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Political Correctness and the Study of Racial Differences

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I tabulate international data showing Africans and Asians scoring at opposite ends of a continuum with Europeans falling in the middle. This Asian-European-African gradient occurs in mean scores on a long list of characteristics including brain size, crime, sex hormones, sexual behavior, personality, family stability, speed of physical maturation, twinning rate, and social organization. It seems to me that only evolutionary theories are able to fully explain the consistency of the pattern across so many variables. Theories about social inequalities and social problems may need to be revised in the light of this new information. This challenge to the social science orthodoxy brought political correctness out in force against me, some examples of which I document here. However, numerous benefits derive from studying race particularly in the field of medicine which I illustrate with special emphasis on AIDS. I conclude that if more scientists would speak openly about the views they now voice only in private, our world would become not only a safer place, but a more enlightened one as well.

INTRODUCTION

Because people vary so greatly within each racial group, they must be treated for most purposes as individuals. Nonetheless, I believe that much can be learned by studying them as groups. For the past decade or so my research has focused on assessing such racial group differences, including variables like brain size and intelligence, sexual habits and fertility, person-

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ality and temperament, and speed of maturation and longevity. Startling and, as I have learned, alarming to many people, is my conclusion that if all people were treated the same, most average race differences would not disappear. I have found that Asians and Africans consistently aggregate at opposite ends of a continuum ranging over 60 anatomical and social variables, with Europeans intermediate (Table I). Based on my studies, I have pro-

Table I. Relative Ranking of Races on Diverse Variables[a]

Variable	Race		
	Orientals	Whites	Blacks
Brain size			
Autopsy data (cm^3 equivalents)	1,351	1,356	1,223
Endocranial volume (cm^3)	1,415	1,362	1,268
External head measures (cm^3)	1,356	1,329	1,294
Cortical neurons (billions)	13.767	13.665	13.185
Intelligence			
IQ test scores	106	100	85
Decision times	Faster	Intermediate	Slower
Cultural achievements	Higher	Higher	Lower
Maturation rate			
Gestation time	?	Intermediate	Earlier
Skeletal development	Later	Intermediate	Earlier
Motor development	Later	Intermediate	Earlier
Dental development	Later	Intermediate	Earlier
Age of first intercourse	Later	Intermediate	Earlier
Age of first pregnancy	Later	Intermediate	Earlier
Life span	Longer	Intermediate	Shorter
Personality			
Activity	Lower	Intermediate	Higher
Aggressiveness	Lower	Intermediate	Higher
Cautiousness	Higher	Intermediate	Lower
Dominance	Lower	Intermediate	Higher
Impulsivity	Lower	Intermediate	Higher
Self-concept	Lower	Intermediate	Higher
Sociability	Lower	Intermediate	Higher
Social organization			
Marital stability	Higher	Intermediate	Lower
Law abidingness	Higher	Intermediate	Lower
Mental health	Higher	Intermediate	Lower
Administrative capacity	Higher	Higher	Lower
Reproductive effort			
Two-egg twinning (per 1000 births)	4	8	16
Hormone levels	Lower	Intermediate	Higher
Secondary sex characteristics	Smaller	Intermediate	Larger
Intercourse frequencies	Lower	Intermediate	Higher
Permissive attitudes	Lower	Intermediate	Higher
Sexually transmitted diseases	Lower	Intermediate	Higher

[a]From *Race, Evolution, and Behavior* (p. 5), J. P. Rushton, 1995, New Brunswick, NJ: Transaction. Copyright 1995 by Transaction Publishers. Reprinted by permission.

posed a gene-based evolutionary theory of racial patterns. Here very briefly are some of the data and the most parsimonious explanation of them.

RACIAL DIFFERENCES IN BRAIN SIZE

The racial gradient in decreasing mean brain size, going from East Asians to Europeans to Africans, has been independently established using three different procedures: wet brain weight at autopsy, volume of empty skulls using filler, and volume estimated from external head sizes. Recently, more sophisticated techniques including Magnetic Resonance Imaging (MRI) have confirmed the findings by *in vivo* three-dimensional images of the brain. The results from all these studies converge on the conclusion that the brains of East Asians and their descendants average about 17 cm^3 (1 in^3) larger than those of Europeans and their descendants whose brains average about 80 cm^3 (5 in^3) larger than those of Africans and their descendants.

Consider the following statistically significant sex-combined comparisons from recently conducted studies using the four above-mentioned techniques. Using brain mass at autopsy, Ho *et al.* (1980) summarized data for 1261 adults. They reported for European Americans a mean of 1323 g, and for African Americans a mean of 1223 g. Using endocranial volume, Beals *et al.* (1984) analyzed about 20,000 skulls from around the world and found East Asians averaged 1415 cm^3, Europeans averaged 1362 cm^3, and Africans averaged 1268 cm^3. Using external head measurements from a stratified random sample of 6325 U.S. Army personnel, Rushton (1992) found Asian Americans, European Americans, and African Americans averaged 1416, 1380, and 1359 cm^3, respectively. Using cranial measures from tens of thousands of men and women aged 25–45 collated by the International Labour Office from around the world, Rushton (1994) found that Asians, Europeans, and Africans averaged 1308, 1297, and 1241 cm^3, respectively. Finally, a recent MRI study found that people of African and Caribbean background averaged a smaller brain volume than did those of European background (Harvey *et al.,* 1994).

Racial differences in brain size show up early in life. Data from the U.S. National Collaborative Perinatal Project on 19,000 Black children and 17,000 White children showed that Black children had a smaller head perimeter at birth and, although Black children were born shorter in stature and lighter in weight than White children, by age 7 "catch-up growth" led Black children to be larger in body size than White children. However, they remained smaller in head perimeter (Broman *et al.,* 1987). Further, head perimeter at birth, 1 year, 4 years, and 7 years correlated with IQ test scores at age 7 (r = 0.13–0.24).

BRAIN SIZE AND COGNITIVE ABILITY

A review of the entire world literature on brain size and cognitive ability found the overall correlation between MRI measured brain size and IQ in nonclinical adults was 0.44 (Rushton & Ankney, 1996). Of course, brain size is not completely genetically determined. Indeed, in a study of the genetic and environmental contribution to cranial size among 236 pairs of adolescent twins (boys and girls, Blacks and Whites), the genetic contribution ranged from 38 to 51% (depending on particular adjustment for body size). Environmental effects common to both twins (such as parental socioeconomic status) ranged from 6 to 20% and environmental effects unique to each twin (such as illness and trauma) ranged from 42 to 52%. Heritability did not vary significantly by sex or race. There was a trend for heritabilities to be lower in Blacks than in Whites, *which I have argued suggests that the environment may have a more negative influence on brain development in Black children* (Rushton & Osborne, 1995).

UNIVERSALITY OF IQ DIFFERENCES

The international IQ gradient runs parallel to the one in the United States and also to the one in brain size (Lynn, 1982, 1991). East Asian populations in Pacific Rim countries average IQs in the range of 101 to 111; Caucasian populations in Europe and India average from 85 to 117 with an overall mean of 100; and African populations in Britain, the Caribbean, and sub-Saharan Africa average from 70 to 90. Following Lynn's (1991) review of 11 studies showing a mean IQ of 70 for sub-Saharan Africa, three subsequent studies have reported this same very low estimate for Black Africa (Lynn, 1994; Owen, 1992; Zindi, 1994).

Speed of decision making (reaction time) in 9- to 12-year-olds, in which children decide which of several lights stands out from the others, shows that the racial differences in mental ability are pervasive. All children can perform the task in less than one second, but more intelligent children, as measured by traditional IQ tests, perform the task faster than do less intelligent children. Lynn (1991) found Asian children from Hong Kong and Japan were faster in decision time (controlling for movement time) than were European children from Britain and Ireland, who in turn were faster than Black children from South Africa (see also Lynn & Shigehisa, 1991). Using the same decision time tasks, Jensen (1993; Jensen & Whang, 1993) found the three-way racial gradient in California school children.

HERITABILITY OF RACIAL DIFFERENCES

Most reviewers agree that estimates of the heritability of IQ among Whites range from 40 to 80% (Herrnstein & Murray, 1994). Similar heritabilities are also found among African Americans, Chinese Americans, Hawaiians, and the Japanese in Japan. It would seem reasonable, therefore, to generalize these within-group heritabilities to between-group differences just as it is to generalize within-group *environmentalities* to between-group differences. If poor nutrition lowered IQs within Whites and Blacks, it would be sensible to suppose that poor nutrition caused a difference *between* Whites and Blacks.

Regardless, finer grain analyses support the genetic hypothesis over the environmental alternative. While the White/Black IQ gap averages 15 points, the difference is substantially more pronounced on tests of high heritability than it is on tests of low heritability (Jensen, 1985; Rushton, 1989). Here is a situation in which environmental and genetic hypotheses predict *opposite* outcomes. Environmental theory predicts racial differences will be greater on more culturally influenced tests whereas genetic theory predicts racial differences will be greater on more heritable tests.

Most transracial adoption studies also provide evidence for the heritability of the racial differences in IQ. Studies of Korean and Vietnamese children adopted into White American and White Belgian homes have been conducted (Clark & Hanisee, 1982; Frydman & Lynn, 1989; Winick *et al.,* 1975). As babies, many adoptees had been hospitalized for malnutrition. Nonetheless, they went on the develop IQs 10 or more points higher than their adoptive national norms. By contrast, Black and Mixed-Race (Black/White) children adopted into White middle class families typically perform at a lower level than similarly adopted White children. For example, in the well-known Minnesota Adoption Study, by age 17, adopted children with two White biological parents had an average IQ of 106, adopted children with one White and one Black biological parent had an average IQ of 99, and adopted children with two Black biological parents had an average IQ of 89 (Weinberg, Scarr, & Waldman, 1992).

CHARACTER, SEXUALITY, AND TESTOSTERONE

INTERPOL yearbooks show that in violent crimes per 100,000 population (homicide, rape, and serious assault), African and Caribbean countries average double the rate of European and Middle Eastern countries, and three times the rate of East Asian countries (Rushton, 1990, 1995a). Similarly, the matrifocal family pattern found disproportionately among

Black Americans is found in the Caribbean as well as in south-of-Sahara Africa (Draper, 1989).

Controlling for IQ reduces but does not eliminate White/Black differences in rates of incarceration and illegitimate birthing (Herrnstein & Murray, 1994). More than IQ must be involved. One neurohormonal contributor to crime and sexual behavior is testosterone. Studies (e.g., Ellis & Nyborg, 1992) show 10% more testosterone in Black college students and military veterans than in their White counterparts, with East Asians showing lower amounts than Whites. The rate of dizygotic twinning per 1000 births, based on a double ovulation, is less than 4 among East Asians, 8 among Europeans, and 16 or greater among Africans. Multiple birthing is known to be heritable through the race of the mother regardless of the race of the father, as found in East Asian/European crosses in Hawaii and European/African crosses in Brazil (Bulmer, 1970).

EVOLUTIONARY SELECTION VS. THE EGALITARIAN ETHIC

I have provided an evolutionary hypothesis to explain the reason why so many variables correlate in so comprehensive a fashion and why East Asians average the largest brains and have the lowest twinning rates, Africans average the smallest brains and the highest twinning rates, and Europeans average intermediately in both. The explanation lies in life history theory. Following E. O. Wilson (1975), a life history is a genetically organized suite of characters that evolved so as to allocate energy to survival, growth, and reproduction.

The currently most accepted view of human origins posits a beginning in Africa some 200,000 years ago, an African/non-African split about 100,000 years ago, and a Caucasian/East Asian split about 40,000 years ago (Stringer & Andrews, 1988). Evolutionary selection pressures were different in the hot savanna where Africans evolved than in the cold Arctic where East Asians evolved. The farther north the populations migrated, out of Africa, the more they encountered the cognitively demanding problems of gathering and storing food, gaining shelter, making clothes, and raising children successfully during prolonged winters. As the original African populations evolved into present-day Europeans and East Asians, they did so in the direction of larger brains, slower rates of maturation, and lower levels of sex hormone with concomitant reductions in sexual potency and aggression and increases in family stability and longevity.

Such gene-based hypotheses clearly conflict with prevailing ideas in the social sciences which hold that social inequalities and social problems are preeminently the result of social conditions. It is very difficult not to

cause offense when discussing a genetic contribution to ethnic and racial differences. For humanitarian reasons many scholars believe such theorizing is inappropriate given our current stage of knowledge. Political sensitivities abound in ways that do not apply to other areas of investigation. Particularly as a result of the revulsion to Hitler's racial policies and the aftermath of World War II the genetic study of race has become as taboo a topic as sexuality was for the Victorians. From the mid-1930s onward, scarcely anyone outside of Germany and its Axis allies dared to suggest that groups of individuals might be in any biological respect different from any other lest it should appear that the author was excusing the Nazi cause. Those who believed in the biological equality of people were free to write what they liked without fear of contradiction. They made full use of their opportunity in the decades that followed. Politically fuelled also by European decolonization and the U.S. civil rights movement, the idea of a genetically-based core to human nature on which racial groups might differ has been consistently derogated.

Even the study of individual differences, trait psychology, intelligence, and the heritability of behavior became tainted after World War II because of their closeness to group differences (Kenrick & Dantchick, 1983). Sociologists and social psychologists in particular exerted a major effort to deny the importance of individual psychology in influencing such historical phenomena as economic productivity and population growth. However, to some extent, group social behavior must be constrained by intractable human variation. Yet, fear of being labeled "elitist" or "racist" chilled numerous lines of enquiry in the study of behavioral development.

A climate of fear has descended upon researchers in connection with race. Biographical accounts of liberal egalitarians exemplifying the fascism they attribute to their hereditarian opponents makes for informative reading (e.g., see Pearson, 1991). The taboo on race will surely become a major topic of investigation by sociologists of science in the twenty-first century. There is no parallel to it in the history of science: not the inquisition, not Stalin, not Hitler. Nowhere else has there ever been for so long a time such a taboo topic, and never one imposed in all the Western democracies using self-regulation.

MEDIA OPPOSITION

I began publishing my research on race in the mid-1980s, but it was not until I presented a 20-min talk at the American Association for the Advancement of Science (AAAS) in 1989 that serious disturbances began. The AAAS is well attended by the media. My story constituted an item in

the United States, but in Canada it catapulted me into the headlines where the media was biased from the outset. Coverage on TV presented my theories juxtaposed with footage of Nazi troops. Editing and voiceovers took out my qualification that race differences were often quite small and could not be generalized to individuals. The media also referred to races as "inferior" and "superior," terms I explicitly disavowed.

Fellow academics denounced my work in dozens of media pieces and op-ed articles. Newspapers caricatured me wearing a Ku Klux Klan hood or talking on the telephone to a delighted Adolf Hitler. One newspaper began a campaign to get me fired from my position, chastising my university and stating "This protection of a charlatan on grounds of academic freedom is preposterous." Later, the same paper again linked me to the Holocaust. I had no choice but to hire a prestigious law firm and issue notices under the Libel and Slander Act against the newspaper. This brought the media campaign against me to a halt.

HATE CRIME LAWS

In the U.S., there is a First Amendment to protect the right of every citizen to free speech and there is not much the government can do to silence unpopular ideas. In Canada and many Western European countries, however, "anti-hate" laws exist, as well as laws against spreading "false news." Two weeks after my talk at the AAAS, and under pressure from the media, the premier of Ontario publicly called on the university to fire me. When the university did not do so, the premier asked the Ontario Provincial Police to investigate whether I had violated the federal Criminal Code of Canada, Chapter 46, Section 319, Paragraph 2, which read in its relevant part: "Everyone who, by communicating statements, other than private conversation, willfully promotes hatred against any identifiable group is guilty of an indictable offense and is liable to *imprisonment for a term not exceeding two years*" (emphasis added).

The police questioned my colleagues and members of the administration and professors at other universities, demanded tapes of media interviews, and sent a questionnaire to my attorney to which I was obliged to reply in detail. After a 6-month investigation and a 100-page report, however, the Attorney General of Ontario declined to prosecute me and dismissed my research as "loony, but not criminal."

This did not halt the legal action. Eighteen students, including seven Black students, lodged a formal complaint against me to the Ontario Human Rights Commission claiming that I had violated Sections 1, 8, and 10 of the 1981 Ontario Human Rights Code guaranteeing equality of treat-

ment to all citizens of the province. In particular, I was charged with "infecting the learning environment with academic racism." As remedy, the complainants requested that my employment at the university be terminated and that an order be made requiring the university to "examine its curriculum so as to eliminate academic racism." Four years after the complaint was lodged, the Ontario Human Rights Commission abandoned its case against me claiming it could no longer find the complainants to testify. On one occasion, Canada Customs seized copies of my book for 9 months while they determined whether to ban it as "hate literature."

EVENTS AT THE UNIVERSITY

I wish I could say that clear refuge was found within my university, but I cannot. In its relations with the outside world the university administration stood firmly for academic freedom. The president gave a press conference to state categorically that there would be no investigation of me, that I would not be suspended, and that I was free to pursue any line of research I chose. Unfortunately, behind the scenes, I became the target of a witch hunt by some of the administrators. For example, my then department chair gave me an annual performance rating of unsatisfactory. This was a remarkable turnaround because my previous 12 years of annual ratings had been either good or excellent and it occurred for the same year in which I had been made a Fellow in the prestigious John Simon Guggenheim Foundation. Fortunately, in the end, I won my grievance and had the unsatisfactory rating overturned. My research is now back to earning high ratings.

Some radical and Black students mobilized and held rallies, once bringing in a member of the African National Congress to denounce me. In one demonstration, bolstered by bused-in sympathizers, a mob of 40 people stormed through the psychology department, banging on walls and doors, bellowing slogans through bull horns, drawing swastikas on the walls, and writing on my door "Racists Pig Live Here" [sic] (Fig. 1). The demonstrators felt so confident about their moral position that the accompanying news media did not deter them.

Instead of dealing with the activists, the administration barred me from the classroom and ordered me to lecture by videotape, citing my safety as the issue. Again I launched formal grievances. After a term of enforced teaching by videotape, I won the right to resume teaching in person, but then I was required to run a gauntlet of students (or pseudo-students) shouting protests and threats. Only after several forced cancellations of my classes did the administration warn the demonstrators that further action would lead to suspension and legal action. That brought the protests to a halt.

Fig. 1. Social activist scrawls slogan "Racists Pig Live Here" (sic) on the door of Psychology Professor Philippe Rushton's office at the University of Western Ontario. From "Pounding, stamping protestors want Rushton out" by D. Hasselback, March 23, 1990, *The Gazette*, p. 1. The University of Western Ontario, London, Ontario, Canada.

DE FACTO CENSORSHIP

It is important to draw attention to what sociologist Robert Gordon refers to as "one-party science." Irrespective of religious background, or political affiliation, virtually all American intellectuals adhere to what Linda Gottfredson (1994) called the "egalitarian fiction." For example, only politically correct hypotheses centering on cultural disadvantage are postulated to explain the differential representation of minorities in science. Analyses of aptitude test scores and behavioral genetics are taboo. Moralizing is so fierce that most sensible people avoid the taboo. This encourages vicious attacks on those who are convinced that there is a genetic basis underlying individual and group differences.

The high-placed pervasiveness of the egalitarian fiction is worrying. Several issues of *Science* (November 13, 1992, November 12, 1993, February, 1996), have documented the underrepresentation of minority scientists. Unflinching statistics are accompanied by muddled analysis. First, the word *minority* is too inclusive. Only Blacks, Hispanics, and American Indians are underrepresented in science: Several other minorities are overrepresented. Adopting the criterion of being listed in *American Men and Women of Science*, and using Weyl's (1989) ethnic classification of surnames, Chinese are overrepresented relative to the numbers in the population by 620%, Japanese by 351%, and Jews by 424%. These figures cast doubt on an explanation based on prejudice and, instead, suggest factors intrinsic to the various groups. The high placed one-party line was similarly presented in a lead editorial in *Nature* against my work (Maddox, 1992), likening the possibility of finding significant group differences in brain size to contradicting accepted views of an ellipsoid earth, continental drift, and relativity theory.

Gottfredson (1987) identified four *de facto* regulations that she considered had contributed to current taboos. Because many people are uncertain about the ethics of research on race differences and its public dissemination, they consider observance of these rules their safest moral course.

1. Never "blame the victim." For example, emphasize that Black crime, AIDS, and poverty are the result of White racism. Prefer vague but gentle terms like *cognitive skills* rather than precise words like *intelligence*.

2. Avoid drawing public attention to your work if it might be interpreted as blaming the victim. Do not issue press releases or give public talks. Leave discussion to those with politically correct views.

3. Within your own sphere of responsibility as mentor, colleague, editor, or administrator, discourage the conduct and publication of research that might be "inflammatory" or "offensive," even when it is scientifically sound. Advise graduate students and colleagues that their careers and grant-getting abilities may be harmed by researching controversial positions.

4. Isolate individuals who breach these principles. At a minimum they are showing a lack of judgment and may undermine your department or institution, if not society. Suggest their behavior may be symptomatic of a character disorder.

These regulations do operate and they have consequences. Character assassination has been a prime weapon in the ideological war over human nature. One well known scientist-victim is Cyril Burt, a highly respected British psychologist until he became a victim of the scientific hoax about genetic equality. He was the leader of British differential psychology from 1924, when he became a professor of educational psychology, until his

death in 1971 at the age of 88. He was knighted by the Labour Government in 1946 for his work on psychological testing and for making educational opportunities more widely available.

Burt's work encompassed both genetic and environmental influences but it was his work showing a preponderant genetic contribution to mental ability that led to his being attacked. Kamin (1974) claimed discrepancies in Burt's figures, including an invariantly high correlation for IQ scores in monozygotic twins raised apart. Despite the increase in sample size, from 15 pairs in 1943 to 53 pairs in 1966, the correlation remained at a rounded 0.77. The scandal broke wide open with a story in the *Sunday Times* in 1976 headlined "Crucial Data Was Faked by Eminent Psychologist." The article charged not only that Burt had adjusted his data to suit his theory but that two of Burt's collaborators Ms. J. Conway and Ms. M. Howard "may never have existed."

The controversy flared for about 3 years. Then Burt's biographer, Hearnshaw (1979), a respected historian of psychology with access to Burt's private correspondence and diaries, apparently swayed by Burt's opponents, concluded that Burt was not only "guilty" but that he suffered from a "psychological disturbance" that undermined his character in later life. In 1980, the British Psychological Society, refusing to conduct an enquiry of its own, endorsed the guilty verdict. Later, the British Broadcasting Corporation made a docudrama depicting Burt as a mean-spirited bigot.

The battle seemed over with an enormous victory for the egalitarians. Then, Joynson (1989) reopened the case and concluded that accusations of fraud were ill founded and that Burt must be exonerated. Working independently, Fletcher (1991) completed the demolition of the evidence for the prosecution, concluding with a "not proven." Fletcher drew out the implications, describing how ideology, in alliance with a receptive popular journalism and the media, established itself as a third force in scientific journalism. Mackintosh (1995) has edited a volume of contributors both for and against Burt to bring this debate up to the present.

On the most important original charges, the matter appears settled in Burt's favor. As for the so-called "missing" research assistants, they have been found (Joynson, 1989; Fletcher, 1991; Mackintosh, 1995). Of even greater importance, there have now been six studies of the correlations of IQ scores of monozygotic twins reared apart. As Jensen (1992) pointed out, Burt's data are by no means out of line with other findings. If an average is taken of the five other studies, weighted by sample size, the result is 0.75, almost the same as Burt's supposedly faked correlation of 0.77.

BENEFITS OF STUDYING RACE: MEDICAL ISSUES, ESPECIALLY AIDS

There are no necessary policies which flow from race research. The findings are compatible with a wide range of recommendations: from social segregation, through laissez-faire, to programs for the disadvantaged. As I stated at the outset, because people vary so greatly within each racial group, they must be treated for most purposes as individuals. Nonetheless, much can be learned by studying them as groups. For example, despite overlap, it is known that drug and food effects often differ so markedly by race that it is best to test for them independently; the abstracting service Index Medicus continues to maintain a scheme for categorization by Caucasoid, Mongoloid, and Negroid population and a new field is developing to study such effects, known as pharmaco-anthropology. One notorious example of race × diet interaction involves milk tolerance. The ability of adults to easily digest milk is largely limited to Caucasoids and a lack of knowledge here may have increased mortality among the needy in Third World countries who were inadvertently provided with milk products to alleviate hunger.

Just as women doctors have advocated that to conceptualize women as being the same as men leads to a neglect of women's problems and their treatment (e.g., premenstrual symptoms and menopause and hormone replacement therapy), so Black doctors are increasingly becoming concerned that treating Blacks the same as Whites is to neglect Black problems. For example, 30% of the people who have kidney failure and undergo dialysis are Black, but estimates are that fewer than 10% of organ donors are Black. There is evidence that Blacks fare better with organs donated from Blacks. Another example is that it now appears that genetics may underlie Black hypertension. Data indicate that Black males tend to have higher blood pressure and have more cardiovascular disease including strokes than White males, but the causes have been widely debated. New evidence suggests that Black males experience a faster heart rate when performing moderate exercise, although the pulse rates of the Black and White males while resting showed no significant differences. In incidence of cancer of the prostate: Negroids have higher rates than Caucasoids who in turn have higher rates than Mongoloids, the determinant of which may be the level of testosterone (Polednak, 1989).

Most importantly, Black doctors have called for more research into the factors that put Blacks at special risk for AIDS, saying that there is no health issue in which Blacks have a larger stake. In the United States, the risk statistics are grim in every exposure category. Blacks, who make up about 12% of the population, represent 33% of those with AIDS. Among women, 55% of those with AIDS are Black. Fifty-six percent of

children with AIDS are Black. Although many Black men acquire the disease through intravenous drug use, many more acquire it through sexual transmission. From Centers for Disease Control and Prevention data as of June 1995, I calculated that more than one out of every 200 African Americans either has AIDS or has died of AIDS whereas the comparable figures for European Americans is one per 1000 and for Asian Americans one per 2500. Rosenberg (1995) estimated that at least 3% of Black men and 1% of Black women are currently living with HIV infection.

The AIDS pattern found within the United States is replicated internationally. World Health Organization estimates as of January 3, 1996 show that 47 countries currently have a stunning 1% or more of their sexually active adults infected. Thirty-seven of these countries are in sub-Saharan Africa; 15 African countries have over 5% adults infected; five have over 10% infected. Seven of the countries are in the Caribbean. The 2000-mile swathe of infected Caribbean countries from Bermuda in the Atlantic, through the Bahamas near Florida, to Guyana in South America is especially striking and has rarely (if ever) been explained.

The causes of the worldwide racial differences in AIDS may be due to differences in sexuality and related traits (Rushton & Bogaert, 1989). Estimates of the extent of premarital coitus among young people from around the world show that Africans are sexually more active (64%) than Europeans (40%) who are sexually more active than East Asians (9%). Surveys carried out around the world show that frequency of intercourse per week for married couples in their twenties for Orientals average two, Whites average four, and Blacks average five. While variation occurs from country to country, consistency is found within groups. Koreans and Japanese are similar to each other and different from Kenyans, Nigerians, and African Americans (Hofmann, 1984). Finally, international comparisons of the prevalence of other sexually transmitted diseases show that in syphilis, gonorrhea, hepatitis B, and herpes, East Asians average lower in frequency than Europeans who average lower than Africans.

However, unpalatable are these findings on sexual behavior and AIDS, and their linkage to evolutionary processes, it may be useful to remember that genetic predispositions do not deny the importance of the environment. Genetic effects are necessarily mediated by neuroendocrine and psychosocial systems which have independent effects on phenotypic behavior providing mechanisms for intervention and the alleviation of suffering.

In the wake of the AIDS crisis, the World Health Organization has tackled topics concerning race differences in sexual anatomy that clearly conflict with political correctness. For example, it has become increasingly obvious that one size condom does not fit all. Because condom use is considered an essential element of AIDS prevention, and because condom size

is a critical determinant in user satisfaction, both the World Health Organization's *Specifications and Guidelines for Condom Procurement* and the United Nation's *International Organization for Standardization* have recommended a 49-mm flat width condom for Asia, a 52-mm flat width for Europe and North America, and a 53-mm size for Africa. China is reported to be manufacturing its own condoms with a flat width size of 49 mm, plus or minus 2 mm.

CONCLUSION

In countries throughout the world, ethnic disparities in cognitive performance present a formidable challenge for policymakers attempting to design educational systems (Klitgaard, 1986). Social problems of poverty, crime, drug abuse, unemployment, underachievement, and feelings of despair and hopelessness often have an ethnic dimension whether examined in "developing," "ex-communist," or "developed" countries. As the world continues a trend toward the Global Village it will be more necessary than ever to come to terms with the degree of genetic variation within the human species. Moreover, because ethnic conflict and rivalry is one of the great themes of historical and contemporary society, and because genetic differences fuel these too, policymakers cannot afford to remain ignorant of genetic differences.

From an evolutionary point of view it is to be expected that separate breeding populations will come to differ, genetically, in the mechanisms underlying their behavior. This is because behavior, like morphology, represents at least in part, the adaptation of gene-pools to particular environments. The existence of genetic variance both within and between populations is, in fact, the first postulate of Darwinian theory. (The second is that some parts of this variance are more successful at replication than are other parts.) Rejection of a genetic basis for human variation is not only poor science, but is likely to be injurious to both unique individuals and to complexly structured societies.

Adopting an evolutionary outlook does not disconfirm the democratic ideal. As E. O. Wilson (1978) put it: "We are not compelled to believe in biological uniformity in order to affirm human freedom and dignity" (p. 52). He went on to quote the sociologist Bressler (1968) that "An ideology that tacitly appeals to biological equality as a condition for human emancipation corrupts the idea of freedom. Moreover, it encourages decent men to tremble at the prospect of "inconvenient" findings that may emerge in future scientific research."

The deeply pious Blaise Pascal said regarding the condemnation of the Copernican hypothesis: "If the earth moves, a decree from Rome cannot stop it." As Enrico Fermi remarked, "Whatever Nature has in store for mankind, unpleasant as it may be, men must accept, for ignorance is never better than knowledge." The danger comes when we violate Fermi's adjuration (often with humanitarian arguments), not when honest scholars discuss ideas freely and openly.

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