

Expanded Edition

RACE

IQ

Edited by **ASHLEY MONTAGU**

Race and IQ, Ashley Montagu, Oxford University Press, 1999, 0199728828, 9780199728824, 496 pages. Ashley Montagu, who first attacked the term "race" as a usable concept in his acclaimed work, *Man's Most Dangerous Myth*, offers here a devastating rebuttal to those who would claim any link between race and intelligence. In now classic essays, this thought-provoking volume critically examines the terms "race" and "IQ" and their applications in scientific discourse. The twenty-four contributors--including such eminent thinkers as Stephen Jay Gould, Richard Lewontin, Urie Bronfenbrenner, W.F. Bodmer, and Jerome Kagan--draw on fields that range from biology and genetics to psychology, anthropology, and education. What emerges in piece after piece is a deep skepticism about the scientific validity of intelligence tests, especially as applied to evaluating innate intelligence, if only because scientists still cannot distinguish between genetic and environmental contributions to the development of the human mind. Five new essays have been included that specifically address the claims made in the recent, highly controversial book, *The Bell Curve*. Must reading for anyone interested in racism and education in America, *Race and IQ* is a brilliantly lucid exploration of the boundary line between race and intelligence..

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The IQ Mythology Class, Race, Gender, and Inequality, Elaine Mensh, 1991, Education, 214 pages. Argues that intelligence tests, in addition to being of dubious value in predicting academic success, are also fundamentally biased.

Science, heritability, and IQ. , , 1969, Psychology, 97 pages. .

Que es el hombre / That is The Man , Ashley Montagu, 1993, Philosophy, 128 pages. La violencia de nuestro tiempo, desencadenada por tensiones e impulsos autodestructivos que se manifiestan a diario, es motivo de perplejidad y preocupaci3n. Tiene soluci3n

The origin of races , Carleton Stevens Coon, 1962, Science, 724 pages. .

Race, Social Class, and Individual Differences in I.Q. , , 1981, Psychology, 545 pages. .

Race and intelligence the fallacies behind the race-IQ controversy, Ken Richardson, David Spears, Martin Richards, 1972, Education, 205 pages. .

The idea of IQ , Russell Marks, 1981, Education, 309 pages. .

Race in Mind Race, IQ, and Other Racisms, Alexander Alland, Sep 7, 2002, Social Science, 219 pages. A comprehensive overview of the controversial historical research into the concept that intelligence is related to race critiques the work of top contributors, explains the

The IQ argument: race, intelligence, and education , Hans J3rgen Eysenck, 1971, Education, 155 pages. .

IQ and mental testing an unnatural science and its social history, Brian Evans, Bernard Waites, 1981, , 228 pages. .

Anthropology and human nature , Ashley Montagu, 1957, Social Science, 390 pages. .

In now classic essays, this thought-provoking volume critically examines the terms "race" and "IQ" and their applications in scientific discourse. The twenty-four contributors--including such eminent thinkers as Stephen Jay Gould, Richard Lewontin, Urie Bronfenbrenner, W.F. Bodmer, and Jerome Kagan--draw on fields that range from biology and genetics to psychology, anthropology, and education. What emerges in piece after piece is a deep skepticism about the scientific validity of intelligence tests, especially as applied to evaluating innate intelligence, if only because scientists still cannot distinguish between genetic and environmental contributions to the development of the human mind. Five new essays have been included that specifically address the claims made in the

recent, highly controversial book, *The Bell Curve*.

Publication of the controversial book *The Bell Curve* prompted an updating of this scholarly masterpiece by distinguished anthropologist Ashley Montagu, whose work has been among the most articulate critiques of pseudoscientific racism over the past five decades. Montagu includes pieces by 20 scientists and writers, including an insightful history of biological determinism by Stephen Jay Gould ("Racist Arguments and IQ"), Jerome Kagan's deconstructive analysis "The Magical Aura of the IQ," and a comprehensive attack on *The Bell Curve* by Alan Ryan ("Bad Science, Worse Politics"). In his own essays, "Intelligence, IQ, and Race" and "The IQ Mythology," Montagu continues his tireless crusades against the mythologies of racial purity and the fallacies of inherent and inalterable intelligence differences among nonwhite peoples. "Intelligence is a complex function of highly complex variables," Montagu writes, "so complex, indeed, that we can hardly be said to have made a beginning in understanding any of them." --Eugene Holley Jr.

When I first opened this book and started to read it, I expected the typical Marxist book that uses every deception, lie and distortion to try and turn back the massive amounts of evidence that genes do in fact determine the average intelligence in different racial or ethnic groups --- some great, some small. But reading the book, I realized some very strange deviations from other similar books.

First, there are 22 chapters with chapters 1 and 3 written by Ashley Montagu being identical with different headings. The second strange thing was that the dates of the articles and the academic affiliation of the contributors are not listed. However, the 13 articles that were written before 1974 had references to the original journal articles they came from, while the current articles did not --- you are left to guess where they were first published.

And it gets even stranger. The 13 articles included in the original publication of the book were all written between 1947 and 1974. And twelve of those articles apparently resulted as a reply to Arthur Jensen's 1969 article in the *Harvard Educational Review* entitled "How Much Can We Boost IQ and Scholastic Achievement?" They all dealt with the possibility of increasing the low Black average intelligence by means of intervention programs because they asserted, humans were infinitely malleable and intelligence was equally available to everyone if we just threw enough money at the problem. Today, all these earlier predictions have been shown to be colossal failures, and the current edition does not put forth any new data to show intervention can work, aside to beg for more money because obviously, "we just did not spend enough money on the earlier program," even though one program cost \$23,000 per IQ increase per child (which was lost as the child grew up and genetic IQ took over). And they even admit now that they have no idea how to permanently increase the IQ of Blacks with intervention programs.

The other eight articles, all written apparently after 1994 with the publication of *The Bell Curve*, take a different approach at attacking scientific empiricism. These die-hard egalitarians are now relying on hate against anyone who is looking at the evidence from a scientific perspective rather than an ideological egalitarian/Marxist ideology. They rely on trying to destroy or impugn motives, rather than looking at the evidence. So it appears that this book was thrown together as a last ditch effort to hold back the incredible progress that has been made since 1970 with regards to the pendulum swinging from radical environmentalism back to a more balanced understanding of human nature from an evolutionary perspective. And their main tool is hate. They call all empirical scientists "racists." It is the same vicious malignancy of intolerance against what evolutionists call "the other" or the out-group. The Marxists are attacking scientists because the data conflicts with their goals --- as part of their group evolutionary strategy. Read more ›

Montague Francis Ashley-Montagu (June 28, 1905 – November 26, 1999) was a British-American anthropologist and humanist, who popularized topics such as race and gender and their relation to politics and development. He was the rapporteur (appointed investigator), in 1950, for the UNESCO statement *The Race Question*. As a young man he changed his name to "Montague Francis Ashley-Montagu". After relocating to the United States he used the name "Ashley Montagu". Montagu, who became a naturalized American citizen in 1940, taught and lectured at Harvard, Princeton University, Rutgers University, the University of California, and New York University.[1] He

authored over sixty books throughout this lifetime. In 1995, the American Humanist Association named him the Humanist of the Year.

Montagu was born Israel Ehrenberg on June 28, 1905, in London, England. According to a 1995 interview by Leonard Lieberman, Andrew Lyons and Harriet Lyons in the publication *Current Anthropology*, Montagu grew up in London's East End. He remembered often being subjected to antisemitic abuse when he ventured from his own Jewish neighborhood. He developed an interest in anatomy very early and as a boy was befriended by Arthur Keith, under whom he studied informally. In 1922, at the age of 17, he entered University College London, where he received a diploma in psychology after studying with Karl Pearson and Charles Spearman and taking anthropology courses with Grafton Elliot Smith and Charles Gabriel Seligman.[citation needed] He also studied at the London School of Economics, where he became one of the first students of Bronisław Malinowski. In 1931, he emigrated to the United States. At this time, he wrote a letter introducing himself to Harvard anthropologist Earnest Hooton, falsely claiming to having been "educated at Cambridge, Oxford, London, Florence, and Columbia" and having earned M.A. and PhD degrees. In reality, Montagu had not graduated from Cambridge or Oxford, and would not receive a PhD degree until 1936, when he produced a dissertation at Columbia University entitled *Coming into being among the Australian Aborigines: A study of the procreative beliefs of the native tribes of Australia* which was supervised by cultural anthropologist Ruth Benedict. Nevertheless, he taught anatomy to medical students in the United States,[2] before becoming a professor of anthropology at Rutgers University from 1949 until 1955.[citation needed]

During the 1940s, Montagu published a series of works questioning the validity of race as a biological concept, including the UNESCO Statement on Race, and his very well known *Man's Most Dangerous Myth: the Fallacy of Race*. He was particularly opposed to the work of Carleton S. Coon. In 1952, together with William Vogt, he gave the first Alfred Korzybski Memorial Lecture, inaugurating the series.

Due to disputes concerning his involvement with the UNESCO Statement on Race, Montagu became a target for anti-communists, and, untenured, was dismissed from Rutgers University and "found all other academic avenues blocked." [2] He retired from his academic career in 1955 and moved to Princeton, New Jersey to continue his popular writing and public appearances. He became a well-known guest of Johnny Carson's *The Tonight Show*. He addressed his numerous published studies of the significant relationship of mother and infant to the general public. The humanizing effects of touch informed the studies of isolation-reared monkeys and adult pathological violence that is the subject of his Time-Life documentary *Rock A Bye Baby* (1970).

Later in life, Montagu actively opposed genital modification and mutilation of children. In 1994, James Prescott, Ph.D., wrote the Ashley Montagu Resolution to End the Genital Mutilation of Children Worldwide: a Petition to the World Court, The Hague, named in honor of Dr. Montagu, who was one of its original signers.

Science and Creationism (co-edited with Isaac Asimov), Oxford; New York: Oxford University Press, 1984, ISBN 0-195-03252-7. Features the writing of Roger Lewin, Kenneth R. Miller, Robert Root-Bernstein, George M. Marsden, Stephen Jay Gould, Gunther S. Stent, Kenneth E. Boulding, Garrett Hardin, Laurie R. Godfrey, Isaac Asimov, Sidney W. Fox, L. Beverly Halstead, Roger J. Cuffey, Roy A. Gallant, Robert M. May, Michael Ruse, William R. Overton, and Sidney Ratner.

Montagu is the writer and director of the film *One World or None*. Produced in 1946 by The National Committee on Atomic Information, this short documentary exposes the dangers of nuclear weapons and argues that only international cooperation and proper control of atomic energy can avoid war, and guarantee the use of this force for the benefit of mankind.

In now classic essays, this thought-provoking volume critically examines the terms "race" and "IQ" and their applications in scientific discourse. The two...more Ashley Montagu, who first attacked the term "race" as a usable concept in his acclaimed work, *Man's Most Dangerous Myth*, offers here a devastating rebuttal to those who would claim any link between race and intelligence.

ability achievement African American analysis anthropology argument Ashley Montagu average IQ behavior Bell Curve biological blacks and whites brain characteristics child cognitive component Concept of Race conclusion contribution correlation covariance cultural debate differences in IQ effects genes environment environmental factors evidence example fact fraternal twins function genes genetic differences genetic factors genetically determined genotype genotype-environment heredity heritability estimates heritability of IQ Herrnstein and Murray human identical twins individual influence inherited intellectual intelligence test interaction intervention IQ difference IQ scores IQ tests Jensen Lynn Mankind Quarterly mean IQ measurement mental mothers Murray and Herrnstein narrow heritability natural selection Negro parents percent phenotypic phenylalanine physical Pioneer Fund points population preschool problems Psychology question race concept racism reported result Richard Lynn sample scientific scientists similar Skeels social class society socioeconomic species status studies traits variables variance variation York

Most of the IQ debate then is really the same old Marxist hatred for all that is Western, White and empirical because they have not gotten the class warfare they so desperately desire (see MacDonald 1994, 1998a, 1998b for an explanation of the Jewish need to destroy White society to make the world safe for Judaism and its favored position in politics, the media and accumulation of wealth due primarily to a eugenic program leading to a phenomenally high average IQ). These Marxist Jews have always felt threatened, and their paranoia leads them to adopt the ideology that there is no difference in the average IQ between races, because if Blacks and Whites are separated by 15 IQ points because of genes, it may soon be understood by everyone that Whites and Jews are also separated by an average IQ of 17 because of Jewish superior genes, and they will stand out as an exemplary race amongst those around them --- a fear that has been present since Jewish emancipation for over a hundred years. (see The Jewish Phenomenon by Silbiger <http://www.neoeugenics.net/poj.htm> .)

Race and IQ heralds the last defense the Marxists have to stop the genetic juggernaut of the Human Genome Project and the absolute proof they fear that humans belong to genetically different racial groups. But whatever you want to call races, as well as numerous mongrels that have interbred and form new combinations of genes and behaviors, just like any dog owner recognizes, race is a real concept. Sometimes the breed is obvious, sometimes blurred by mixing, but the breeds are identifiable and have unique as well as overlapping behaviors. It is no different with humans---but a real danger to the egalitarians' desire for universalism over particularism.

This battle, waged for over 100 years now, is no better illustrated than in the book Defenders of the Truth: The Battle for Science in the Sociobiology Debate and Beyond, by Ullica Segerstrale, 2000. (Segerstrale is a Professor of Sociology at IIT, Chicago.) This book is an amazing compilation of the battle between Marxists and traditionalists in their debates over primarily sociobiology; but also morals, intelligence, racism, religion and the individual philosophies that the players brought to the debate. The author was there, interviewing the players for over thirty years, collecting their comments and observing the fireworks.

She concludes that the debates were good for neo-Darwinists, and that they perfected their scientific methodologies faster because of the attacks from the left -- attacks that if looked at carefully were contradictory and without substance. But the book concludes that it was not a battle for truth, but rather a battle for status, positioning, morality, etc. Even for those scholars who were eventually made to look rather foolish in their Marxist attempts to discredit neo-Darwinism, and especially determinism, they won big time for their stalwartness in the face of facts. That is, they could not be shaken in their beliefs. And this is why this book, excellent in every way, stops short of answering the question --- What was it all about?

Actually, the author almost stumbled upon it once in the book, when she noted that the neo-Darwinists seemed to be "rural" in their outlooks, and the Marxists "urban." She then noted the rural Christians, but fails to mention the urban Jews. Was this book really about group evolutionary strategies all along? Of course the players did not fall neatly into ethnic or political categories. And yet in many ways the battle lines did seem to be drawn between a Jewish and a Gentile viewpoint.

I will suggest that when reading Defenders of the Truth, keep "group evolution" in mind. It seems to be playing itself out in academia and the media in these genetic wars. That is, this book looks only at the proximate causes of the debates --- status, morality, self-deception in serving the tribe, aggression, intolerance of other's belief systems, etc. What is not seen, because humans have a great deal of difficulty with seeing themselves as loyal tribesmen, is the ultimate cause of the debate --- the cultural warfare between Jewish and White intellectuals who are about equal in numbers in academia, even though Jews only make up about 2.6% of the U.S. population. This is a battle for power by the elites from two different tribes (with some tribal members crossing over for various reasons).

Then after reading Defenders of the Truth, read Kevin MacDonald's recently published trilogy on Jewish-gentile evolutionary strategies. The same players are discussed, but with the ultimate causes included in the warfare. And it portends that these battles are again flaring up, and in reality they only subsided briefly after WWII and are likely to return with a full head of steam. As yet, many scholars are side-stepping the real issue of multiculturalism, diversity, and what it means if humans did in fact evolve with strong tribal ethos in place of any universal moral system. So Race and IQ is just another book in this genre of the battle between the tribes.

Another indication that the Marxists have been losing the battle in their attempt to preserve the doctrine of radical environmentalism is the recent schism between anthropologists. Cultural and physical anthropologists, along with sociologists, have been the primary Marxists in academia who have been attacking race studies. Shulevitz writes in the New York Times on February 11, 2001 that the Marxists and the empiricists can no longer coexist, "That these disparate approaches have managed to cohabit a single discipline for more than a century, the pendulum of fashion swinging judiciously between them, is that rare miracle, a successful marriage of convenience. Lately, though, one senses a growing interest in divorce. Over the past decade, several American anthropology departments have split up, prompted in part by biological anthropologists demanding laboratories for their research, but also by the perception that the two sub-disciplines are becoming mutually incompatible. Stanford University is only the latest to find itself in possession of a department of cultural and social anthropology and a department of anthropological sciences."

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