value 63 is flawed—discussed later here—but for the authors it is ideal to adopt it because it confirms their *a priori* theory. The first writer of that article, Sholomo Kaniel, in that same year co-authored an article (Kaniel et al. 1991, p. 204) in which he and his co-authors concluded that young Ethiopian immigrants in Israel have made dramatic improvement after a few years of Instrumental Enrichment and Mediated Learning activities: "These culturally different groups (adults) who in pre-school revealed a sub-normal IQ (as measured by Raven Matrices and the Wechsler Intelligence scale for Children) have improved in a statistically significant way after exposure to the Mediated Learning experience(MLE) and Instrumental Enrichment." There are similar successful programs that showed dramatic improvement for socially disadvantaged adolescents as a result of short-term cognitive training. "...three months later their performance was indistinguishable from that of middle class students” (Feuerstein & Kozulin, 1995, p. 74). A number of similar studies have been conducted with the Ethiopian Jews as to their learning situations, modifiability, and their potential abilities. The studies showed that the groups, having been exposed to Instrumental

enrichment programmes and Mediated learning activities, revealed dramatic improvement and they were found to achieve the Israeli norm (Berhanu, 2001). If these groups had not been exposed to such programs, the risk was high that they would be placed in special schools for slow learners. In a study of the psychological and learning problems experienced by immigrant children emigrating to Israel from the former Soviet Union, Kozulin and Venger (1993) remarked that in certain dramatic cases, the application of standardised tests such as WISC-R to immigrant children has resulted in categorising children with learning problems as mentally retarded resulting in their placement in special schools for the mentally handicapped.

The above mentioned intervention programs have proved that such programs can offset the negative impact of enviro-nutritional deprivation and produce significant educational benefits for the children and eventually lead to success in their future school careers as well as life.

Why Kaniel & Fisherman did portray a “race realist” (essentialist) approach in the article on which Lynn and Vanhanen based their judgement of Ethiopians’ average intelligence and “social constructionist/cultural difference model” (meaning the conviction on cognitive modifiability, reckoning intelligence as a state rather than a “thing”, Mediated Learning Experiences (MLE) as source of differential cognitive outcome etc.) in the other article the same year is still puzzling me.

In the original study Kaniel and Fisherman suggested that the low performance of the Ethiopian immigrants reflects cognitive delay rather than cognitive difference. They stated that there are two approaches to characterizing the "lower performance" on intelligence tests of minorities and immigrants: The first is that ethnic differences and genetic make-up are sources of variations in the time of cognitive development. Regarding this approach, the authors referred to, among others, Arthur Jensen. The other approach is, as they stated, minorities’ low performance in cognitive tests, due to differences in culturally induced psychological, cognitive, and behavioral strategies. Although the way they described the social, cultural and historical circumstances of these newly arrived, most of them “illiterate” immigrants from Ethiopia logically would allow them to adopt the second approach, they preferred to hypothesize (as in other distorted studies, interested in ‘highlighting’ the black-white gap in intelligence) *that low performance of the Ethiopian immigrants is caused by cognitive delay rather than cultural difference*. They were out to confirm this and it was very easy to do so.

As mentioned earlier, these young Ethiopians are new arrivals, malnourished, unfamiliar with “western school based skills”; some had lived as refugees in the Sudan in abject poverty, while in Ethiopia they lived most of their life in isolation from and were discriminated against by their dominant Christian neighbours. That these young immigrants and their families were hard hit by the great famine of Ethiopia, was not alien to Richard Lynn as he claims to be expert in discovering the effects of nutrition on intelligence. Why then did Lynn pick the IQ value that is derived from an untypical or unrepresentative group and assign that erroneous score to Ethiopia as a whole? (I will return to the details of their general theoretical and methodological fallacies.)

Lynn and Vanhanen seem to have made a grave mistake in extrapolating the results of this research beyond the scope of the work's *validity*. They have selected data that fit, and the first author is notorious for picking and choosing seemingly confirming data. The authors do not seem to worry about possible biases and systematic errors; they seem more prone to cash in on the depressing temper of our time, and are prejudicially motivated. Another dimension of their work is their claim to objectivity and facts. Gould (1996, p. 106), in his discussion of the subjective aspects of the scientist's job and the consequences of the denial of this phenomenon, wrote:

Science is rooted in creative interpretation. Numbers suggest, constrain, and refute; they do not, by themselves, specify the content of scientific theories. Theories are built upon the interpretation of numbers, and interpreters are often trapped by their own rhetoric. They believe in their own objectivity, and fail to discern the prejudice that leads them to one interpretation among many consistent with their numbers.

Another wrong assumption throughout Lynn and Vanhanen's study and even in the above study which provided a distorted cognitive profile of Ethiopian immigrants is that the tests they used are culture-free. They also stated that "the data on percentile points" [sic] are based on hypothetically true norms, taken from J.C. Raven, J.H. Court and J. Raven (1986) "Manual for Raven's Progressive Matrices and Vocabulary Scales." The data are normed on middle-class western children³. Lynn (1994) himself has identified a number of errors in Kaniel and Fisherman's paper on the intelligence of Israel and Ethiopian immigrant adolescents. Lynn wrote that all the percentile equivalents given by Kaniel and Fisherman are incorrect. There are also a number of incorrect citations and inaccurate documentation. According to Richard Lynn (1994, p.55-56) Table 1 of Kaniel and Fisherman's article provides some incorrect percentile equivalents as well as an incorrect reference for the British norms for the progressive matrices for 1979. It is regrettable that on the basis of *erroneous* statistical computations innocent young people become subjects of an "anti human," so-called "scientific" study of mental abilities. What we see here is a series of significant methodological as well as technical/computational errors, the consequences of which is a characterization of a nation or a whole ethnic group by a single number—IQ 63—and labelling them *cognitively delayed*, *feeble minded*, *the unteachables*, etc. In this connection, I strongly express my objections by quoting the late Stephen Jay Gould:

[...] the abstraction of intelligence as a single entity, its location within the brain, its quantification as one number for each individual, and the use of these numbers to rank people in a single

³ With reference to Wechsler Intelligence Scale for Children (WISC-III), Kwate (2001) wrote that "before we examine the test content, the standardization samples reveal much about the European-supremacist thrust of the test. In terms of racial ethnic group representation, European American children comprise 70.1 % of the sample, African children 15.4 %, Latino children 11.0 %, and "other" children 3.5 %. In this sample, Other referred to Native American, Eskimo, Aleut, Asian, and Pacific Islander. This normative sample is presented as appropriate because it closely matched the U.S. population (as given by the 1988 census). Conceptually, however, it is an impenetrable mystery. Unless a child is 70 % European, 15 % African, 11 % Latino, and 3.5 % Other, these norms do not make sense. Why is it appropriate to test an African child with an instrument that is normed on a sample where 70 % of the children are European American?" (p. 225).

series of worthiness, invariably to find that oppressed and disadvantaged groups – races, classes, or sexes – are innately inferior and deserve their status” (pp.24-25).

As we know, the demarcation point below which you characterise a person as mentally retarded is (by the commonly accepted Western standard) IQ 70. By generously assigning Ethiopia an average IQ of 63, as if the data come from a nationally representative sample, the authors are implying, although in statistical terms, that nearly all Ethiopians are mentally retarded. According to Lynn and Vanhanen's tortured logic it follows that Ethiopians are poor because they are retarded. Is this not “intellectual genocide” whose weapons and destructive message paralyze the intellectual desire and drive of young people from economically poor countries in general? I argue here that it is time to set an international court of justice which investigates crimes of intellectual genocide? The western world was keen to prosecute and punish Milosevic, the ex-president of the former Yugoslavia. For me his crime is on a par with those of persons who intentionally, with racist motives, in the name of science destroy the intellectual aspirations of half of the world's population. What upsets me most is the silence of many influential figures and bodies, as I consider this a social injustice and inhuman act. Emperor Haile Selassie of Ethiopia has nicely captured the deadliness of silence: “Throughout history, it has been the inaction of those who could have acted, the indifference of those who should have known better, the silence of the voice of justice when it mattered most, that has made it possible for evil to triumph” (New African 2006: 49).

The thesis of the book and its methodological fallacies

Point of departure

The writers' hypothesis is that intelligence of the populations has been a major factor responsible for the national differences in economic growth and the gap in per capita income between rich and poor nations. In simple words, the argument goes like this: that a significant part of the gap between rich and poor countries is due to differences in national intelligence. Richness and poorness is measured in terms of economic performance. The measures of economic performance are based on per capita Gross National Product (GNP) and Gross Domestic Product (GDP). They claim that their statistical analysis/regression analysis clearly shows that national differences in wealth are explained primarily by the intelligence levels of the populations followed by whether the countries have market or socialist economies, and thirdly by unique circumstances of specific countries by, for instance, the possession of natural resources (e.g., some Arab countries).

A careful review of the book shows that the content is in perfect line with *The Bell Curve*, by Herrnstein & Murray (1994), which claims to know everything about intelligence and its social consequences for American social structure and reveals in its most pernicious conclusions that we should not expect much from people with low IQs and should treat them accordingly, forming a "custodial state" that will take care of the “underclass.” The difference is that Herrnstein & Murray's studies attempt to document the relationship between IQ and individual achievement and racial differences in intelligence where as Lynn and Vanhanen have scaled this connection up to an international level. Here follows reification, standardization, and globalization of the rich aura of human experiences!

The authors summarise (p. 25) their argument as follows: intelligence is an important determinant of educational attainment, intellectual achievement, earnings, and socioeconomic status. Low intelligence is an important determinant of unemployment, welfare dependency, and crime. All of these phenomena are likely to have an impact on national economic growth and development. There are considerable national differences in intelligence such that the average IQs are highest among the oriental peoples of North East Asia followed in descending order by the European peoples of Europe (IQ= 98), the nations of North America and Australasia (IQ = 98), the nations of South and South West Asia from the Middle East through Turkey to India and Malaysia (IQ = 87), the nations of South East Asia and the Pacific Islands (IQ = 86), the nations of Latin America and the Caribbean (IQ = 85); and finally by the peoples of sub-Saharan Africa (IQ = 70). (See Rushton (2003) for a very positive review of this argument, as the reviewer himself belongs to the same racist line of research.)

The data deal with 181 countries: direct data from 61 countries indirect from 120. The direct data, as they claim, were not directly collected by the authors but were published elsewhere in different journals and books spanning 40 or so years. The indirect data are just estimates based on their own criteria; for example, if a single test from Somalia gives an average IQ of 65, they infer that Kenya should be ascribed a figure near 65 based on "racial/ethnic compositions and neighbouring country IQ value," a strange criterion and misguided assumption. This method was used to estimate the average IQ of 104 countries, i.e., by averaging those from "the most appropriate neighbouring countries." For example Afghanistan's IQ was estimated by averaging those from neighbouring India (IQ=81) and Iran (IQ=84) to give an IQ of 83.

The test varies, the target group (in terms of age and other demographic variables) varies, and the sample size varies from nation to nation. The authors rely most on the non-verbal Raven's progressive matrices which were apparently designed to be used across cultures, even by illiterates. (The suitability of Raven's standard progressive matrices for various groups is highly questionable). Yet, they also have many results from the Wechsler examples, which are *more* culturally dependent – the Wechsler includes a vocabulary subtest, for example. In a fascinating article, *Intelligence or misorientation? Eurocentrism in the WISC-II*, Naa Oyo A. Kwate (2001) examined the Eurocentric basis of the test and reveals the WISC-III's antagonistic and incompatible relationship to an Afro-centric conception of intellectual and mental health. And Lynn and Vanhanen also report results from different IQ tests whose sample sizes vary dramatically. Some studies were of children, others of adults. For instance for one American study the sample size is 64,000; for some such as Equatorial Guinea the sample size is 48, for Columbia 50, for Guinea 50. The years in which the different tests administered vary from country to country ranging over several decades, in fact, seven decades. It is unclear how the authors would have resolved differences in results for the same country if they had cared enough to pursue multiple studies. Still worse, the IQ samples can hardly be considered to be

representative at the national level as in the case of Ethiopian children's IQ value (brought from Israel) standing for the nation Ethiopia as a whole⁴.

Thomas Volken (2003) presented a critique of the work: first, Lynn and Vanhanen base their work on highly deficient data on the national levels of IQ, as I outlined above; second, they fail to adequately use multivariate analysis techniques. In explaining the link between IQ and growth, only simple correlations are presented, and in the case of income, the authors totally neglect, not to say obscure, the influence of the structure of the variables. The latter simply reflects inappropriate use and interpretation of statistical analyses. Thirdly, the theoretical argument has several serious deficiencies. Conceptually, the authors fail to demonstrate that their central independent variable, IQ, can be regarded (or measured) independent of educational achievement and/or socialization—two processes which are themselves heavily influenced by social constraints. Further, contends Thomas Volken, that it is by no means clear whether the highest potential for wealth and growth can be attributed to those with the highest IQ. This seems to be particularly striking if one considers the rather weak correlations between IQ and earnings on one hand, and the much stronger correlation between educational attainment and income on the other hand (pp. 411-412).

What is outrageous about the book is its emphasis on one direction of causation, namely, that a high IQ is the cause of a high income and intellectual and income differences between nations stems from genetic differences. "... We believe that national differences in intelligence have a substantial genetic basis..." (p.193)⁵. Do they have the data to back up this belief? None, except for a fragmented and improperly documented and extremely oversimplified assertion about the effects of trans-racial adoption and a few twin studies. The distorted data probably allow them to talk about the strength of relationships but not cause and effect relationships. Their correlation analysis does not establish causality because of the fact that correlation merely measures covariation. It is well known that while statistical analyses can identify important associations between variables, they are inherently incapable of identifying "cause and effect" relationships. Indeed, it is equally well known that statistical analyses can also identify spurious "relationships." For instance, we

⁴ The measure for the mean IQ for Ethiopian children relies on exactly the same flawed methodology discussed by Gould in *The Mismeasure of Man* concerning the IQ of immigrants to the United States. The parallel is striking (see, for instance, Tucker, 2002; Hunt, 1961; Kamin, 1974; Mackintosh, 1998)

⁵ It may be pertinent to mention here Arthur Jensen's controversial statement in the 1969 *Harvard Education Review*. In this widely publicized paper on the heritability of intelligence, he was concerned particularly with racial differences in intelligence. He stated that genetic factors accounted for as much as 80 percent of intelligence which means that what IQ tests measure is 80% inherited and 20% environmental. This statement caused an uproar that showed the emotional and political nature of the issue and generated a controversy that continues to this day. A similar line of argument has been presented by Herrnstein and Murray (1994) in their book, *The Bell Curve*. Contrary to Jensen's and Herrnstein and Murray's assumption, however, numerous studies have been conducted with orphans and other children from deprived environments to show the overriding importance of home, socio-cultural factors and schools in the process of development. These studies also indicate that intelligence is not a fixed, inherited attribute but a variable depending on stimulation and on cultural and environmental factors (Berhanu, 1997, 2001; see also Michael Cole and his colleagues' extensive work.).

conjecture that it would have been possible to take random samples of subjects from various countries and positively correlate people's average BMI (body mass index) with the economic success of their countries (measured by, say, GDP), leading to a spurious conclusion that obesity leads to economic (even technological) success. Of course, such a spurious conclusion would be very quickly dismissed as there is no "political agenda" to support it (Dr. Elsabet Tamrat & Professor Jerzy Filar, Foundation Professor of Mathematics & Statistics, University of South Australia, Personal Communication, 2006 December).

Richard Lynn continues to argue elsewhere, referring to Manheim and Rich's work (1986:21-22), that it is justified to postulate causal relationships only when four conditions are simultaneously met: First, the postulated cause and effect must change together, or covary. Second, the cause must precede the effect. Third, we must be able to identify a causal linkage between the supposed cause and effect. Fourth, the covariance of the cause and effect phenomena must not be due to their simultaneous relationship to some other third factor. In the first place, the criteria are questionable, and there is no consensus, as far as I know, in the academic arena on that specific postulation. Secondly, as I outlined earlier and continue to argue here below, the relationship between the alleged national IQ and the measures of per capita income and economic growth is far from meeting these requirements. Other than that, as Mackintosh (1998) rightly put it, the comparison of IQ scores of different nationalities is, at best, a hazardous enterprise, to be undertaken with caution and humility, and at worst, a nonsensical and mischievous waste of time. Besides the enormous technical and methodological difficulties that this futile attempt entails, the cultural, economic, political, and environmental differences between poor and rich nations would be expected to produce a substantial IQ deficit even on a strongly hereditarian view of IQ, such as that held by Arthur Jensen (1969, 1980, 1998). Still worse, how can *learned persons* postulate that differences in average IQ scores between developed and developing countries should be taken as reliably indicating any difference in innate capacity?

The concept of intelligence and intelligence testing

Lynn and Vanhanen contradict themselves through out their work. One example is that they initially downplayed the importance of environment on intelligence and state intelligence is immutable and then somewhere in their text one finds intelligence has increased considerably in many nations during the 20th century and there is little doubt that these increases have been brought about by environmental improvements, which have themselves occurred largely as a result of increases in per capita incomes that have enabled people to give their children better nutrition, healthcare, education and the like. Lynn (1990b) was one of the pioneers who documented the phenomenon of rising IQ scores (among the Japanese) which he and researcher James Flynn attributed to improved nutrition – The "Flynn effect" (see Flynn, 1987). In his studies of trends in IQ development in 14 nations, Flynn (1987) found that there were IQ gains ranging from 5 to 25 points in one single generation: "The hypothesis that best fits the results is that IQ tests do not measure intelligence but rather a correlate with a weak causal link to intelligence" (p. 171).

Many scholars argue that intelligence does not explain behavior because measured intelligence is not reliably related to important variables such as the capacity to learn or remember or fundamental thinking skills or the complexity of a person's cognitive functioning (Howe, 1988; see also Gould, 1981; Kamin, 1974). "Intelligence is a summary of certain characteristics of behaviour such as that is adaptive, quick, appropriate and so on. ...It is a description of how we behave, not a causal entity making us behave." (Gilbert Ryle, 1949, quoted in Radford, 1991, p.16). Any test is a measure of *achievement* and not a measure of *capacity* and the notions of capacity we derive from it are inferences. In short, intelligence is an inference deriving from differential achievements and not a measurable thing in itself (Glasser, 1969). There may be no agreement on what IQ tests measure. Whatever it is they measure, there is no agreement as to how much of this quantity is determined by the environment on the one hand and genetics on the other. "Yet, amid the unresolved theoretical morass of intelligence testing, the administration of standardized tests continues to be widespread in clinical practice" (Kwate, 2001, p. 235).

In response to Herrnstein & Murray's (1994) book, *The Bell Curve*, Feuerstein & Kozulin (1995, p. 72) wrote: "intelligence is a propensity, a tendency, or the power of the organism to change itself to adapt to a new situation. It is multi-dimensional and modifiable, the very qualities that have enabled humans to adapt so effectively to a multitude of environments. Only if one accepts the reified version of intelligence can one believe in its deterministic predictability."

Furthermore, people's conception of intelligence varies depending upon their cultural practices and meta-communicative frameworks, a testimony that people respond differently to contrasting circumstances. In my recent study (Berhanu, 2005), I attempted to show that the socialization of Ethiopian Jewish children is centred on *producing Chewa*, a well behaved, kind, caring, "non-competitive," obedient, shy and respectful child. Speed in talking, or solving problems, independent exploratory behavior, or stubborn inquisitiveness, question-answer type dyadic relationships for their own sake, "decontextualised" mediational styles and joint parent-child play activities are rarely emphasized or encouraged (Berhanu, 2001). But that doesn't mean that the group is held back by "defeatist" thought patterns such as the cult of "anti intellectualism". What the data indicate is that there is an overriding emphasis on a particular kind of moral development rather than a deliberate acceleration of cognitive development merely for its own sake, as is more symptomatic of "potlatched consumptivity" in competitive circumstances in Western education forms. Especially in their Ethiopian settings, children were trained in practical skills requiring mental training directly associated with the tasks at hand in a meaningful and functional manner.

Racism, intellectual genocide and the IQ game

The book serves, if it ever serves anything, to revive the eugenics movement and advance the view that racial differences and group evolutionary strategies are *real*. It simply captures the reins of ideological propaganda in line with the right wing political agenda. Another book by the first author, *Eugenics: A Reassessment* published by Praeger press as part of the "Human Evolution, Behaviour and

Intelligence” series, and edited by one other arch eugenicist and racist Seymour Itzkoff is a testimony to the author’s *anti human, sexist and racist agenda*.

Because their research is principally driven by their premise that nations die or succeed depending on their average intelligence, any figure that runs contrary irritates them, and for these they always find explanations. For instance, the low intelligence of Ireland and Israel. In the case of Ireland from where one of the authors appears to originate selective migration has caused the most intelligent Irish to emigrate, leaving the poor and less intelligent farmers behind. In the case of Israel, the authors explain, that Jews from many areas are of low intelligence along with Palestinians. This is simply to deny the huge economic, political and social/cultural capital present among the Ashkenazi Jews and other Sephardim (oriental) Jews, and likewise between the Jews and Israeli Arabs (Berhanu, 20005a, 2006c).

It is also important to point out that the supposedly intelligent nations are the ones which regularly administer IQ test-like examinations in their educational system. It seems reasonable to assume that the more testing a nation has, the higher its average IQ score on such tests will be (cf. Mackintosh, 1998; Vernon, 1979).

The countries of Africa with IQs 50 – 69 (seven in number) are referred to as "feeble minded" and others with IQs of 70 – 79 as "border line deficient." Already racist groups are making much of this on the internet, a convenient platform for dehumanising the black race and “committing intellectual genocide.” Can the authors claim that they are doing just pure science with no implications or consequences for over one billion dark skinned people and a billion more colored people?

Lynn and Vanhanen seem bent on dehumanizing the poor in general and black people in particular when in the introduction to the book (p. xvi) they attempt to debunk Kofi Annan’s and Ayittey’s (1999) statements concerning black intellectuality. That is: “... that intelligence is one commodity equally distributed among the world’s people” (Annan in Hoyos and Littejohn 2000). “... the notion that Africans are intellectually inferior is offensive mythology” (Ayittey, 1999, p.2-3). Lynn and Vanhanen contend that these statements are false. In Chapter 4, they present a review concluding that low intelligence is a significant determinant of the syndrome of the social pathology known as the “underclass.” These social pathologies include crime, unemployment, welfare dependency, and single motherhood. In simple words, what the authors try to tell us is that poor and jobless people and offenders are *stupid* whether they are black, white or blue, and very little can be done to improve their lot as this syndrome is inherited. Scaling the argument to a global level, the authors stated “...unfortunately, the results of our study imply that it will be impossible to eradicate the gap between rich and poor nations and that there is very little hope for most poor nations ever to catch up with the rich nations.” (p. 183)

One major fallacy in their argument is that they present no evidence that intelligence is substantially heritable and that intelligence is differentially distributed among the world’s people. As mentioned earlier, the principal evidence that they refer to again and again is that *identical twins reared apart in differing life circumstances are much more similar intellectually than fraternal twins reared under the same roof*. This statement was originally made by Sir Cyril Burt who has been accused of distorting the data. In the words of Stephen Gould (1981, 1996), Sir Cyril Burt juggled,

finagled, and fabricated data to support his own research in an attempt to confirm the superiority of the Caucasian race and place North Europeans at the apex of civilization and the rest of the human race lagging far behind. This so-called principal type of evidence that leads to the conclusion that intelligence is substantially genetically determined and from which its heritability⁶ can be calculated is sub-standard argument and lacks scientific vigour.

Theory of economic development

Attempts to decipher what lies behind wealth and poverty are not new. The classic works of Adam Smith, Thomas Malthus, Montesquieu and others touched on this area and since then a number of theories have emerged each with specific elements. In economic and development studies, there are several theories (developed during the last 250 years) advanced by professionals in the field as to what factors help or impede economic successes. There are no rankings of the significance of each factor, as many factors are usually at work or inextricably intertwined in explaining why countries differ in economic development. The most established theories in the field are culture theories, climate theories, geographic theories, psychological theories, modernization theories, multi-causal theories, neoclassical theories, dependency and world system theories, and market economies (see Landes, 1998). Although Lynn and Vanhanen have reviewed the literature on the alternative theories of economic development, they argue that it is the intelligence of the populations that provides the most powerful and fundamental explanation for the gap between rich and poor nations, deeming the other explanations partial or negligible.

As Volken (2003, p. 412) correctly pointed out, the authors "simply disregard fundamental theories of economics and economic sociology. In the light of even the

⁶ There is simply no valid evidence that the race gap in cognitive test scores is caused by genetically determined differences in intellectual capacity. In contrast, there is a good deal of evidence that supports an environmental explanation of the gap. And recent research is uncovering more of the specific environmental factors that generate the gap. The basic hereditarian argument, that heritability estimates are so high that they rule out the possibility that the entire race gap can be explained by environment, is fundamentally flawed in three ways. First, some of its theoretical underpinnings are simply wrong. Heritability estimates, no matter how high, put no upper limit on the potential effects of environment on cognitive ability. They do, however, establish a lower bound, which leads us to the second flaw in the argument. There has been a downward trend in heritability estimates since 1969. Most recent estimates fall in the range of .40 to .70 for IQ scores (Flynn, 1987). This suggests that environment explains no less than 30% to 60% of the variation in IQ and perhaps very much more when causal relationships between genes and the environment are taken into account. So, in fact, heritability estimates do not suggest that environment explains little of the variation in IQ (and other cognitive test scores as well) but, rather, just the opposite. They do not in any way rule out the possibility that environment explains the entire gap. But we should not put too much faith in any heritability estimates. They are extremely sensitive to both the method and nature of the data. They vary from virtually 0 to virtually 1. The most theoretically valid method compares identical twins reared apart. But this is where the third fatal flaw comes in. Those data are virtually worthless because so many of the twins were adopted into extremely similar, or even related, families. Moreover, there are reasons to believe that some of the twins in these studies may not really have been separated (Kamin, 1974) (see Crane, 1994, p. 203).

most basic growth theory, a mono-causal IQ-centric explanation is highly inappropriate. Output and growth cannot be regarded as a simple function of intellectual capacity, since human capital is only one agent of production and needs to be accompanied by real capital, social capital, and other productive resources to unfold its full potential." In his thorough environmentally based analysis, Jared Diamond has demonstrated the importance of historical and geographic factors in development. In his book *Collapse: How societies choose to fail or succeed*, Diamond (2005) describes what has happened to societies that have ignored the natural imperative to preserve trees, soil, and biodiversity. In *Guns, Germs, and Steel: The Fates of Human societies* (1997), he presented a fascinating historical analysis that shows the 13,000-year interplay between geography, climate, natural resources, and human activity that has allowed some societies to thrive while others merely survived, stagnated, or died.

A network of conspiracy in the name of science and objectivity

Who funds the kind of research that Lynn and Vanhanen do? A long line of researchers involved in the politics of IQ are funded by, among others, Wickliffe Preston Draper and the Pioneer Fund (see Tucker, 2002) which also publishes a journal, *Mankind Quarterly*, aptly described as a fascist journal, closely linked with the eugenics movement. Lynn and Vanhanen's study was also supported by the Pioneer Fund. This is not surprising knowing that Lynn is associated with the Pioneer fund, co-editing the *Mankind quarterly*. The pioneer Fund, established in 1937 by Wickliffe Preston Draper, is one of the most controversial non-profit organizations in the United States. Long suspected of misusing social science to fuel the politics of oppression, the fund has specialized in supporting research that seeks to prove the genetic and intellectual inferiority of blacks while denying its ties to any political agenda (Tucker, 2002).

Tatu Vanhanen has wrote a book review in the *Mankind Quarterly* in 1995. In that review, he expressed admiration for the works of Seymour W. Itzkoff (1991, 1992 & 1994). Seymour Itzkoff⁷ did not write or produce anything original. He simply argues that there are inherited intellectual and mental differences between groups and individuals and that we could see these expressed in wide variation in learning capacity, educability, social and economic successes and intellectual achievements. Itzkoff lashed out at sociologists, liberal egalitarians, socialists, and humanists who claim that our social institutions are mainly responsible for the gap between poor and rich. His statements are elitist but both Lynn and Vanhanen magnified Itzkoff's agenda in their current book as they did in different articles in the past.

What shocks and saddens me is that even Scandinavia, which was once and, hopefully still is, the hub of egalitarian thought and practices, is becoming a target of attack by its own scholars. The Danish developmental psychologist Helmuth Nyborg, a close associate of the authors, has repeatedly and openly expressed his racist and sexist opinions. A number of Danish tabloids circulated his outrageous statements, e.g., "women are dumber than men," Denmark has to forbid the reproduction of less

⁷ Seymour Itzkhoff is the current editor of *Human Evolution, Behaviour and Intelligence* series in which *IQ and the Wealth of Nations* was published.

talented people, and assortative mating must become the norm. In a tribute to Arthur Jensen (Nyborg, 2003), he stated that intelligence is essentially immutable and primarily genetically based. A book he edited entitled *The scientific study of human nature* (Nyborg, 1997) is a prime example of the resurrection of Scandinavian scientific racism. More depressing is the limited response from other more capable and responsible academicians and legal and moral authorities. Again people have not heeded Emperor Haile Selassie's warnings about being silent in such cases.

How can blacks and poor people trust European and American societies that are dominated and manipulated by white males and that remain silent in the face of such persons as Nyborg? How can Somalian children in Finland trust a system in which the very prime minister's father blatantly tells them "you are stupid" and "you are not educable," and "blame your genes." Vanhanen is no ordinary citizen. He is a professor and his opinions are looked upon by the public, including pedagogues, as authoritative. The message to these children is "don't work hard, you will not succeed anyway.... better to concentrate on manual work. We need people who mow our lawn, sweep the yard, wash the dishes, and mind our kids." And the message for the educators appears so: "whatever effort you put in, you can make no difference for these children." (Also see Eysenck, 1994.)

William Bennett, former US Education Secretary, now a syndicated talk-show host said "If you wanted to reduce crime you could—if that were your sole purpose—you could abort every black baby in this country, and your crime rate would go down." He added that it would be an "impossible, ridiculous and morally reprehensible thing to do, but your crime rate would go down."⁸ This and the above statements are intellectual genocide, the product of an "obsession with proving that minorities, poor people, foreigners, and women are innately inferior to upper-class white males of northern European extraction" (Tucker, 1994, p. 4). Tucker provides an overview of racial research from Condorcet (1795) to the present and concludes that this has been an attempt, quoting Condorcet, "to make nature herself an accomplice to political inequality." (p. 5).

In a previous work, Richard Lynn had more to say about intelligence and brain size, statements right in line with those made by Nyborg. Lynn asserts that women have smaller brains than men even when allowance is made for their smaller bodies. This implies that men should have higher average IQs than women (Lynn, 1999). Lynn claims that he has new evidences showing conclusively for the first time that lighter skinned blacks have higher IQs than darker skinned blacks, and he further argues that this supports the theory that the proportion of white ancestry is a determinant of the intelligence of African Americans (Lynn, 2002). Lynn's assertions do not rest on sound genetic principles. In a "Report of a Task Force established by the American Psychological Association (Neisser, 1996), *Intelligence: Knowns and Unknowns*, the task force concludes: "It is sometimes suggested that the Black/White differential in psychometric intelligence is partly due to genetic differences (Jensen, 1972). There is not much direct evidence on this point, but what little there is fails to support the genetic hypothesis." (p. 95). However, Lynn (2005) continues to make even stronger statements in his latest book *Race differences in intelligence: An evolutionary analysis*. Also see Rushton and Jensen (2004) for a position quite similar to Lynn's.

⁸ As reported in *Time*, October 10, 2005, p. 15).

Crane (1994), having given a detailed and convincing argument in his acclaimed article, concluded that "...it is not surprising that we should find no evidence of genetic differences in intelligence between races. Race is fundamentally a socially and politically defined concept. It is not by any means clear that any one race is genetically homogeneous enough and genetically distinct enough from other races to make sense as a biological category" (p. 205). Similarly, Gould (1966, p. 399) rightly stated that we will need many years, and much pondering, to assimilate the theoretical, conceptual, and iconographic implications of this startling reorientation in our views about the nature and meaning of human diversity. For starters, I might suggest that we finally abandon such senseless statements as "African blacks have more rhythm, less intelligence, greater athleticism." Such claims, apart from their social perniciousness, have no meaning if Africans cannot be constructed as a coherent group; in fact, they represent greater diversity than all the rest of the world put together.

What binds Nyborg, Vanhanen and Lynn to Itzkoff (from the other side of the Atlantic) is their belief in the general decline of intelligence and the remedy they propose. The remedy they offer is that the most intelligent and educated men and women should bear and raise many more children than those from the bottom of the economic and educational social class structure. As to national differences in economic growth, Lynn and Vanhanen (2002) conclude that "if differences in national IQs are genetically determined to a significant extent, as we believe, we have to conclude that it would not be possible to eradicate these differences by any environmental interventions or manipulations except possibly by massive eugenic measures that would not be practical. For this reason, it will be impossible to achieve economic equality between nations" (p. 194).

The *Bell Curve* (Hernstein and Murray, 1994) was written in exactly the same spirit as the above; the book claimed that blacks were less intelligent than whites and therefore advocated that they should be quarantined from whites and treated like prisoners (along with other "stupid people"). Hernstein and Murray, on whose work Lynn and Vanhanen leaned extensively, produced no new knowledge. Instead they pandered to white resentment and right wing conservative ideology. This can be clearly seen in their recommendations. They explicitly called for (1) dismantling programs intended to serve children living in poverty; (2) increasing spending on gifted students (where they believe the investment will payoff); and (3) implementing school choice policies presumably to liberate intelligent kids from the less able pupils in the public school system. Therefore, they contend neither effective schools nor a healthier environment can do much to alter a person's destiny. However, the improvement in scholastic skills seen in most previously disadvantaged children speaks against their contentions regarding the importance of the heritability of intelligence. Also many "compensatory" or enrichment programs have been based on the premise that differences in intelligence are primarily a consequence of environmental variations rather than genetic factors (see Berhanu, 1997, 2001).

The beliefs of the authors of *IQ and the Wealth of Nations* and their liked minded colleagues around the world serve an establishmentism that justifies and perpetuates racism, sexism, and classism as natural and inevitable. The authors elevated the rhetoric and stated that average IQ differences between nations are substantially the

products of heredity, despite manifest and profound variation in life standards, wealth and quality of life. “Evolution and quantification formed an unholy alliance; in a sense, their union forged the first powerful theory of 'scientific' racism – if we define 'science' as many do who misunderstand it most profoundly: as any claim apparently backed by copious numbers” (Gould, 1981, p.106). Higgins, having reviewed *The Science and Politics of Racial Research* (Tucker, 1994) has correctly captured the work of scholars such as Lynn and Vanhanen in the following words:

The reasoning of scientific racists goes like this: science can tell us the facts and, once we know the facts, we will know what to do. However, science cannot provide a basis for human judgement precisely because science can never provide all the facts. Science is, at best, a statement of probabilities, an approximation, a contingency statement. The judgement that all men are created equal is not a scientific fact but a political and moral judgement about which science has nothing to say.

In connection with the eugenics movement, Vanhanen’s position is clear. At the conclusion of his review of Itzkoff’s three books, Vanhanen praised Itzkoff’s proposal for remedying the general “decline of America.” In his book *The Decline of Intelligence in America*, Itzkoff put the blame for the decline of intelligence partly on African American and other disadvantaged minority groups and suggested that the government should try “to establish a long-term social policy that will ‘encourage’ the birth of 50 percent more children from the upper half of the social and income brackets than from the lower.” (Itzkoff, 1994 as cited in Vanhanen, 1995, p. 8)

In agreement with Itzkoff, Tatu Vanhanen wrote in his concluding remarks “ that Itzkoff has focused on one very important aspect of human nature, to hereditary intellectual differences between individuals and groups, and he has disclosed its social and political relevance in superb manner.” This pseudo science continues a line of work begun in the nineteenth century and continued into the twentieth by such individuals as Paul Broca, Francis Galton, Samuel George Morton, Cesare Lombroso and the like, even though these people were more focused on linking physical traits with behavior (e.g., the study of brain size, craniometry, craniology, evolution recapitulation, and criminal anthropology). The more modern manifestation of this same line of research involves IQ testing, pursued by the likes of H.H.Goddard, Lewis Terman, R.M.Yerkes, Charles Spearman, Cyril Burt, Hans Eysenck, Arthur Jensen, Richard Hernstein, Philippe Rushton⁹, Charles Murray, Richard Lynn, and

⁹ When Rushton, an advocate of genetic race theory, wrote in his book *Race, Evolution and Behaviour* (1995) that “...the human DNA closest to that of the apes occurs most commonly in Africa” misrepresenting the scientific work compiled in *The History and Geography of human Genes* (Cavalli-Sforza et al., 1994), a number of his colleagues, whom I mentioned above, commented on the book in the following way: “This brilliant work is the most impressive theory-based study...of the psychological and behavioural differences between the major racial groups that I have encountered in the world literature on this subject”—Arthur R. Jensen. “Rushton is a serious scholar who has assembled serious data. Consider just one example: brain size. The empirical reality, verified by numerous modern studies, including several based on magnetic resonance imaging, is that a significant and substantial relationship does exist between brain size and measured intelligence after body size is taken into account and that the races do have different distributions of brain size”—Charles Murray. “Should, if there is any justice, receive a Nobel prize.”—Richard Lynn. “Professor Rushton is widely known and respected for the unusual combination of rigour and originality in his work....

Helmuth Nyborg. These individuals are utterly convinced of the heritability of intelligence and the validity of the ranking of individuals, classes, and races in relation to IQ (see Gould, 1996, for further critique). As far as I am able to determine these researchers are all white males coming from the middle or upper classes. It is not difficult to explain why a few privileged white educated males are so eager to dehumanize blacks in the name of science, making them even more vulnerable to attacks. One plausible explanation at the psychic level can be read in the works of France Fanon (1967), John Griffin (1961, 1996) and Sven Lindqvist (1997). It is also true that misogyny runs deep among male academics.

The authors Lynn and Vanhanen adopt a single approach—psychometric and laboratory-based views of intelligence—that is only one among a number of other rather more widely accepted notions of intelligence for which there is a large body of empirical research, e.g., Reuven Feuerstein’s mediated learning theories (the theory of structural cognitive modifiability), Howard Gardner’s multiple intelligences, Piaget’s developmentally based intelligence, Lev Vygotsky’s socially based intelligence, and the list goes on. Lynn and Vanhanen have either purposely ignored these lines of inquiry on intelligence or lack the insight to review others’ work that seems opposed to their line of inquiry. Are they more interested in committing black intellectual genocide than opening themselves to other perspectives and open dialogue? It is time that the international community of scholars takes steps against dehumanizing campaigns, such as those of Lynn and Vanhanen. Their efforts are directed at hurting a sizeable proportion of the world population in the guise of science and objective quantification. Let the International Court of Justice incorporate in its mandate intellectual genocide of the type seen in the work of these authors.

To sum up, I have chosen Gould’s statement that this subject of bio-determinism has a long, complex, and contentious history. We can easily get lost in the minutiae of abstract academic arguments. But we must never forget the lives diminished by these false arguments—and we must, primarily for this reason, never flag in our resolve to expose the fallacies of a science employed for pernicious purposes. As Gould (1996, p. 50) wrote in *The Mismeasure of Man*: “We pass through this world but once. Few tragedies can be more extensive than the stunting of life, few injustices deeper than the denial of an opportunity to strive or even to hope, by a limit imposed from without, but falsely identified as lying within.”

Finally, I close with a statement made over 170 years ago in the *Voyage of the Beagle* (Dec 27, 1831 to Oct 2, 1836):

If the misery of our poor be caused not by the laws of nature, but by our institutions, great is our sin.— Charles Darwin

Few concerned with understanding the problems associated with race can afford to disregard this storehouse of well-integrated information which gives rise to a remarkable synthesis.”—Hans J. Eysenck.

References

- Ayittey, G.B.N. (1999). *Africa in Chaos*. New York: St. Martin's griffin.
- Berhanu, G. (1997). *The effects of environmental deprivation (malnutrition) on intellectual functioning (school performance). With particular emphasis on orphanage residents in Ethiopia*. Göteborgs Universitet, Institutionen för Special Pedagogik, Nr-7, Feb, 1997.
- Berhanu, G. (2001). *Learning – In – Context. An Ethnographic Investigation of Mediated Learning Experiences Among Ethiopian Jews In Israel*. Göteborg: Acta Universitatis Gothoburgensis, Göteborg Studies in Educational Sciences 166.
- Berhanu, G. (2005a). Normality, deviance, identity, cultural tracking and school achievement: The case of Ethiopian Jews in Israel. *The Scandinavian Journal of Educational Research*, 49 (1), 51–82.
- Berhanu, G. (2005b). Indigenous conception of intelligence, ideal child, and ideal parenting among Ethiopian Jews in Israel. *Journal of Cognitive Education and Psychology*, 5 (1), 47- 71.
- Berhanu, G. (2006a). Parenting (parental attitude), child development, and modalities of child-parent interactions: Sayings, proverbs, and maxims of Ethiopian Jews in Israel. *Journal of Cognitive Education and Psychology*, 5 (3), 266-287.
- Berhanu, G. (2006b). Mediated learning activities between care givers and children among new immigrants and veteran families in Israel: An experiment in two” home-based” tasks. *Journal of Cognitive Education and Psychology*, 6(1), 72-99.
- Berhanu, G. (2006c). “Intercultural mediation”, the institution of learning and the process of educational ‘integration’ and assimilation: The Case of Ethiopian Jews in Israel. *Educational Research and Review*, 1(3), 62-79.
- Cole, M. (1990). Cognitive development and formal schooling: The evidence from cross-cultural research. In L. C. Moll (ed.), *Vygotsky and Education* (pp. 89-110). Cambridge: Cambridge University Press.
- Cole, M., Gay, J., Glick, J. & Sharp, D. (1971). *The Cultural Context of Learning and Thinking: An Exploration in Experimental Anthropology*. Basic Books, New York.
- Crane, J. (1994). Exploding the myth of scientific support for the theory of black intellectual inferiority. *Journal of Black Psychology*, 20, 189-209.
- Dagens Nyheter* (August, 2004) (The Swedish daily news paper).

- Degler, C.N. (1991). *In Search of Human Nature: The Decline and Revival of Darwinism in American Social Thought*. New York: Oxford University Press.
- Diamond, J. 1997. *Guns, Germs, and Steel: The Fates of Human Societies*. New York: Norton.
- Diamond, J. 2005. *Collapse: How Societies Choose to Fail or Succeed*. New York: Viking.
- Eysenck, H. (1994). Intelligence that is stifled by the politically correct. In: *The European* (a weekly newspaper). 28 oct. - 3 Nov.
- Feuerstein, R. & Kozulin, A. (1995). The Bell Curve: Getting the facts straight. *Educational Leadership*, 52(7), 71-74.
- Fanon, F. (1967). *Black Skin, White Masks* (Translated from the French by Charles Lam Markmann). Grove: New York.
- Flynn, J. R. (1987). Massive IQ gains in 14 nations: What IQ tests really measure. *Psychological Bulletin*, 101, 171-191.
- Glasser, W. (1969) *Schools Without Failure*. New York: Harper & Row.
- Gould, S. J. (1981/1996). *The Mismeasure of Man*. New York: W.W. Norton.
- Griffin, John Howard (1961). *Black Like Me*. Boston: Houghton Mifflin.
- Helsingin Sanomat* (2004). Monthly appendix magazine (August, 2004).
- Herrnstein, R. J. & Murray, C. (1994). *The Bell Curve: Intelligence and Structure in American Life*. New York: The Free Press.
- Howe, J. A. M. (1990). *The Origins of Exceptional Abilities*. Oxford: Basil Blackwell.
- Hunt, J. MCV (1961). *Intelligence and Experience*. New York: The Ronald Press.
- Harrison, L.E & Huntington, S.P. (2000 Eds.). *Culture Matters: How Values Shape Human Progress*. New York: Basic Books.
- Harkness, B. (1965). *Conrad's Heart of Darkness and the Critics*. Belmont, CA: Wadsworth.
- Higgins, A.C. (2005.10.28 access date) A review of the science and politics of racial research by William H. Tucker. <http://www.math.buffalo.edu/mad/special/scientific-racism.html>.
- Itzkoff, S.W. (1991). *Human Intelligence and National Power: A Political Essay in Socio-biology*. New York: Peter Lang.

- Itzkoff, S.W. (1992). *The Road to Equality: Evolution and Social Reality*. Westport, CT: Praeger.
- Jensen, A. (1969) "How much can we boost IQ and scholastic achievement"? *Harvard Educational Review*, 30, 1-123.
- Jensen, A. (1980). *Bias in Mental Testing*. London: Methuen.
- Jensen, A. (1998). *The g Factor. The Science of Mental Ability*. Westport, CT: Praeger.
- Kamin, L. J. (1974). *The Science and Politics of IQ*. Potomac, MD: Erlbaum.
- Kanazawa, S. (2006). Mind the gap...in intelligence: Re-examining the relationship between inequality and health. *British Journal of Health Psychology*, 11, 623-642.
- Kaniel, S., & Fisherman, S. (1991). Level of performance and distribution of errors in the Progressive Matrices test: A comparison of Ethiopian immigrant and native Israeli adolescents. *International Journal of Psychology*, 26(1), 25-33.
- Kaniel, S., Tzuriel, D., Feuerstein, R., Ben-Shachar, N. & Eitan, T. (1991). Dynamic Assessment: Learning and transfer abilities of Ethiopian immigrants to Israel. In R. Feuerstein, P. Klein & A. Tannenbaum (eds.), *Mediated Learning Experience* (pp. 179-209). London: Freund.
- Kozulin, A. & Venger, A. (1993). Psychological and learning problems of immigrant children from the former Soviet Union. *Journal of Jewish Communal Service*, 70, 64-72.
- Kozulin, A. (1998a). *Psychological Tools: A Sociocultural Approach to Education*. Cambridge, MA: Harvard University Press.
- Kozulin, A. (1998b). Profiles of immigrant students' cognitive performance on Raven's Progressive Matrices. *Perceptual and Motor Skills*, 87, 1311-1314.
- Kwate, N.O. (2001). Intelligence or misorientation? Eurocentrism in the WISC-II. *Journal of Black Psychology*, 27 (2), 221-238.
- Landes, D.S. (1998). *The Wealth and Poverty of Nations: Why Some Are So Rich and Some So Poor*. New York: W.W. Norton.
- Lindqvist, S. (1996). *Exterminate All the Brutes* (Utrota varenda jävel, translated from the Swedish by Joan Tate) New York: The New Press.
- Lynn, R. (1990a). New evidence on brain size and intelligence: A comment on Rushton and Cain and Vanderwolf. *Personality and Individual Differences*, 11(8), 795- 797.

- Lynn, R. (1990b). The role of nutrition in secular increases in intelligence. *Personality and Individual Differences*, 11, 273- 285.
- Lynn, R. (1994). The intelligence of Ethiopian immigrant and Israeli adolescents: A comment on Kaniel and Fisherman. *International Journal of Psychology*, 29 (1), 55-56.
- Lynn, R. (1999). Sex differences in intelligence and brain size: A developmental theory. *Intelligence*, 27, 1-12.
- Lynn, R. (2001). *Eugenics: A Reassessment*. Westport: CT: Praeger.
- Lynn, R. (2002). Skin colour and intelligence in African Americans. *Population and Environment*, 23, 365-375.
- Lynn, R. (2005). *Race Differences in Intelligence: An Evolutionary Analysis*. Augusta, GA: Washington Summit Books.
- Mackintosh, N.J. (1998). *IQ and Human Intelligence*. Oxford: Oxford University Press.
- Mannheim, J.B. & Rich, R.C. (1986). *Empirical Political Analysis: Research Methods in Political Science. (Second edition)*. New York and London: Longman.
- New African* (April, 2006). What is race and what is racism? (Three part series on race and racism) 46-49, 40th year. No 450.
- Neisser, U. (1996). *Intelligence: Knowns and Unknowns*. Washington, D.C.: American Psychological Association.
- Nyborg, H. (1997). *The Scientific Study of General Intelligence: Tribute to Arthur R. Jensen*. Amsterdam: Pergamon.
- Nyborg, H. (Ed.), (2003). *The Scientific Study of General Intelligence: Tribute to Arthur R. Jensen*. Amsterdam, Neth.: Pergamon.
- Pinker, S. (2003) *The Blank Slate: The Modern Denial of Human Nature*. New York: Penguin Books.
- Raven J.C, Court J.H, & Raven J. (1986). *Manual for Raven's Progressive Matrices and Vocabulary Scales*. London: H.K. Lewis & Co. Ltd.
- Radford, J. (1991). *Talent, Teaching and Achievement*. London: Kigsley.
- Rushton, J.P. (1996). *Race, Evolution and Behaviour*. New Brunswick, NJ.: Transaction Publishers.

- Rushton, J. P. (2003). The bigger Bell Curve: Intelligence, national achievement, and the global economy. *Personality and Individual Differences*, 34, 367-372.
- Rushton, J. P., & Jensen, A. R. (2005). Thirty years of research on race differences in cognitive ability. *Psychology, Public Policy, and Law*, 11, 235-294.
- The African Courier* (2005). Europe debates African Intelligence. Dec- Jan. 2005: pp. 12-13.
- Tzuriell, D. & Kaufman, R. (1999). Mediated learning and cognitive modifiability: Dynamic assessment of young Ethiopian immigrant children to Israel. *Journal of Cross-cultural Psychology*, 30 (3), 359-380.
- Tucker, W. (2002). *The Funding of Scientific Racism: Wickliffe Draper and the Pioneer Fund*. Chicago: University of Illinois.
- Tulviste, P. (1979). On the origins of theoretical syllogistic reasoning in culture and the child. *Newsletter of the Laboratory of Comparative Human Cognition*, 1, 73-80.
- Vanhanen, T. (1995). The consequences of variable intelligence. *Mankind Quarterly*, 35(4), 1-10.
- Vernon, P. E. (1979). *Intelligence: Heredity and Environment*. San Francisco: W. H. Freeman.
- Volken, T. (2003). *IQ and the Wealth of Nations: A Critique of Richard Lynn and Tatu Vanhanen's Recent Book*. *European Sociological Review*, 19 (4), 411-412.
- Vygotsky, L. S. (1987). *The Collected Works of L. S. Vygotsky: Problems of General Psychology, Including the Volume "Thinking and Speech"* (R.W. Rieber & A.S Carton, eds., translated by N. Minick), Vol. 1, New York: Plenum.

About the Author

Girma Berhanu
Department of Education
Göteborg University
Box 300, SE 405 30
Göteborg, Sweden
E-mail: Girma.Berhanu@ped.gu.se



Girma Berhanu obtained a B.A. degree in Sociology in 1983. He received a research degree and a master's degree in pedagogy in 1996 from Göteborg University; and in 2001, he earned a Ph.D. in Special Education from the same university. He was a research associate at ICELP (International Centre for the Enhancement of Learning Potential) in Israel from 1999 to 2001. Currently, he is a senior lecturer at the special education department, Göteborg University. Dr. Berhanu is fervently engaged in discussion of equity issues in the fields of (special) education, intercultural education and communication, and group based inequalities in scholastic achievement. Presently, he is writing a research-based book with the tentative title *Ethnicity, Race and Education: The Case of Sweden*.

the



Copyright is retained by the first or sole author, who grants right of first publication to the *Education Review*, <http://edrev.asu.edu>.

Editors: Gene V Glass, Kate Corby, Gustavo Fischman