

Thinking about Mixed-Raciality: Why Racism is a Criminal Offence

In 1894 the French sociologist Émile Durkheim wrote a groundbreaking study about suicide. It was seemingly just a case study, and his choice of subject did not seem at all an interesting basis for general social investigations. Suicide was considered a psychological problem and not a promising area the aim of which was to explore the laws of society. Yet Durkheim's intellectual greatness is proved by voting for the latter, analysing the relationships between individual and society, he found *the likeliness of suicide could be tied to amount of social ties an individual has*. And hence he contributed to scientific discussions that have been alive since then. The purpose of this paper is a very similar endeavour, and its approach is interdisciplinary.

Based upon the 2010 US census, 2.9% of the US population, or in the 2011 UK census 2.2 % of the UK population was mixed race, that is, the individuals self-identified as mixed raced. In both countries this rate increased to the prior survey ten years ago. There is evidence that an accounting by genetic ancestry would produce a higher number, but people live according to social and cultural identities, not DNA.² In western society there exist two social phenomena living together in a struggle. A growing public acceptance of mixed-raciality can be seen, and multiracial people seem to supposedly breakdown racial boundaries just by their mere existence. However, despite this fact, several racist trends and incidents are still alive. Some of them published in media may seem to exaggerate the fact. For example, in 2012, the Sweden's culture minister was facing calls to step down after she had photographed cutting a cake shaped in the form of a naked black woman at the Museum of Modern Art in Stockholm.³ However, some of them were rather shocking. Recent incident was in the US the Ferguson unrest, a series of protests and civil disorder that began the day after the fatal shooting of an African American boy by a white police officer. Another dark story was about the African-American Bryce Williams (this is his journalist alias, his official name is Vester Lee Flagen II), who murdered his two white ex-colleagues when they were conducting a live television interview because of his oversensitivity. He had accused his several colleagues of being racist and homophobic but he could not prove his accusations in either case. Two years later, in his bitterness, he decided to kill his ex-colleagues in public.

Yet we may also bring forward further not so tragic but bad business from other parts of the world. Hence, the Australian professor of English language, Barry Spurr's racist emails.⁴ Or, in France, a racist bias against a French Maroccan-born minister, Najat Vallaud-Belkacem, who got personal political attacks because of her religion and ethnic background. She said in the political debate: „I call for respect, and I repeat in particular that racism is not

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² It is also true for some countries where the rate of mixed-race population is relatively high, especially in Latin American and Caribbean countries. For example, according to DNA researches, though the Brazilians predominantly possess some degree of mixed-race ancestry, less citizens (42.6% of the total population) classify themselves as mixed-race (they use *pardo* as a special term for mixed-race persons) in the census.

³ Swedish minister in 'racist cake' controversy, The BBC, 18, April, 2012. Internet access: <http://www.bbc.com/news/world-europe-17749533> (All e-resources were downloaded at 02. 07.2015, and so this information is not displayed later on.)

⁴ Source: <https://newmatilda.com/2014/10/19/transcripts-partial-works-professor-barry-spurr-poet-racist-misogynist>

an opinion, but a crime.”⁵ However, the strangest trend of racism is colorism, that is to say, a tacit discrimination based upon complexion. That is a polar opposite trend to what liberals declared as a desirable, expected goal in social interactions: “color blindness”. Several studies have linked colorism to smaller incomes, lower marriage rates, longer prison terms and fewer job prospects for darker-skinned people.⁶ I am trying to explore why color blindness, or the acceptance of mixed-raciality, and colorism, or racist bias, are both parts of human behaviour. Though antiracism is generally deemed as an ideology in a liberal society, I am trying to explain why we would rather regard it as a civilizational rule, and why racism must be considered a criminal offence, indeed.

I. The Genetic Background of Human Pigmentation

There is no doubt that visual impressions of body form and colour are important in the interactions within and between human communities. In fact, it is so obvious, and the variation between people so striking, that it is not surprising that it has caused much interest and controversy. Like all characteristics of humans, the colour of our skins is controlled by genes and inheritance. The colour of human skin is influenced by both internal and external factors but is primarily due to pigments, the most important of which is melanin, produced in the body. People generally have the same number of melanocytes irrespective of their skin colour; but those with black skin have melanosomes that are large, arranged individually, and contain more concentrated melanin compared to paler skinned people who have smaller melanosomes with less melanin and where the melanosomes are grouped together in a membrane structure. Melanocytes are factories for melanin production, which is a complex process involving many different stages. Two types of melanin are produced: eumelanin that is a dark brown/black pigment and pheomelanin that is a lighter reddish/yellow pigment. The melanocytes of pale-skinned redheads produce lots of pheomelanin, whilst those of people with a range of skin colours from “beige” to “black” and with hair from blonde to brown to black produce more eumelanin than pheomelanin (Figure 1).⁷

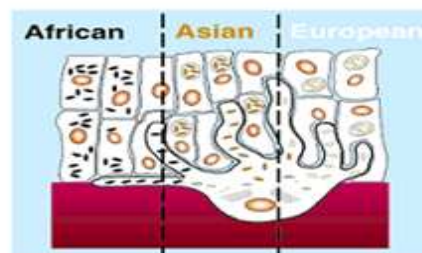


Figure 1.

Variation in melanosome structure and distribution in different groups. In African populations, the melanosomes remain as singular heavily pigmented particles while in Asians and Europeans the melanosomes cluster in membrane bound organelles giving different skin complexions.

Different skin colour, like for example eye colour, is as a result of polygenic inheritance, which means that multiple genes collectively influence phenotypic expression of

⁵ French Muslim minister wants respect after slurs, from AP, Paris, September 3, 2014. Internet access: <http://www.thehindu.com/news/international/world/french-muslim-minister-wants-respect-after%20slurs/article6377000.ece>

⁶ Alfred Blumstein: On the Racial Disproportionality of United States' Prison Populations. *The Journal of Criminal Law & Criminology*. Vol. 73: (3), 1982, p. 1259-1281. Eduardo Bonilla-Silva: *Racism without Racists*. Rowman & Littlefield Publishers, Oxford, 2009.

⁷ Richard A. Sturm et al.: Human pigmentation genetics: the difference is only skin deep. *BioEssays*, 20, 1998, p. 712-721 (pp. 714).

the trait.⁸ That is to say, there are several different genes that regulate a variety of processes of melanin production. We know there are at least eight loci involved the genetic mechanism, which determine human pigmentation. Specifically, to display the inheritance of biological features, biologists use the so-called Punnett Square (PS) to determine the probability of an offspring with a particular genotype. The PS is a tabular summary of possible combinations of maternal allele's with paternal allele (Figure 2):⁹

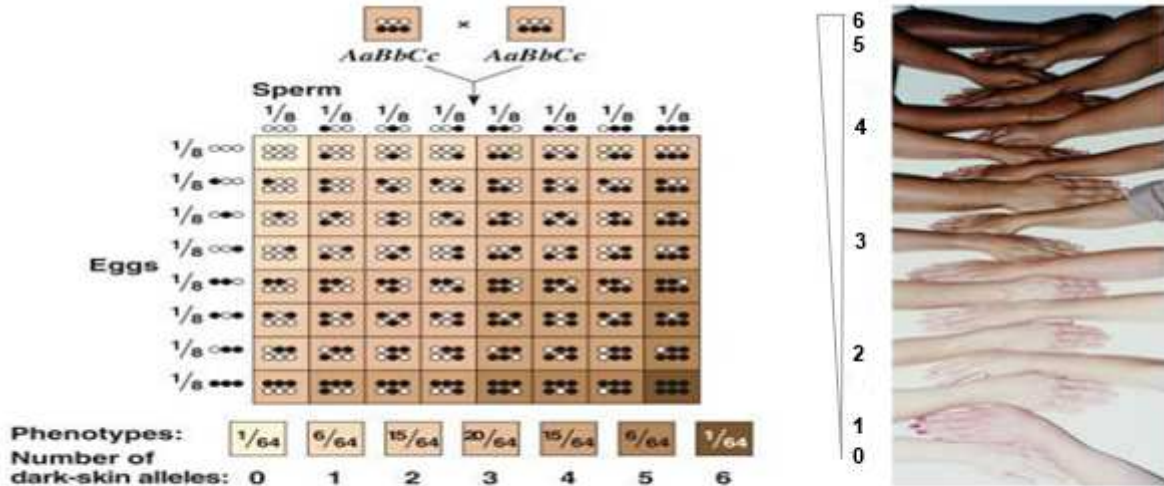


Figure 2.

The Punnett Square of Human Pigmentation

Figure 2 illustrates how a number of different loci contribute to the determination of skin colour. The more "high pigmentation" genes a person has, the darker their skin is. This is why most mixed-race children have an intermediate skin tone between their parents. And an interesting question: where do you draw the line between "white" and "black" on this chart? Only 1/64 of possible combinations yield someone that is entirely white or entirely black, so it is not surprising that there are relatively few people with 100% expression white skin or 100% expression black skin. On our chart in Figure 2, a person is generally not considered "white" from No. 3, so the likelihood of the darker skin is greater ($\approx 66\%$, therefore more mixed-race person seems "black" rather than "white") but keep in mind that skin colour is a continuum rather than a dichotomy. To illustrate this, take an analogy. Imagine a room with a number of light switches that control different sets and numbers of lights. When all the switches are turned off, the room is dark. When all the switches are turned on, the room is bright. When some switches are on and others off, the room is partially lit, and you can change how light or dark it is depending on which switches you choose to keep on and off. Different skin colours are expressed in a similar fashion by the way multiple genes are expressed in different manners.

A striking variation in skin colour is seen in people with albinism; here small genetic changes that cause an interruption in any one of the many steps that control melanin production result in failure to produce the pigment and the person has extremely pale skin (Figure 3)¹⁰.

⁸ Jane B. Reece et al.: Campbell Biology (Textbook). Pearson – Benjamin Cummings, Boston, 2013. p. 246-449.

⁹ Ibid. p. 274.

¹⁰The photo is from the portfolio of photographer Brenda Carson. Availability: <http://www.shutterstock.com/gallery-53014p1.html>



Figure 3.

Portrait of an African-American albino boy

And now we can define that what we mean by mixed-raciality: mixed-race individuals having a biological mother from one racial group and a biological father from another. Sometimes mixed-raciality occurs in the phenotype of the individual, but this is not necessary. “Black” and “white” virtually meaningless descriptors in biology and genetics, because they are social constructs. In Figure 4, for example, there are some well-known mixed-race media personnel who look white – Soledad O'Brien, Wentworth Miller, Suzanne Malveaux, Mariah Carey:



Figure 4.

Biracial media personnel

These persons illustrates well that black and white parents can give birth to white child. Someone that is black can easily have a pale-skinned child that “looks“ white with another white or even a black person. All of these people self-identify as “half-black“ or “black” but could be easily mistaken for being white by “outsiders”, e.g., their fans.

A more shocking example is mixed-race twins. They are fraternal (dizygotic) twins but one of them is “white” and the other is “black”. Mixed-race twins may occur with parents belonging to different racial groups, but it may occur with parents belonging to identical racial group, too. The example of the first case is the Aylmer twins (Maria is black and Lucy is white), Lucy and Maria's mother is half Jamaican and their father is British white.¹¹ For the second case, take for example the Horder twins (Kian is black and Remeë is white) whose parents are both mulatto¹² (Figure 5).

¹¹Source:<http://www.dailymail.co.uk/femail/article-2977470/One-million-mixed-race-twins-reveal-prove-sisters.html>

¹² Source: <http://www.dailymail.co.uk/news/article-2123050/Look-The-black-white-twins-turn-seven.html>



Figure 5.

Mixed-race twins: the Aylmer twins and the Horder twins

The case of Horder twins might be especially strange, but the explanation of phenomenon is very easy by using the law of genetics shortly presented above. Even though parents are “black” (their phenotype is black), they have some “white” genes (in biological sense, or as for their genotype, they are definitely not “black”) and there are three possible outcomes: i) kid inherits both mom's and dad's “white“ genes, and the offspring will be white; ii) kid inherits all of parent's “black“ genes, and the offspring will be black; iii) kid inherits some of parent's “black“ genes and some of “white“ genes, and the offspring will be intermediate. So, it is definitely possible for “black” parents to have mixed-race, fraternal twins.

II. Social Mechanisms

During the past decade, social mechanisms and mechanism-based explanations have received considerable attention in the social sciences as well as in the philosophy of science. Some writers have described this as a mechanism movement that is sweeping the social sciences. In the philosophy of science, mechanism-based explanations have been discussed mainly in the context of biological sciences, whereas in the social sciences the idea has been mostly discussed by social scientists (Raymond Boudon, Mario Bunge, Jon Elster, Peter Hedström, Thomas Schelling) themselves.¹³ Although the basic ideas are quite similar, the discussions within philosophy and social science have proceeded mostly independently of each other. The basic idea of a mechanism-based explanation is quite simple: looking for a mechanism means that we are not settle for finding out statistical relations between variables and events, but for an proper explanation should detail the cogs and wheels of the causal process through which the outcome to be explained was brought about.

Nobel laureate biologist Francis Crick says that “twentieth century biologists prefer to think in terms of mechanisms and not in laws. The reason for this is that the notion of law reserved for physics, which is the only science that can produce explanations with no significant exceptions. [...] What is found in biology is mechanisms, mechanisms built with chemical components and are often modified by other, later mechanisms added to an earlier one.”¹⁴ Crick, who earned the Nobel Prize in Physiology in 1962 because of discovering the

¹³ Peter Hedström – Richard Swedberg (eds.): *Social Mechanisms. An Analytical Approach to Social Theory*. Cambridge University Press, Cambridge, 1998.

¹⁴ Francis Crick: *What Mad Pursuit: A Personal View of Scientific Discovery*. London, Penguin Books, 1989. p. 138.

molecular structure of DNA, actually generalizes the matters of biological research. In his way, we received some lessons from the cases of mixed-raciality: 1) The scope of genetic mechanisms is not universal like that of laws in physics. 2) Micro-level genetic processes are certain, but their effects at macro-level are probabilistic. 3) There are law-governed causal patterns at micro-level (genotype) and plausible effects at macro-level (phenotype).

However, genetics is not the only area of demonstrating mechanisms. Turn to pharmacology now and think about drug side effects. A side effect is usually regarded as an undesirable secondary effect which occurs in addition to the desired therapeutic effect of a drug or medication. Side effects may vary for each individual depending on the person's disease state, age, weight, gender, ethnicity and general health. At micro-level a researcher can exactly describe the reactions of chemical components, but they may produce special, non-desired effects on concrete human body. That is, both desired therapeutic effect and side effects can be regarded as plausible effects at macro-level. And that's the reason why we have to make a judgement about the hazard of side effects, and physician or druggist has to inform patients about the expected consequences.

The question is now if there is relevance of mechanisms to social science? The traditional account of scientific explanation is from Carl Hempel, and it is known as the *covering law* model of explanation.¹⁵ According to Hempel, scientific explanations typically have the logical structure of an argument, i.e. a set of premises followed by a conclusion. The conclusion states that the phenomenon that needs explaining actually occurs, and the premises tell us why the conclusion is true. Schematically, the covering law model of explanation can be written as follows:

General Laws,
Particular Facts,

Phenomenon Explained.

However, anyone who is familiar with any area of natural or social science realizes, as Hempel himself too, that not all explanations are such form (he called it as *deductive-nomological* (D-N) explanation). Inductive reasoning and statistical laws play an important role in modern science, and we have not only D-N but also inductive-statistical (I-S) explanations. In Hempel's mind, there are no general and necessary D-N explanations in social sciences: we need to settle for I-S explanations. That's why all significant statements require empirical study. Yet, it depends on hypothesis and theory by which the empirical survey can be interpreted. Mechanism-based explanations are able to be a candidate for bridging D-N and I-S explanations.

Mechanism conception is an alternative way of thinking about phenomena. All mechanisms can be considered as theoretical constructions by which we are able to plausible explain certain phenomena. In describing them there may exist theories side by side, some of them can be refutable empirically, and so they can be expellable, however it could be the case that there are many ways of framing observations, which are all meaningful. All these frameworks are called as mechanisms. Norwegian Gudmund Hernes illustrates this with a witty example.¹⁶ In the summer of 1990, Norwegian media reported that women more often than men were stung by wasps. What could explain the skewed sex ratio in wasp bites? Some theories explaining the phenomenon:

- *The Rambo Theory*: Women are tender than men. Boys don't cry, and so a real man it would be disgracefully effeminate to call a doctor for a dinky distress. This is a sociologic explanation going back social norms for men.

¹⁵ Carl G. Hempel, Paul Oppenheim: *Studies in the Logic of Explanation*. *Philosophy of Science*, Vol. 15: (2), 1948. p. 135-175. Carl G. Hempel: *Aspects of Scientific Explanations and Other Essays in the Philosophy of Science*, 1965. Free Press, New York.

¹⁶ Hernes, Gudmund (1998): „Real virtuality”. In: *Ibid.* Hedström–Swedberg, 1998. p. 76-98.

- *The Outdoor Theory*: Women spend more time in the open air than men, walking their babies and playing their children. Here the explanation is traced back social norms for women.
- *The Sent Theory*: Women use more hairspray and perfumes. The fragrances attract wasps, but after they discovered that the source of scent is not a flower, they react to frustration by aggression. This is an ethological explanation going back the behaviour for wasps.

And so forth. As we see several possible explanations can be given, but it is a question which mechanism is plausible to the phenomenon. Where is the border between speculative and valid explanations? How can you decide that which theory, which explanation is the best to accept it? Evidentially so that you have to see what consequences can be deduced from explanations, and how can be justified by evidence or empirical data. In fact, we have to make mechanisms by looking for perceivable causal patterns, with an aim to find out the reasons (intentions) that are in the background of events or actions. The common features of mechanisms are as follows:

1. Mechanisms are explanation patterns based upon scientific laws, however they are not laws in their own right, and their scope is not as universal as natural laws (significant exceptions can be found in their working).
2. Mechanisms are multilevel, and so will encompass psychological and even biological mechanisms. At micro-level these explanations are certain, but they are probabilistic at macro-level, and so they can be qualified solely as plausible.
3. The levels can be connected (plausibly) by causal agents, hence there may exist more theories side by side. Some causal agents in science: chemical reactions in chemistry; biochemical and genetic mechanisms in biology and medical science; or “adequate causation by intention” (Max Weber) in social sciences.

Nevertheless, we should clear the relationships between individual actions generated by micro-mechanisms and social phenomenon as a result of aggregating effects of these actions. In sociology the traditional point of departure is the so-called “Coleman’s Ark” (or Coleman’s diagram) that exposes a clear graphical representation of the relationship between macroscopic phenomena and their microscopic constituents:¹⁷

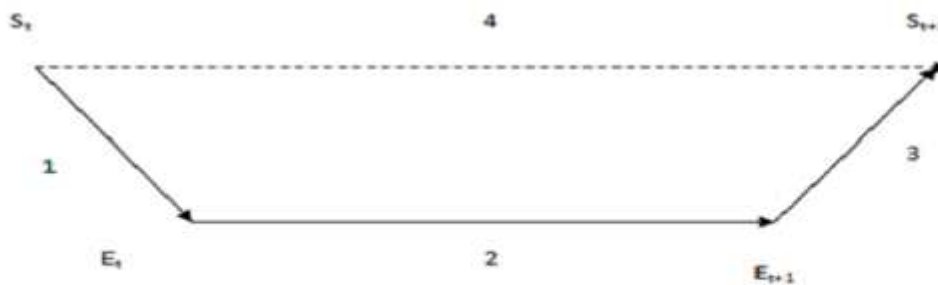


Figure 6.

Coleman's Ark

This diagram describes the process through which a social system characterized by a state S_t at time t reaches a state S_{t+1} at time $t+1$. Coleman’s main objective with this diagram was to clarify the nature of the relationship between these two macroscopic states (relation 4 in Figure 6). The core of his argument and more generally the main idea of analytical sociology is that this relationship is statistical and not causal. The state S_t is not directly causally responsible for the state S_{t+1} ; so, the explanation must engage with the micro

¹⁷ James S. Coleman, *James: Foundations of Social Theory*. Cambridge, Harvard University Press, 1994. p. 8. In: *Ibid.* Hedström–Swedberg, 1998. p. 22.

elements E_t and E_{t+1} responsible for the transition from S_t to S_{t+1} . According to Coleman, it is useful to distinguish three types of relationship figuring the causal process and constituting a social mechanism: a macro-micro relation (relation 1), which corresponds to a “situational mechanism”, a micro-micro relation (relation 2), which depicts a “behaviour or action-formation mechanism”, and finally a micro-macro (relation 3), which visualizes a “transformational mechanism”. Situational Mechanism explains how macro-level phenomena affects individual who gets into a situation. Behavioural Mechanism explains how individual internal states affect individual behaviour, or in other words, how people act given their motives and situations. And transformational mechanism explains how individual's mind and beliefs induce some actions, which produce phenomena at social level.

Coleman rightly notes¹⁸ that sometimes the three types of relations are not easily separable. This is particularly the case when what we want to explain is not a macro-level statistical relationship that can be decomposed into independent and dependant variables but a macro-level phenomenon (e.g. the rise and fall of an asset bubble). In this case we can use the program of Raymon Boudon.¹⁹ Suppose M is the phenomenon to be explained. In the individualistic paradigm, to explain means making it the outcome of a set of actions m . In mathematical symbols, $M = M(m)$; in other words, M is a function of the actions m . Then the actions m are made understandable, in the Weberian sense, by relating them to the social environment, the situation S , of the actors: $m = m(S)$. Finally, the situation itself has to be explained as the outcome of some macrosociological variables, or at least of variables located at a higher level than S . Let us call these higher-level variables P , so that $S = S(P)$. On the whole, $M = M\{m[S(P)]\}$. In other words, M is the outcome of actions, which are the outcome of the social environment of the actors, the latter being the outcome of macrosociological variables. Realize that descriptions of Coleman and Budon in fact are isomorphic with respect to three functional identities: $M = M(m)$ corresponds to the transformational mechanism, $m = m(S)$ to the action-formation mechanism, and $S = S(P)$ to the situational mechanism.

III. Colorism as social phenomenon

Mixed-raciality brings up several serious problems both at micro and macro levels of society. And, as we begin to understand them through working of social mechanisms, these matters seem to be interconnecting. First of all, globalization, while it was a motor of the economic and cultural unification of the world, set in motion of a dissimilating process: the multiplication of identities. It turns out that there are as many worlds as the individual is able to create. However, some people are suffering from “malicious identities” when they have to live with complex seemingly incompatible identities. Mixed-raciality can be considered as “malicious identity”, especially for young individuals. Mixed-race children often faced discrimination and prejudice. With the 2010 US Census setting a record 7% of new births are mixed race, more young people are grappling with the question „who is black?” And grappling with their racial identity, they struggle with their racial identities and are often sick of answering the question: what are they? In my article *Malicious Identities* I wrote about that this question is killing because you cannot resolve the dilemma in it:²⁰ your race, as your eye or hair colour, is not the “essence of identity”. Neither is it your nationality or your religion.

¹⁸ Ibid. Coleman, 1994. p. 20.

¹⁹ Raymond Boudon: „The Individualistic Tradition in Sociology”. In: J.C. Alexander et al. (eds.): *The Micro-Macro Link*. Los Angeles-London, University of California Press, 1987. p. 45-70.

²⁰ József Zoltán Málík: *Malicious Identities*. *Journal of Legal Theory (Jogelméleti Szemle)*, Vol. 16: (2), 2015. p. 53-63. Internet access: jesz.ajk.elte.hu/2015_2.pdf

Race, nationality or religion is all accidents to person, which are socially relational to individuals. However, though they do not determine you, but they matter because we all live in a society. And there are several official documents where these sorts of data are asked and recorded, and massive debates how and for what you use these kinds of information. Social circumstances are all situational mechanisms that affect individuals. The crux is the reply from the side of individuals: how do they impact individual's behaviour, and what kind of actions they induce.

Take for example colorism. The term *colorism* is “a form of oppression that is expressed through the differential treatment of individuals and groups based on skin colour”.²¹ In other words, colorism refers to tacit discrimination based on complexion. It disadvantages dark-skinned people, while privileging those with lighter skin. However, I would like to emphasise the fact that colorism works tacitly. Someone may say: “Yes, it is because it belongs to good style today. And if you openly did it, you could be in trouble”. In fact, anti-racism is an ideology in a liberal society. Slavoj Žižek specifies ideology in our post-ideological ages as follows, by citing an anecdote about the famous physicist Niels Bohr:

“[...] surprised at seeing a horseshoe above the door of Bohr's country house, the fellow scientist visiting him exclaimed that he did not share the superstitious belief regarding horseshoes keeping evil spirits out of the house, to which Bohr snapped back: ‘I don't believe in it either. I have it there because I was told that it works even when one doesn't believe in it’. This is indeed how ideology functions today: nobody takes democracy or justice seriously, we are all aware of their corrupted nature, but we participate in them, we display our belief in them, because we assume that they work even if we do not believe in them.”²²

That's the point. We know exactly racism or slavery had been accepted for a long time in the history of humankind. Then we recognized them as uselessness and a real risk of living together in human relations, and so we got to refuse them. Anti-slavery or antiracist attitude has become a social mechanism. Now the question is how colorism surfaces again and again in human behaviour, because it appears a significant exception to this social mechanism.

Historically, in the US, the origin of colorism is considered to be due to a kind of tribal identity. That is because slave-owners typically gave preferential treatment to slaves with fairer complexions. While dark-skinned slaves toiled outdoors in the fields, their light-skinned counterparts usually worked indoors completing domestic tasks that were far less gruelling. Why the discrepancy? Slave-owners were partial to light-skinned slaves because they were often family members. Slave-owners frequently engaged in sexual intercourse with slave women, and light-skinned offspring were the telltale signs of these unions. While slave-owners did not officially recognize their mixed-race children as blood, they gave them privileges that dark-skinned slaves did not enjoy. Accordingly, light skin came to be viewed as an asset among the slave community. As evidence, the most famous person of this time range of America is Thomas Jefferson's mixed-race lover, Sally Hemings.

There is, however, another unaccountable experiment result: the doll test, the idea of which is from two African-American, married couple psychologists, Kenneth and Mamie Clarke.²³ The doll experiment involved a child being presented with two dolls. Both of these dolls are completely identical except for the skin and hair colour. One doll is white with yellow hair, while the other is dark with black hair. Children are then asked questions inquiring as to which one is the doll they would play with, which one is the nice doll, which

²¹ Huberta Jackson-Lowman: “An analysis of the impact of Eurocentric concepts of beauty on the lives of African American women”. In: H. Jackson-Lowman (ed.): African American women: Living at the crossroads of race, gender, class, and culture. Cognella Academic Publishing, San Diego, 2013. p. 155-172.

²² Slavoj Žižek: First as Tragedy, then as Farce. Verso, London-NY, 2009. p. 51.

²³ Kenneth B. Clark, and Mamie P. Clark: "Racial identification and preference among negro children." In E. L. Hartley (Ed.): Readings in Social Psychology. Holt, Rinehart, and Winston, New York, 1947.

one looks bad, which one has the nicer skin, etc. The experiment shows a clear preference for the white doll among children in the study. These findings have been considered for a long time as an exposition of internalized racism in African-American children, self-hatred that was more acute among children attending segregated schools. But nearly 60 years after American schools were desegregated by the landmark *Brown v. Board of Education* ruling, and despite the first African-American president of the US, white children have an overwhelming white bias, and black children also have a bias toward white, according to a new study commissioned by CNN in 2010.²⁴

And if we leave the US, we have very similar experience in the other parts of the world. In many Asian countries you can see women on the beach or in the streets wearing mask. They try to avoid being tanned. When Asian women are asked what the point is to do that even in a tropical heat, you get a striking answer: “A woman should always have fair skin”. There is even a Chinese idiom, which women young and old know by heart: “Fair skin conceals a thousand flaws.”²⁵ Moreover, there is a shocking and steadily growing trend for Asians to surgically alter their faces to appear more western (“white”) look.²⁶



Figure 7.

Chinese women on the beach are wearing mask and special swim-suit (left)
A Vietnamese motorcyclist is wearing mask and long gloves to block the sun (right)

Nevertheless, as for white population, there is also an astonishing experience. Many white women are proud of tanned skin. What is more, you can see a lot of tanning-saloons and solariums all over towns in Europe or Australia, where white women (and recently more and more men) may get dark-complexioned. Of course, it might as well be just fashion. However, some scientific studies suggest that there should be something more out there than fashion.²⁷ In an experiment a random sample of 1205 black, white, and mixed-race faces was collected. These faces were then rated for their perceived attractiveness. There was a small but highly significant effect, with mixed-race faces, on average, being perceived as more attractive (Figure 8).²⁸ This result is also frequently appears at beauty contests, and can be seen as a perceptual demonstration of *heterosis* in humans.

²⁴ Study: White and black children biased toward lighter skin, May 14, 2010. Internet access: <http://edition.cnn.com/2010/US/05/13/doll.study/>

²⁵ Dan Lavin: Beach Essentials in China: Flip-Flops, a Towel and a Ski Mask. In: The New York Times, August 03, 2012.

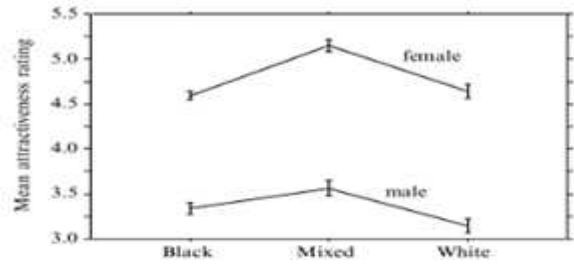
²⁶ Kyung Lah: Plastic surgery boom as Asians seek 'western' look, May 24, 2011. Internet access: <http://edition.cnn.com/2011/WORLD/asiapcf/05/19/korea.beauty/>

²⁷ William Lee Adams: Mixed Race, Pretty Face? Psychology Today. September 28, 2006 (Internet access: <https://www.psychologytoday.com/articles/200601/mixed-race-pretty-face>) and Michael B. Lewis: *Why are mixed-race people perceived as more attractive? Perception*, 39:(1), 2010. p. 136-138. (Internet access: http://www.perceptionweb.com/fulltext_temp/0/p6626.pdf)

²⁸ Ibid Lewis, 2010. p. 137.



"Take a good look at this. She was created by a computer from a mix of several races. What you see is a remarkable preview of the new face of America" - Special Issue of Time Magazine, 1993.



Mean attractiveness ratings for the 1205 faces according to gender and race. Error bars show standard errors by items.

Figure 8.

Among asian women the beautiful fair skin could be something that is not a big deal among white women. If the above study is right, and being mixed-race is somehow a heterosis, that is, an improved biological quality at least as for the appearance, we can see the difference between the intensions as a kind of “mimicry” from the side of asian and white women. They want to achieve a complexion very similar to the top attractive mixed-race one. From social scientific perspective, we can think about this adaptation as a social mechanism.

All in all, colorism is eventually a kind of discrimination and racism. Following Roger Scruton,²⁹ I consider racism as an extreme version of tribal identity. Tribal societies define themselves through a fiction of kinship. Individuals regard themselves as members of an extended family, and even if they are strangers, this fact is superficial, to be instantly put aside on discovery of the common ancestor. Tribal societies tend to be hierarchical, and outsiders cannot easily become the member of the community, because the lack of identification tag. Tribal ideas survive in the modern world as different forms of racism. There are several hate groups in the world, which are all based on racism. In fact, racism is an attempt to impose a tribal idea of membership on a society that has been shaped in some other way. Take a notorious racist who is an emblematic figure of many racist organizations and their members. In his book, *My Struggle*, Adolf Hitler traces back the reason for racism to “Racial Poisoning” (*Rassenvergiftung*). He writes as follows:

“Every crossing between two breeds which are not quite equal results in a product which holds an intermediate place between the levels of the two parents. This means that the offspring will indeed be superior to the parent which stands in the biologically lower order of being, but not so high as the higher parent. For this reason it must eventually succumb in any struggle against the higher species. Such mating contradicts the will of Nature towards the selective improvements of life in general. The favourable preliminary to this improvement is not to mate individuals of higher and lower orders of being but rather to allow the complete triumph of the higher order. The stronger must dominate and not mate with the weaker, which would signify the sacrifice of its own higher nature.”³⁰

What can we do with racial poisoning in the light of the fact of mixed race twins? For both the Aymer and Horder twins are true that, in genetic sense, Maria and Lucy or Kian and Remeé are most closely similar to each other than any other people in the world. Who will be superior or biologically lower order of being in their cases? Or, according to Hitler, in case of the Horder twins, their parents as mulatto are as a result of racial poisoning, but in the next

²⁹ Roger Scruton: *England and The Need for Nations*. Civitas, London, 2006. p. 11.

³⁰ Adolf Hitler: *My Struggle*. Chapter 11: Race and People. (Translated from the German *Mein Kampf* by James Murphy). Internet access: <http://www.greatwar.nl/books/meinkampf/meinkampf.pdf>

generation the racial is suddenly clearing up in the person of Remme as white girl? In racist society such as the slave-state US or the German Third Reich or the apartheid regime in South Africa, they try to specify some classification rule in legal regulations. But the whole issue seems hopeless and a complete tumble. In apartheid regime they use, for example, the term *honorary white* to grant almost all of the rights and privileges of whites to various ethnic groups, most notably Japanese, Koreans and Taiwanese. In the US the “one drop rule” was a strict legal principle of racial classification – who is slave by course of law – asserting that any person with even one ancestor of sub-Saharan-African ancestry (i.e., "one drop" of black blood) is considered to be *black*. So, Remme is a white girl who is black in the eye of the law. This is, of course, absurd, because the whole conception is nonsense.

IV. Concluding Remarks

Despite its absurdity, the apartheid regime has kept up its power for a long time, in the US the slavery issue was settled as a result of a civil war, and racism is still a non-deniable social fact today. Although straight racist regimes have been collapsed by now, racism still remains a significance problem all over the world. In Europe, for example, there has been on agenda for a long time an anti-racist campaign supported by the Union of European Football Associations (see a UEFA advertisement in Figure 9).

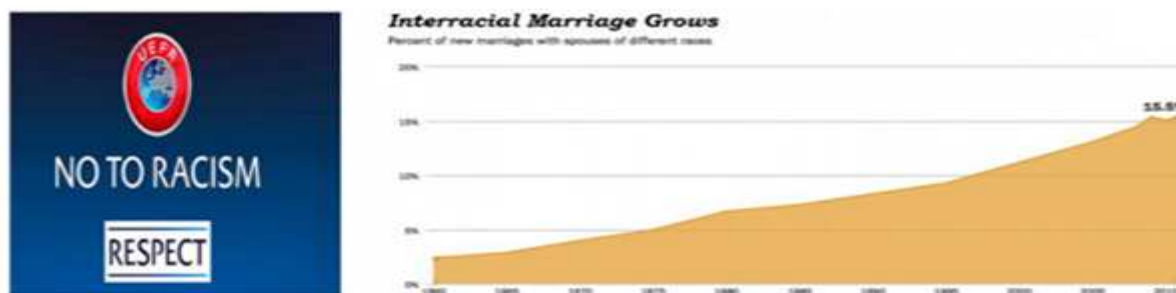


Figure 9.

Can we put an end to Racism?

However, according to the 2010 US Census, those identifying with multiple races grew by 32% over the decade, for a total of 9 million while single-race identifiers grew by just 9.2%. A February 2012 Pew Research report showed the number of interracial marriages has more than doubled since 1980 (Figure 9).³¹ It credited growing public acceptance of mixed-race relationships as one reason for the rise. And we have similar data from the EU (significantly in UK, France and Netherland), too. For example, in UK an Ipsos MORI opinion polls result in 2003 says that 87% of people agree, or tend to agree, that you do not have to be white to be British.

Interestingly, the bodies of multiracial peoples (rather than their experience) are recently often being cited as proof that we have become a *postracial society* where racism is frowned upon and ethnic diversity is accepted.³² Multiracial people supposedly breakdown racial boundaries just by their mere existence. Mixed-racality is enough to destabilize and ultimately eradicate colorism and racial hierarchy. That’s could be one reason why racists stand against interracial marriages, they talk about “the death of white people in the future”

³¹ Chris Cillizza: Is Barack Obama ‘black’? A majority of Americans say no. In: The Washington Post, April 14, 2014.

³² Lane Park: “Virtual Race: The Racially Ambiguous Action Hero in *The Matrix* and *Pitch Black*”. In: Mary Beltrán and Camilla Fojas (eds.): *Mixed Race Hollywood*. New York University Press, NY, 2008. p. 182-202.

and do not like mixed-race persons. That's why some predict that growing numbers of mixed race Americans will lead to a new racial hierarchy based on skin colour, like those characterizing most Latin American countries.

Another development is a new wave of racism that discriminates not upon a base of genetics, but upon a base of culture. This approach has also an old tradition, and it has become an important discussion in contemporary political theory.³³ It is as a consequence of colonization and *multiculturalism*, the fact of cultural diversity in our globalized world. Indeed, very few countries are now monocultural (Iceland or Japan). In the most countries there is cultural diversity, a coexistence of different kinds of cultural group within a country. And, in everyday life, this implies tension what could be an origin of racism. We should not underestimate this problem at all but we should not come to a false racist conclusion anyway. As it is portrayed in the discussion between a "Savage" and a "Bachelor of Arts" in Voltaire's essay written in 1761(!), we need to recognize how cultural dependent it is what is considered to be true. Or, more fundamentally, if we explore the distinctive humanoid properties, they are not so as strong as would be expected: the clear-cut distinction reduced to appearance or behaviour between them is more and more fuzzy; or, in a modern terminology, it is rather as a result of structuralism/social constructivism. And so the opportunity and significance of making a racial categorization based upon cultural regards is practically zero.

Of course, we all know a great many racist stereotypes living in the common knowledge to and fro. "Blacks are boneheads but they are good at singing or sports". But have you heard the genius African-American inventor, Lewis Latimer? And have you realised that how many non-white smart professionals there are all over the world? Or, after Rocky, there has been a constant refrain for a long time that "there would never be a white professional heavyweight boxer champion again, because the African-Americans are physically stronger than the whites, and otherwise, this is a good opportunity for them to break out the ghetto". And then Wladimir Klitschko appeared with "*veni, vidi, vici*" (he is the longest reigning heavyweight champion ever), and put these "clever theorists" to silence. Stereotypes are actually false social mechanisms: no evident causal agents maintaining the plausibility of their hypothesis.

In pure biological sense, mixed-raciality is not more interesting than the inheritance of eye or hair colour, but the colour of skin has emerged more social relevance. And do not miss the point. You need not to like an appearance you do not prefer: if you personally like "blondie", you do not have to like "ebony". Yet we should recognize to believe in racism is very similar to believing in witches. Both are traditional false beliefs of humankind under which people are judged. And, in our ages, we think about witch burning trials, which were regular in the middle ages, as a crime.³⁴ Racist performances are as witch burning trials in modern ages. It is time to make "the transition from the tribal or 'closed society', with its submission to magical forces, to the 'open society' which sets free the critical powers of man."³⁵ Do our best in the spirit of The Old Code of Knights saying that knight's knowledge will defeat ignorance. No one should be oppressed or be attacked verbally or physically just because of his or her look and ethnic background in an open society. Indeed, racism is not an opinion and the campaign against it is not a liberal claim solely. To recognize this fact, by the

³³ As early as in 1761 Voltaire had a masterpiece in critically discussing the problem: Voltaire: "Dialogue between a Savage and a Bachelor of Arts". In: *The Works of Voltaire*, Vol. IV., Du Mont, 1901 (Internet access: <http://www.nlnrac.org/enlightenment-critics/documents/a-dialogue-between-a-savage>). Contemporary discussions can be found in Will Kymlicka: *Multicultural Citizenship*. Oxford University Press, Oxford, 2003.

³⁴ Unfortunately, still today, e.g. in Nigeria, children are accused of being witch. These little witches are hated absolutely by everybody surrounding them, so such they are sent out of the home or killed. Source: Christian Purefoy: *Children abused, killed as witches in Nigeria*. August 28, 2010. Internet access: <http://edition.cnn.com/2010/WORLD/africa/08/25/nigeria.child.witches/>

³⁵ Karl Popper: *The Open Society and Its Enemies*. Princeton University Press, New Jersey, 1971, Vol. 1, p. 1.

beginning of the third millennium in several countries (e.g. Belgium, Sweden, UK, Canada) there exists explicit law about racist hate crime, while in others (e.g. Denmark, Germany) it is criminalized by a number of different laws.³⁶

A famous Hungarian King, Coleman the Bookish (his reign was 1095-1116), who had a very progressive pronouncement in his time, is coming into my mind. “In Witchery, since there no exists Witchcraft as such, it is prohibited to get up any case”, declared he. This went into Hungarian language as an idiom that “I’m telling you there no exists witches.” Somehow I want to see the issue of racism in this manner now and forever. In biological sense, we are all tend to be racist, however we usually tend to prefer an intermediate skin colour, so the too pale people usually prefer a darker, the too dark people usually prefer a lighter tone of skin. They are behaviour mechanisms in humans. Nevertheless, that how “instinctive” mechanisms of ours will be functioning in fact is strongly influenced by situational mechanisms and cultural diversity is capable to strengthen them up. Antiracist regulations can be regarded as a kind of instrument. They work as situational mechanisms that impact our mind and thus our behaviour, even if this is not by a long perfect. As Feminism or the Civil Right Movement has got much progress in equality of women and African-American, some – especially from the far-right politics – may argue against them as a typical, liberal headway. As well as several raisings from the green perspective in politics are often said to be a kind of liberal bias (e.g. speciesism), still they are eventually against classic liberal tradition, likewise (e.g. population regulation vs. free family planning or environment protection vs. economic development and “laissez faire” capitalism). We would rather see all these political ambitions as critical views against the “mainstream” of our social life, containing conservative and liberal bias in mixed, in which there are hitches of our tradition or simply common sense. And thing is this antiracism, too. We should be pretty satisfied with that if antiracism was a part of common sense, and if we considered it as a civilizational rule not as an ideology. Let’s all behave knightly, people.

³⁶ Michael McClintock: Everyday Fears. A Survey of Violent Hate Crimes in Europe and North America. Human Rights First, 2005. Internet access: <https://www.humanrightsfirst.org/wp-content/uploads/pdf/everyday-fears-080805.pdf>