

RACE AND EVOLUTION

**The Causes and Consequences
of Race Differences**

Stephen K. Sanderson

Race and Evolution

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OF RACE DIFFERENCES**

Stephen K. Sanderson

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For the courageous pioneers: JPR, RL, and TV

There is not a truth existing which I fear or would wish unknown to the whole world.

Thomas Jefferson

A good society is one that permits a maximum amount of objective pursuit of truth and beauty, and this pursuit should be undertaken “irrespective of the consequences.” Such inquiry may lead to the discovery of “inconvenient facts,” but it must be undertaken nonetheless. We cannot know in advance whether the knowledge we create or discover will support or contradict certain moral positions already held. And “philosophies incongruent with the pursuit of a reduction in misery should be permitted since the basis of rationality is strengthened through argument,” and “all opinions, however obnoxious or however passionately held, [should] be heard and subjected to the test of rational criticism.”¹

Barrington Moore, Jr.

Political thinking, especially on the left, is a sort of masturbation fantasy in which the world of fact hardly matters.

George Orwell

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Preface

The United States today is a race obsessed society in which talk of race is never-ending. Hardly a day goes by without someone being called a racist, usually on the flimsiest of evidence or no evidence at all. People accused of racism often lose their jobs or even have their lives ruined. The situation is most pronounced in the media and, especially, in the universities. The universities today contribute mightily to race obsession. Most professors in the social sciences and humanities believe that the United States is today and has always been a deeply racist society; that racial inequalities continue to exist because of the persistence of racism; that racism is systemic, which is to say that it is built into the very fabric of society, even if it is not seen or acknowledged by those who perpetuate it; that a racially egalitarian and just society can only come into being once white people acknowledge their racism and commit themselves to the radical reconstruction of society along racial lines; and that whites need to be “re-educated” about their racism and taught to overcome it. The professors holding these views—and obviously not every one of them does—teach these ideas to their students, usually in a thoroughly indoctrinational way. Opposing views are not taught; even if acknowledged, they are summarily dismissed and students are expected if not required to believe what their professors say.

In this book I will show that all of these claims are false. The United States was once a deeply racist society and racism continues to exist, but it is no longer systemic, being limited to some individuals—it is impossible to say how many—who have no real influence on society at more than a local level. The racial inequalities that continue to exist do not do so because of racism or deliberate efforts to discriminate against blacks. Even if every white person in America “confessed” his “racism” and worked toward a racially egalitarian society, nothing much would change.

Given the nature of the differences between whites and blacks, a racially egalitarian society is not possible. Attempts to blame whites for racial inequalities are not only based on a falsehood, but are insulting and demeaning to whites, who have been demonized and vilified for something they have never done. Racism is now at its lowest point ever in the history of America (and the Western world in general) and whites have made strenuous efforts over many decades to help create a more racially just society.

Liberal supporters of the civil rights movement of the 1960s—and I was one of them—thought that, with the changes that were taking place, within a generation or two the desire for equality on the part of American blacks would finally be fulfilled. Unfortunately, there was to be a great deal of disappointment and disenchantment; it didn't work out quite that way. Progress has been made, but blacks continue to be underrepresented in the most highly valued statuses in the world of work. Compared to whites, there are few black college professors, physicists, physicians, lawyers, heads of major corporations, or millionaires and billionaires. Black earnings are only about three-fourths those of whites. Much worse, a large black underclass of inner-city poor remains, and the economic situation of this underclass has been worsening significantly in recent years. It has become increasingly impoverished, demoralized, and isolated. Its members have suffered from increasing joblessness, family breakdown, and welfare dependency, and violent crime and other extralegal activities (such as drug dealing) are rampant. Education is a disaster area. Schools in which most students, teachers, and administrators are black are failing miserably to teach the knowledge and skills that are necessary for achievement, and half of black high school students drop out before ever graduating.

So even though many of us thought back in the 1960s that we were well on our way to solving America's longstanding "racial problem," it is obvious that we were wrong, or at least overly optimistic. Why have blacks failed to achieve equality with whites in the wider society, and why are so many living in violent inner

cities where poverty and crime reign? The central goal of this book is to offer an answer to that question. The problem is not racism but the largely unacknowledged fact that whites and blacks simply have different biological natures, and these differences make racial equality impossible. This is terribly unfortunate, and I certainly wish it were otherwise, but that does not make it any less true. What then are these differences? The difference of most consequence is intelligence. Whites score about 100 on intelligence tests, whereas blacks score about 85. This has been true for a century and there has been no closing of the gap in all this time. A second difference relates to sexuality and reproduction. Blacks have a different sexual anatomical and physiological makeup, and this has led to differences in patterns of marriage and family life that have had negative consequences for black attainment. Another difference concerns personality and temperament. Blacks are more aggressive, more risk-taking, more excitable, and more impulsive. They also have a different moral sense and a different time perspective. They are more likely to want things now rather than to wait for them later; many do not plan very far ahead. Blacks are also less law-abiding, with higher crime rates, more conduct disorders, more school suspensions and expulsions, more political corruption, and so on. It is important to stress that these differences are average differences. There are highly intelligent blacks and very unintelligent whites. There are many law-abiding blacks and law-breaking whites. There are blacks living in stable nuclear families and whites in single-parent and dysfunctional households. But the averages matter. After all, the different socioeconomic outcomes for blacks and whites are averages too. And where did these average differences come from? This book uses a Darwinian evolutionary perspective to show that race differences, which are thousands of years old, evolved as humans migrated from their original homelands in Africa into the very different climatic zones of Europe and Asia and had to change biologically to adapt to their new environments.

Although I have talked so far only of American society, and although this book focuses primarily on black–white relations and differences, the approach taken here is by necessity global and comparative. To understand race and race differences it is necessary to look at them as they exist throughout the world. This means looking at blacks in African societies and in the Caribbean; it means looking at whites in Europe and the four British settler colonies, or wherever else they may reside; and it means looking at Asian societies, especially those of Northeast Asia. We have to look at race throughout the entire world in order to understand it. We will see that there are not only biologically based differences between whites and blacks, but also between whites and Northeast Asians (and thus obviously between blacks and Northeast Asians). Northeast Asians score somewhat higher on intelligence tests than whites. In terms of sexual and reproductive behavior, personality and temperament, and law-abidingness, they differ from whites and stand at the opposite extreme from blacks. On most racial traits and behaviors, we find a pattern that has been called “Rushton’s Rule of Three”: blacks are at one end of a continuum, Northeast Asians at the other end, with whites in the middle.

It is critical that we get ourselves straight on the problem of race. There is so much misinformation and disinformation disseminated about race that it has become an intellectual scandal. And more than that: the misinformation and disinformation are harmful to both whites and blacks and produce ever greater racial tensions, which are now growing by leaps and bounds (as is so clearly indicated by the riots and overall violence of the summer of 2020). If biologically based race differences exist, then we must know that in order to have any chance of improving the current situation, or else we will surely fail to do so (or likely make things worse). To put our heads in the sand and refuse to look wherever we can for the truth is the worst possible strategy for achieving racial and ethnic harmony, to the extent that such a thing is achievable.

There will, of course, be great resistance to the ideas in this book. I am confident, though, that in time this resistance will be

overcome because the scientific evidence that is rapidly accumulating will sooner or later simply be so strong that social scientists can no longer ignore it or try to explain it away with special pleading without looking like fools or charlatans. I am confident that the views advanced here, although extremely politically incorrect and controversial at this moment in history, will one day become the standard scientific wisdom. Our great-grandchildren and great-great-grandchildren will in all likelihood look back on this period of history and wonder, “What on earth were these people thinking?” I am happy to be able to do my part to speed up the process. I think we will find a way to use our understanding of the biology of race differences to promote, if not racial equality, at least a greater degree of racial harmony. If it comes to be understood by blacks that their difficulties do not lie with evil white racists, then a measure of progress will have been achieved.

No one wants to be told that it is their innate differences that are holding them back, but this is far better than being told that they are the same as everybody else and then failing to attain the same results. This produces anger, resentment, and hostility toward the people who are thought to be responsible. If it's not our fault, they think, then it has to be somebody else's. And who else to blame but those “white folks.” The idea of equality is baked into the very fabric of modern societies, but it is one of the most pernicious doctrines ever formulated. We are not all the same and we should learn to live with that fact. Whites live with the fact that they cannot compete with blacks on equal terms in our major sports, such as basketball and football, and they concede that black musical styles have swept through the entire world. They are also learning to live with the fact that people of Northeast Asian descent outcompete them educationally and now earn higher incomes than they do, either because they have a natural advantage in STEM intelligence or because Asian “tiger moms” push their children relentlessly. Well-to-do whites often choose to send their children to expensive private schools, but they frequently find that the majority, often the vast majority, of the students in such schools

are of Northeast Asian descent and are very difficult to compete with. They can either live with that fact or send their children elsewhere. Some do the one, some the other, but they seldom complain that Northeast Asians are somehow “discriminating” against them (or that there is such a thing as “Asian privilege”). At one time anti-Semitism was rife in America, but it has largely disappeared, at least overtly, and most white gentiles accept that Jews are the most competitive and successful people on earth, which is why they are overrepresented in the top occupational, income, and leadership echelons of modern life. (Ashkenazi Jews have average IQ’s of about 112, the highest anywhere. They are also the most ambitious—the sky’s the limit.)

Innate inequalities are fundamental to the human condition everywhere and have always been. These occur between human populations as well as between individuals. We can either learn to live with that fact or make ourselves miserable trying to deny it.