

## PUBLISHED VERSION

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routinely, and the latter tried to regulate the illicit drug abuse among elite athletes, more or less unsuccessfully. His examination of the doctor–athlete relationship and public views on doping and sports – including elite and recreational sports, as well as sports for the handicapped – highlight the modern fascination with perfection in performance as well as possible effects of unregulated hormone replacement therapy on society. Hoberman argues that the political and economic demands athletes are expected to meet influences the ongoing persistence of doping in sports as much as the pharmacological ingenuity of athletes and their doctors. The author has a broad definition of ‘doping procedures’. He maintains that doping procedures in sports are not limited to ‘taking drugs’, but also include performance-enhancing variables such as sleeping in high-altitude chambers to create more red blood cells.

In sum, *Testosterone Dreams* is all about performance, social ideas of the highly perfected, and performance-oriented approaches to sports, health, and old age. Views of the public on athlete doping reflect that there is a public need for increasingly stronger doses of emotion and performance, perhaps to satisfy people’s own dreams. Hoberman’s book is not only well researched and useful for anthropologists and social scientists, but is also written for a larger public and asks the questions that are important to demystify testosterone dreams.

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**Race Differences in Intelligence: An Evolutionary Analysis.** By Richard Lynn. Pp 322+xiii. (Washington Summit Publishers, Augusta, GA, USA, 2006.) \$17.95, ISBN 978-1-59368-020-6, hardback; ISBN 978-1-59368-021-3, paperback. doi:10.1017/S0021932006221539

The book appears to be written in a clear, sober style usual in modern science. The argument is supported by numerous tables of data, maps and 54 pages of references. The author discusses the concept of intelligence and explains how intelligence is measured by means of various tests. The link between brain size and intelligence is accepted as real, so that head size is used as a proxy for intelligence when the evolutionary past is discussed. Using the critical approach of a modern scientist, the author explains that intelligence cannot be precisely defined, nor measured accurately. Then he proceeds to explain the meaning and formation of races using the same critical attitude. What follows, however, is based on the assumption that intelligence and races are real biological entities determined primarily by genes, with some environmental influences modifying their phenotypic expression. The author gives detailed descriptions of variously-measured intelligence in following races: Europeans, Africans, Bushmen and Pygmies, South Asians and North Africans, South-east Asians, Australian Aborigines, Pacific Islanders, East Asians, Arctic Peoples and Native Americans. This is accompanied by some discussion of socioeconomic and educational factors that may confound results of measurements of intelligence, and thus obscure genetic differences. According to the author, these genetic differences indicate that highest intelligence evolved in those races that were exposed to

challenging temperate climates with strongly marked seasons. East Asians and Northern Europeans score the best, while people of the warm climates the worst; Australian Aborigines being placed at the very bottom of the list. These conclusions support and expand ideas of J. P. Rushton and his intellectual predecessors, and support the erroneous view that we can use race as a proxy for intelligence.

This book is a frightening example of how an intelligent European author with good skills of academic presentation can argue any case by selectively ignoring vast areas of research on the roles of individual biological variation, cultural traditions and biases in psychological testing, and by creating conceptual entities from unreliable observational phenomena. This is dangerous because, in the past, similar arguments have confirmed racist political and layperson attitudes, and at their extremes resulted in the holocaust and apartheid.

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**The Metaphysics of Apes: Negotiating the Animal–Human Boundary.** By Raymond Corbey. Pp. 227. (Cambridge University Press, Cambridge, 2005.) £14.99, ISBN 0-521-54533-1, paperback. doi:10.1017/S0021932006231535

After a vast bibliography, and many book-chapters and lectures about the development of concepts regarding animal/human and nature/culture antagonism, which are so stubbornly resistant to change, Corbey writes a synthesis on these issues in his latest book *The Metaphysics of Apes*. This time, however, the approach is not only epistemologic but totally transdisciplinary. Metaphysics of apes here means that ‘apes have always been assigned a certain metaphysical or ontological – these two terms are used synonymously – status in the grand scheme of things’. Furthermore, here metaphysics means also the underlying concepts that guide data collection and interpretation, as well as it means signalling the multiplicity of differing views, and the way in which non-human primates themselves see the world. Timely, this book deals with the animal–human boundary in a different way than do other books available on this issue. While other authors take a more historical view, covering such *en vogue* themes as xenotransplantation and genetics, Corbey’s book stresses the dualism that not only tears apart, but also sometimes undermines debates about origins and meanings of humanness in the anthropological sciences. The fields of knowledge addressed in this study include cultural and biological anthropology, paleoanthropology, primatology, archaeology, linguistics, as well as psychology and philosophy. The principal aim of Corbey’s work is ‘the reconstruction of overall patterns in, and constraints on, negotiations of the ape–human boundary in anthropological disciplines since the mid-seventeenth century’ in Europe. It explores the ‘intricately intertwined network of assumptions, argument, metaphors and narratives which have been drawn upon,’ referring to authors such as Linnaeus, Freud, Durkheim, Binford and Mauss.

Since this study is transdisciplinary, some of the concepts used may require patience and effort from readers not familiar with all of them. On the other hand, perhaps the book’s title attracts mainly those who already long for a more open