

Astonishingly, university officials agreed that worrisome questions about white racism had been raised, even if *Miss Collins had done everything herself*.

### Anti-White Racism

Of course, there are also hateful acts by non-whites against whites. These are very lightly reported and never become national news. Furthermore, just as non-white crime against whites is rarely scrutinized for racial motives (see *AR* of Dec. 1990) student "racism" is usually thought to be an exclusively white failing.

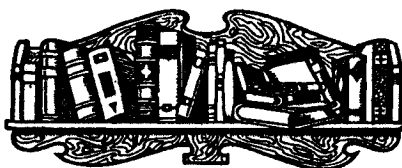
Nevertheless, the worst outrages cannot be entirely ignored. For example, four black football players at the University of Arizona went to jail in 1989 for hunting down solitary whites and beating them up. Three of the blacks were on scholarship and the biggest was a 6-foot-4, 255-pound lineman.

In December, 1990, a white student attending mostly-black Tennessee State University was beaten in his dormitory room by a group of hooded black men. Another white student at the university carries a knife and sleeps with a baseball bat because of repeated death threats.

Brown University was considering asking for help from the FBI when, in the opening weeks of the 1989 school

year, whites were attacked by blacks on 16 different occasions.

Why are crimes like these barely reported and quickly forgotten while the Stanford Beethoven poster lives on in the national news? Why was the poster itself big news but the anti-white reaction to it not worth report-



ing? Current dogma holds that racism is America's most grievous affliction. Whites are guilty of it and non-whites are innocent. Whites are *so* guilty of it that even when a black student fakes a racial incident whites must search their souls. Dogma leaves no room for anti-white racism, so it's best to ignore it.

Amidst all the talk of surging campus racism, the Carnegie Foundation actually spent a year studying the extent of it, and published a report in the spring of 1990. It surveyed 500 officials who are involved in the quality of student life, and asked them about trends in racial harassment on their campuses over the past five years.

Eleven percent of the officials thought things had gotten worse, while slightly more—13 percent—thought things had improved. Thirty-five percent said there had been no change, and the largest number of all—40 percent—said there *never* had been any problems. When the officials were asked how many racial or ethnic incidents there had been on their campuses in the past year, fully 78 percent said there had been none, and 12 percent said there had been one. That left 10 percent who reported more than one.

It doesn't sound as though there is a raging race problem that must be fought on all fronts. But the study does suggest why an incident like that of the Beethoven poster has been so widely reported: there's not much else to write about. If the charge of pervasive white racism is to be made to stick, there must be examples of it. The same incidents—and the same distortions—can be written about over and over if necessary. ●

*The second part of this article, to appear in the May issue, will look into some of the measures that have been taken on various campuses to combat alleged racism, and will investigate the gradual rise in white consciousness that these have provoked.*

## The Importance of Group Evolution (Part III)

Raymond B. Cattell, *A New Morality from Science: Beyondism*, Pergamon Press, New York, 1972, 482 pp.

reviewed by Thomas Jackson

*The first part of this review examined what Professor Cattell calls Beyondism, or the conviction that morality consists in promoting human evolution. The second explored some of the implications of this morality for the way in which a society is governed. The final part follows these implications into the realm of international relations.*

At present, the foreign affairs of Western nations are an inconsistent

jumble of might-makes-right along with the sentimental principles of the welfare state. The United States, for example, invades Panama and launches war on Iraq, but at the same time makes a great show of helping backward countries through foreign aid. If nations operated according to Beyondist principles of "cooperative competition," their mutual relations would be entirely different.

Cooperative competition is based on the evolution of groups. Men do not evolve as individuals but as members of groups. Nor do they all evolve

together as part of an undifferentiated human mass, but in distinct populations. The races of men have been evolving separately for at least a quarter of a million years, and the species has thrown up astounding diversity. This is as it should be. Nature is always experimenting.

For these myriad different experiments to have any meaning, they must be left alone and given time to succeed or fail. It is only through separate paths of human development that the concept of diversity has any real meaning in nature. The separately evolved

racess of man are a first step towards the divergence into separate species. Just as members of the same species must be genetically different in order not to fall prey, all at once, to the same diseases, Professor Cattell makes the radical suggestion that the ultimate

survival of human beings would be better assured if they branched into different species with different capabilities.

To this extraordinary notion, Professor Cattell would add the importance of letting social systems

evolve undisturbed, together with biology. No society has a monopoly on either political or biological fitness, and in both realms evolutionary good health requires diversity. If many different societies around the world were conducting their internal affairs ac-

## Uses and Misuses of Altruism

**A**ltruism is the willingness of a person to sacrifice himself for another or for his group. Since it can result in the death of the altruist, it is not always easy to explain in evolutionary terms.

Whatever its origins, altruism is most clearly useful in small groups. The family, the smallest evolutionary group of all, is where its genetic effects are most obvious. A man who risks or even sacrifices his life to save his children may be making an entirely sensible genetic decision. Half of the genes of each of his children are his (the mother provides the other half), and if by his death three children are saved, more of his genes survive than if he saved himself and let them die.

Likewise, a man who dies in a fight when his tribe is attacked may, through his death, keep the entire tribe from being killed. It is the kinship of tribesmen—shared genes—that make this kind of altruism understandable from an evolutionary point of view. Even if the altruist dies, his genes live on in others.

In larger groups, where kinship is more dilute, altruism makes less genetic sense. If the people one saves through one's death are not blood kin at all, the sacrifice is a complete genetic loss. Nevertheless, as Professor Cattell points out, a useful altruism built up over half a million years of small-group evolution will not disappear simply because material circumstances permit men to live in ever-larger groups.

A certain amount of altruism and cooperation is necessary in order to make a large society work. Once that level has been reached, altruism may actually start working dysgenically. As Professor Cattell warns, "there is little to prevent a genetic trend, at least,

in which the more altruistic and culture-oriented are sacrificed for the idle, the anti-social, the incompetent welfare-dependent type." This is the situation that prevails in America today, and which results in taxation of the slowly-reproducing competent to support the rapidly-reproducing incompetent (see *AR* of March, 1991).

Altruism is, nevertheless, a wonderful and inspiring quality. Our deep admiration for it doubtless harks back to the period of small-group evolution during which its



beneficiaries may have owed their very lives to the heroism of those willing to make sacrifices. Professor Cattell speculates that this is why many religions put such emphasis on it. What was seen as good and noble in the small group was thought to be universally good. It is out of this admiration for sacrifice that may have come the Christian injunction to love one's enemies and to treat strangers as one treats one's family. The love of family was to be spread to all people.

Despite the lip service paid to this ideal, everyone knows that to live by it would be insanity. Only monks and nuns, who have no children, can even begin to treat strangers as they might treat sons and daughters. Anyone

else, who would have to overcome the most powerful of human emotions to treat strangers as well he treated his children, would be guilty of an inhuman level of neglect.

But the most spectacular perversion of altruism is to extend it, as some one-worlders tend to do, to the level of nations. If it is noble for a man to lay down his life for others, would it not be infinitely more noble for an entire nation to sacrifice itself for another? Put in political terms, the proposition is an absurdity; no one would argue that the world would be better off if France were obliterated in order for Bangladesh to survive.

And yet, this is precisely the thinking that underlies the insistence that white nations must open their borders to immigrants. One hundred years from now, when the United States has been transformed into a non-white nation, America will have truly laid down its life for Mexico, Korea, Africa, Vietnam, El Salvador, and every other nation that will have occupied it. Whites will have sacrificed their homeland for non-whites.

As Professor Cattell points out, in this sense, altruism is a self-limiting quality. A society in which it is highly developed is likely to be one in which cooperation and self-denial have produced an unmatched level of civility and material wealth. If a society then extends the altruistic habits of the family or small group to the entire world, the result will be the destruction of that society, along with its altruism. Altruism itself can survive only when men limit its practice to the small groups in which it first appeared, and where alone it is appropriate. ●

cording to an evolutionary ethic of continued human improvement, there might be no end to the variety and beauty of those improvements.

Our planet should be habitable for another 5 billion years, and evolution has plenty of time, if it is not thwarted, to produce a remarkable flowering of human talent and ability that we cannot now foresee. It is precisely because we cannot foresee it that the human species must be allowed to develop in many different directions.

Current popular thinking is the very reverse of what is necessary for this flowering. Though "diversity" is much on the lips of the well-intentioned, they are working towards the destruction of diversity through forced amalgamation of different peoples, and the world-wide application of a single form of "social-democratic" government.

Professor Cattell issues a warning:

"Just as the scientist aiming to discover some new and effective product tries out his various mixtures in a carefully segregated and labelled array of test tubes upon his shelf, so must evolution keep some self-contained, inward-developing apartness in its treasures. For evolution has no alternative but to proceed by diversification and selection, culturally and biologically. In the usual goal of homogenistic universalism we are actually being asked to applaud the crowning disaster of all the test tubes crushed in one confused mess in the sink."

The one-worlders and amalgamators—who are the same people who promote the dysgenic welfare state—are foreclosing the most promising biological options open to man. Without so much as acknowledging it, they are halting in its tracks the painful progress that nature has made over millions of years. It is curious that people who will go to great lengths, in the name of biological diversity, to save such species as the snail darter or the spotted owl, are happy to see the diversity of their own species collapse into an undifferentiated, hybrid mush.



Evolution, therefore, is best served when groups seek their own, independent paths. This does not require isolation. Trade, cultural exchange, the imitation of good practices and the avoidance of bad are natural parts of Professor Cattell's "cooperative competition." The proper attitude between evolving groups is "wish you well," with some care taken to ensure that the contents of the different test tubes do not slop carelessly into each other.

There is, to be sure, a brotherhood of man and a common endeavor in which all groups are engaged. Nevertheless, to deny racial and cultural differences is folly. Professor Cattell describes as "ignoracists" those who insist, against all evidence, that the races of men are equivalent or equal. Races, like cultures, should maintain their separateness and seek their own paths towards progress.

What are most to be avoided in inter-group relations are war and charity. War has the obvious evolutionary drawback of destroying diversity. It artificially ends experiments before their time. Even for the victorious side, war is dysgenic because it rewards cowardice and passivity while it punishes bravery; it is the brave and public-spirited who are most likely to die.

Inter-group charity, the foreign aid of which Western countries are so proud, also reverses the course of group evolution. Just as welfare payments reward incompetence, foreign aid may artificially keep alive an evolutionary mistake. Professor Cattell describes the process thus:

"Defective internal morality, failure to control birth rate, unwillingness to sacrifice luxuries to education, adherence to superstitions, and many other deficiencies may cause a group to fail either in the struggle with another group or in the economic tussle with nature. At that point external "charitable" support from other groups, or

even their failure to expand as the defective group retracts, are immoral acts militating against evolution. They are to be avoided in the interests of the highest inter-group morality. For, by the basic laws of learning, such rewards merely reinforce the strength of the faulty community habit systems. Or, if the defect is genetic, they postpone the reduction of genetic defect."

Thus, when one group helps maintain another despite its unfitness, it is not the equivalent of mutual assistance between individuals, which may be worthy and noble. Instead, says Professor Cattell, it is "a pernicious and evil interruption of group evolution." True inter-group morality calls for "goodwill and fair play among groups in a plan of adventurous, separate group development."

Needless to say, Professor Cattell's proscriptions for human progress are not likely to be embraced soon by Western societies. In an era of slack thinking and lax morals, rigorous analysis is an anathema. In an era of agreeable fantasies, an unsentimental portrayal of the prospects for our species lacks "compassion." In an era in which short-sighted American legislators blithely impoverish future generations by piling up huge debts that their descendants must repay, a mind that fits national policy into evolutionary time is hopelessly out of step.

The social implications of genetics and evolution are scarcely permitted within the bounds of respectable discourse. They stand outside it, unacknowledged but also unrefuted. Professor Cattell does not anticipate the imminent replacement of older religions by his vision of scientific morality. An understanding of the direction of human progress or retrogression must be its own reward:

"One can predict no triumphal tide of Beyondist sentiment . . . Its satisfaction . . . [is] mainly aesthetic, in participating in the magnificence of our unfolding view of the universe. Here it joins with and needs the aesthetic experiences of music and art, as older religions have done in the organ music and the architectural grace of a great cathedral." •





# Surveying the Survey Results

**Press accounts of white "prejudice" should have been headlined, "Poll rates Southerners lower than Jews and Asians."**

by William Robertson Boggs

In the February issue of *American Renaissance* we mentioned a recent survey on racial "stereotypes" that prompted considerable clucking in the press about persistent white "racism." It was widely reported, for example, that a majority of whites think that blacks and Hispanics are less intelligent, more prone to violence, and less hard-working than whites.

Newspaper accounts mentioned that the survey also included questions about Jews, Asians, and Southern whites, but gave scarcely any indication of the results. We have since obtained this data and think some of it worth passing along.

The survey worked like this: Researchers asked 1,372 adult Americans, face to face, how they would rate different racial groups in terms of intelligence, patriotism, wealth, etc. The ratings were on a scale of one to seven, and the average ratings for whites were established as the base line (zero on the graphs to the left). Any group that had an average rating *higher* than the average for whites got a positive score for that trait, and any group with an average rating *lower* than that for whites got a negative score.

Thus, to take the first graph, the people surveyed rated Jews, on average, as nearly 0.2 points (on the seven-point scale) *more* intelligent than whites, and blacks as more than 0.8 points *less* intelligent than whites. The other graphs show how the survey group compared other races to whites on several other traits: whether they were non-violent or violence prone, self-supporting or willing to live on welfare, patriotic or unpatriotic, hard-working or lazy, and rich or poor. In all cases, a positive score means that the survey subjects rated the group better than whites, and a negative

score means that they rated the group worse than whites.

Indeed, blacks and Hispanics are at the bottom of the heap on all counts, except for patriotism, in which Asians share bottom honors with Hispanics. Nevertheless, low ratings for blacks and Hispanics should surprise no one. Only the very ignorant could think that they have more money than whites, for example, though the survey managed to find a few such people—3.8 percent thought that blacks are richer than whites and 6.0 percent thought Hispanics are.

The question about violence, at least as it relates to blacks, should be just as clear cut. Black men are easily the most violent group in the nation, and commit murder at ten times the rate white men do. Their assault rates are higher still. This didn't keep 13.9 percent of respondents from saying that blacks are less violence-prone than whites.

Likewise, on the subject of intelligence, despite determined efforts in the media to discredit IQ testing and the very notion of IQ, many people know that blacks and Hispanics get low scores. Those who do not know about IQ scores are likely to draw private conclusions from the conditions in which blacks and Hispanics are seen to live.

On the other hand, no matter how overwhelming the evidence for different racial characteristics may be, today's social dogmas have officially eliminated them by fiat. In some respects, it is remarkable that over 70 percent of all respondents said they thought blacks and Hispanics more likely than whites to prefer living on welfare, and that more than 53 percent were brave enough to say that blacks and Hispanics are less intelligent. In some cases, the answers are less a test of what a survey subject actually thought than a test of what he dared say to a stranger in a face-to-face interview.

The surprises, if there are any, are in how Americans rate Jews, Asians, and Southern whites. Despite their constant chatter about "anti-Semitism," Jews were the only group to get higher ratings than whites, and they

