

Preface

Enormous economic and other global disparities in human conditions persist in the world. Scholars and political leaders have debated on the causes of these problems and on the means to solve them, but any agreement has not yet been reached on the causes of global disparities or on the best methods to reduce them. It has been characteristic for this debate that explanations for global inequality have been sought only from various cultural, political and other environmental factors, not from any characteristics of human nature, although phenotypic phenomena are always affected not only by environmental but also by genotypic factors. The limitation to environmental factors seems to be common for all previous theories of global inequality and poverty: for cultural theories, modernization theories, dependency and world-system theories, and political and institutional theories. Unfortunately it has not been possible to test the explanatory power of those theories satisfactorily by empirical evidence for the reason that it has been difficult to operationalize their central concepts and hypotheses. Consequently, we do not know to what extent those theories are capable of explaining the emergence and persistence of global inequality and poverty.

It is characteristic for all environmental theories of development that they seem to be based on an implicit assumption that innate abilities of all nations are more or less the same and that, therefore, it is not necessary to pay any special attention to possible differences in average innate abilities of nations. Environmental factors are assumed to be enough to explain the emergence and persistence of global inequality, although each

theory refers, to some extent, to different kinds of environmental factors. The assumption that environmental factors are enough to explain the existence of enormous developmental gaps between countries implies an idea that it might be possible to eradicate developmental gaps by appropriate changes in relevant environmental factors and policies. In other words, poverty and other disparities in human conditions are not assumed to be inevitable. They are assumed to be partly consequences of geographical factors, but even more consequences of economic, social, and political selections and policies, which means that it would be possible to reduce those disparities significantly by correcting those policies. Of course, this kind of argumentation is justified to some extent. The United Nations Millennium Declaration adopted by the United Nations General Assembly in 2000 is based on such argumentation. The United Nations accepted the eight Millennium Development Goals that are intended to reduce poverty and to improve various aspects of human conditions. It is certainly possible to reduce poverty and to improve human conditions by some extent in some places in the world, but according to my theory formulated in this study it will never be possible to equalize human conditions in the world.

James D. Wolfensohn, the President of the World Bank, noted in his Foreword to *World Development Report 2000/2001* that "at the start of a new century, poverty remains a global problem of huge proportion." He said that the report "seeks to expand the understanding of poverty and its causes and sets actions to create a world free of poverty in all its dimensions." In other words, he believed it to be possible to eliminate poverty completely. In his Forward to *World Development Report 2004*, Wolfensohn declared confidently: "For the first time in human history, we have the possibility of eradicating global poverty in our life time." Many other scholars and politicians have expressed the same idea about the possibility of creating a world free of poverty.

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Serious attention has not been paid to the significance of the evolved human diversity. My purpose in this book is to challenge contemporary environmental theoretical explanations of global inequality and poverty and to introduce a transformed phenotypic worldview which is based on the idea that to some extent global inequality is a natural and inevitable consequence of human diversity. In this book, the evolutionary roots of global inequality and poverty are traced to the continual struggle for existence and to the evolved human diversity measured by national IQ. Together these two evolutionary factors are assumed to explain a significant part of the enormous global disparities in human conditions. These theoretical arguments will be tested by empirical evidence by correlating national IQ as a measure of the evolved human diversity with various indicators of global inequality and poverty. The results of empirical analyses will show to what extent the evolved human diversity measured by national IQ is able to explain the variation in some measures of global inequality and poverty. The unexplained part of the variation is assumed to be due to various environmental factors discussed in contemporary and previous developmental theories.

The book is divided into two parts. The first part concerns theories of global inequality and variables and includes three chapters. In the first chapter some previous studies and data on global inequality are reviewed, and six measures of human conditions are selected to be used in the final test of the hypothesis. In the second chapter, contemporary theoretical explanations of global inequality and poverty are reviewed and my own phenotypic theoretical explanation of global inequality in human conditions is introduced. In the third chapter, national IQ and the six measures of global inequality are introduced and combined into an Index of Global Inequality (IGI).

The second part of the book concerns the test of the hypothesis and includes three chapters. In chapter 4, the hypothesis is tested by the six components of IGI, and the results

of the correlation analysis are complemented by regression analyses, which disclose how well the average relationship between national IQ and a dependent variable applies to single countries. In chapter 5, the test of the hypothesis is complemented by exploring the results of the regression analysis of IGI on national IQ at the level of single countries. Finally, in chapter 6, the contradictory worldviews on the causes of global inequality are compared, the central ideas of the new phenotypic worldview are explained, and the results of empirical analyses are summarized. Because human diversity measured by national IQ explains 74 percent of the variation in the combined Index of Global Inequality, it provides the most powerful theoretical explanation for the emergence and persistence of great global disparities in human conditions.

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