on human equality

ABSTRACT

Different degrees of racism and prejudice prevail in societies all around the world. The discriminated people usually posses less political power, lower social status and acceptability, and sustain lower economic standards. This assessment hypothesise that there ought to be a significant worldwide correlation between sets of human ethnic groups and economic levels. The investigation is done by playing devil´s advocate and marking each country with a representative morphological (bodily) nuance. Although some drawbacks with this method are evident, it is shown that the methodology is sufficient to exhibit a fair picture of economic conditions with regard to ethnicity as represented by nuances of morphological traits. The econometric results suggest that there is a statistically significant *orderly* correlation between morphological traits and GDP per capita levels - the lighter morphological traits, the richer; the darker, the poorer. The complementary statistical analysis implies similar results. For instance, the lightest group have about 1,5 times more GDP per capita (PPP) than the second lightest group, five times more than the third group, and ten times more than the fourth group. With this empirical background, I critically review approaches aiming to explain economic differences between various regions (implicitly between ethnicities) and show that they are either circular in their reasoning, counterproductive, or simply not complete. The assessment goes on to outline, in my belief, a more thorough explanatory account of these ethnic related inequalities. This involves an analytical framework reflecting an empirical histography of economic development relevant to the task at hand. The integrated elements suggest that the *process* of ethnic economic inequalities stems from the interdependency of three fundamental societal factors; internal, external and natural factors. The *direction* of contemporary ethnic economic inequalities is argued to be sparkled by the need of some western Europeans to go imperial, their luck in the expansionary process, and through their colour coded racist practices over centuries. The *magnitude* of contemporary ethnic economic inequalities is argued to be sparkled and widened from the higher economic growth levels after the spur of industrialism through its particular character of increasing returns to scale. As a whole, the background purpose with this paper work is to higlight the relevance of ethnicity in economic development, while, at the same time, provide an information package that validates a human equality concept.

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I. INTRODUCTION

All human beings are equal. This is the politically correct position around the world today. The position holds that individual *value* must correspond to individual characteristics, and not to ethnicity, gender, sexuality, disability, religion, and so on. And since discrimination is wrong based on that kind of background features, it is understood that all human beings have the same *potential ability* in all aspects of life.

Of course, in reality, there are many different perspectives and approaches to this position. What is worse, the vast majority of the human population do *not* seem to hold this position to be true. Different degrees of racism and prejudice dominate societies all around the world. The consequences are clear and present for every disadvantaged human being. The discriminated people usually posses less political power, lower social status and acceptability, and sustain lower economic standards. Ethnic polarisations are a common element in almost any society. It varies from segregated public sphere, to discrimination from job positions, to ethnic cleansing. Perceived differences are often used as a sparkle for war.

Why do these attitudes prevail, despite the formal consensus of the equality of human kind? The general answer must be that there is a gap between people's perception and human equality concepts. The experienced inequalities and/or differences between human kinds are perceived very concrete, in contrast with the validity of an equality concept. If one thinks about it, we are continuously being given *the premise* that we are all equal, without having its validation. For instance, according to one official UN document, Report of the World Conference Against Racism, Racial discrimination, Xenophobia and Related Intolerance, it is a "*self-evident* truth that all human beings are born free and equal in dignity and rights (my italics)". However absurd it might sound to the reader, there are no generic line of argument that holds that position to be true. And since people are not convinced about the equality of the human kind, they are trusting their experiences and intuition instead, which often means categorising and grouping humans from each other. Therefore, I believe, the more people are convinced about the equality of human kind, the less racist practices and polarisations will prevail. And in order to convince more people about a human equality concept we need that concept's validation.

With that purpose, this paper work will critically review as many opinions as possible that attempts to explain or hint at the equality of diverse human groups, and show that they are either circular in their reasoning, counterproductive, or simply not complete. The assessment will then go on to outline, in my belief, a more thorough account of the equality of human kind. However, in order to narrow down our subject at hand, this paper work will only deal with *ethnicity* from the issue of human kinds. Hopefully the assessment will provide insights to hold *all* human kinds equal.

II. CRITICAL REVIEW

The equality concept of biology

The groundwork for the politically correct human equality position comes from biology. It is nowadays almost a complete consensus among biologists that there is only one human race, *homo sapiens sapiens*, in the world today. The vast majority of the scientists in the field of human evolution regards Africa the continent where the transition to our human race occurs from a single population some 100 000 years ago. Thereafter, between 60 000 and 30 000 years ago, homo sapiens sapiens expand themselves globally. This thesis is called Out of Africa 2 to distinguish it from the expansion out of Africa of *homo erectus* about two million years ago. During this second expansionary process, neanderthals, *homo sapiens neanderthalensis,* diminish in numbers, and later extinct, due to fierce competition from the new human race.

Biologically, the present human race has a very small genetic variation, in large due to the relatively small period elapsed since the origin, with only about 3 000 generations back. This means the equality concept is *intrinsically* true[1] - just the fact that we belong to the specie of homo sapiens makes us all equal. One interpretation of this would be to hold that there are no differences in our capabilities by being an African, Asian or any other ethnic related belonging. In fact, this seems to be the common vision of the equality concept. Also, most religious beliefs lie upon this perspective. For instance, it is said that all human beings are created equal by God.

The ethnic related world economy

Nevertheless, there are differences in visible morphological traits, mostly in the form of skin, hair and eye colour, but also in general body formation. Further, these physical differences vary with clear and present differences and inequalities in most aspects of life; geography, culture, language, economy, social behaviour, and so on. A person might be intrinsically human, but extrinsically English, Arab, Indian, Chinese, and so on. It is actually possible that the evolution of homo sapiens might have involved different ethnic groups evolving differently, and thus give rise to different cultural, social, and economic standards.

As a matter of fact, my general hypothesis is that there is a *systematic* correlation between the kind of ethnicity one belong to and the level of economic standard one sustain. This perception is maybe intuitively held by readers of this work. Working through empirics that captures this connection ought to provide a picture of the significance and character of ethnic related economic inequalities. We will utilise *macroeconomic* statistics to proximate inequalities between ethnicities at the *global* level. If the hypothesis is significantly true, we have a concrete picture that contrasts the biological equality concept.

Now, the best way to show this would be to have a dataset with one column that represents an economic standard figure, and one corresponding column of ethnic belonging for every individual person in the world, and then make necessary computations. Naturally, we do not have this kind of dataset. Also, leaving classical methodological issues aside, the ethnic variable would

[1] It is not self-evident that this perspective is pure intrinsical. After all, homo sapiens are one race in relation, extrinsically, to previous human races. Neither is it necessary to believe in the existence of intrinsical values.

be hard to categorise and be unpractical in computations. But if we played devil's advocate and used the more concrete appearances of morphological traits as a proximate for ethnicity, and national Gross Domestic Product (GDP) figures as a proximate for economic standards, we would have a workable dataset. My hypothesis would, in that case, be revised. Now, I claim that there is a significant worldwide correlation between nuances of morphological traits and economic levels.

Naturally, this method does not come without shortcomings, particularly if we chose only one nuance of morphological trait for each country. Nowadays, most nations around the world are substantially multiethnic, and since there are few datasets providing ethnic related economic figures, we would miss out on information at the national micro level. However, I am confident that information at the global macro level will be enough to exhibit a fair picture of economic conditions with regard to ethnicity as represented by nuances of morphological traits. Also, it is not our primary task to establish ethnic inequalities at all levels in the world, being an almost impossible task. Instead we are interested in capturing the *direction* of economic inequalities and understand the approximate *magnitude* of these inequalities at the global macro level. This will, in turn, provide a valuable information basis for our principal objective, to present a generic account that holds all human ethnic groups equal in value and ability in all aspects of life.

The econometric work is rather simple. We have one column with countries, a second column with corresponding GDP per capita figures, and a third column with corresponding ethnicity, mathematically represented by a morphological nuance scale from 1 to 4 (see appendix 1). Countries with morphological trait 1 have its most populace ethnic group characterised as having light coloured skin and light coloured hair. Morphological trait 2 represents light coloured skin and dark coloured hair, while morphological trait 3 represents darker coloured skin and dark coloured hair. And lastly, morphological trait 4 represents darkest nuance of skin and hair colour. A brief summary of the geographical spread of this categorisation would indicate that trait 1 is represented by countries in northern Europe and northern Asia, trait 2 by southern Europe, north Africa, and northern and southern America, trait 3 by south and southeast Asia, central America and few other countries in Latin America, and trait 4 is represented by countries in Sub-Saharan Africa and the subcontinent's diasporas by majority in the Caribbean countries.

The columns are then used to compute single linear regressions of the following form:

$$y = \alpha + \beta X_i + \varepsilon$$

In our context, the generalised form is set:

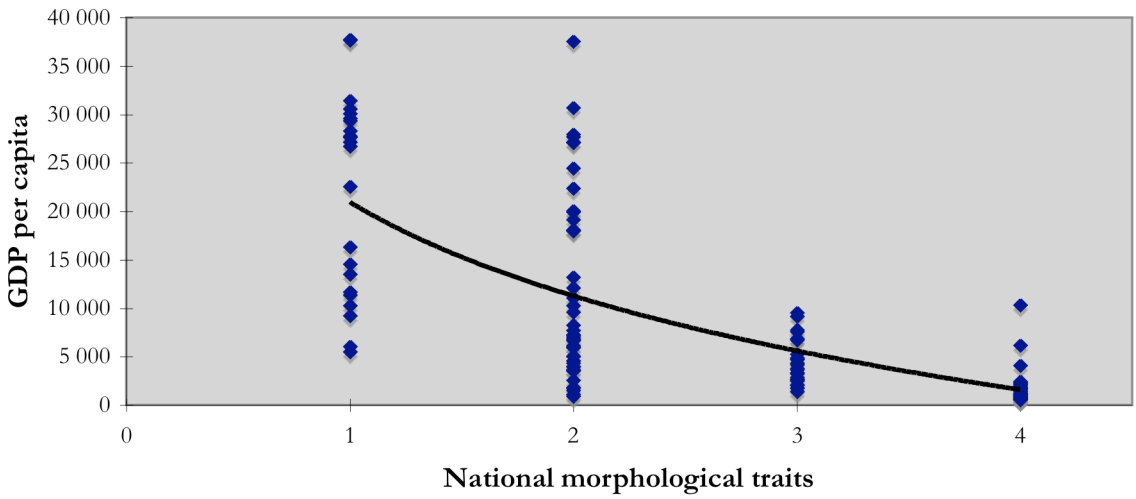
$$\text{GDP/capita} = \alpha + \beta \text{MORPHOLOGICAL TRAIT}_i + \varepsilon, \text{ where } i = 1, 2, 3, \text{ or } 4.$$

Econometric results

The results indicate that there is indeed a correlation between morphological traits and economic levels. In general, the darker morphological trait a country represents the lower its GDP per capita. This result is statistically significant and robust for both current nominal US dollars and current Purchasing Power Parity (PPP) US dollars. The explanatory power of this exploration is further improved if very small countries are removed from the dataset. Diagram 1 displays the best fitted regression result with countries over two million, even thought the figure is not dissimilar with other regression results. The slightly bended trend line (the expected y in logarithmic form) in the diagram exhibit the graphic correlation more clearly.

Diagram 1: Regression diagram

Current PPP US$, 2003, Countries with population over two millions



The statistical explanatory power of the regression results are relatively high, with the coefficient of determinations (R^2´s) ranging from 0,33 to 0,46 (see Table 1). That is, national GDP per capita levels are explained to at least one-third degree through nuances of morphological traits. The R^2´s should be near zero in a world economy indifferent to ethnicity. Note also that only one year have been used in the computations, which would suggest misrepresentation. However, since the comparative GDP per capita levels follow the same pattern, at least for the past decade, there is no reason to extend the time period.

TABLE 1. COEFFICIENT OF DETERMINATION (R^2) RESULTS

Country groups	Current US$	Current PPP US$	Nr. of observations
All countries	0,329	0,389	162
Countries with population over 1 million	0,342	0,449	139
Countries with population over 2 million	0,347	0,455	130

On a more speculative note, the results would exhibit much higher R^2´s, perhaps up to two-thirds, if we where able to explore morphological traits and income also *within* countries. This is because additional existing economic disparities relevant to ethnicity are imbedded in national figures. It seems as whichever country one looks at, the darker morphological trait a person has the higher the probability of that person to be worse off than persons with lighter morphological traits. This pattern is particularly significant in countries such as South Africa, Namibia, USA, UK, Brazil, Colombia, and Australia. These countries have historical, but sometimes also descriptive and statistical empirics showing ethnic diversified national economies. Unfortunately, this pattern seem to be persistent in other developed countries such as Sweden, France, and Italy. In no country are we to expect a contrasting pattern to diminish potential R^2´s.

Naturally, the meaning of these results do not suggest persons with darker morphological traits are never to be found wealthy, only that the probability and/or the fraction is lower than people with lighter coloured physical appearances. For instance, Forbes magazine's list of the wealthiest

persons in the world reveals this fact at the global elite level. The vast majority of their tracked 691 billionaires belong to our first and second categories of morphological traits, few persons of darker bodily nuances are represented.

TABLE 2: MORPHOLOGICAL GROUPINGS, COUNTRIES & POPULATION, 2003					
	Morphological trait				
	1	**2**	**3**	**4**	**World**
Countries	25	48	36	53	162
Countries (%)	15	30	22	33	100
Population (millions)	510	2 542	2 356	717	6 125
Population (%)	8	42	38	12	100

In this context, it might be interesting to note the population composition of the categorised morphological traits and countries. The population of morphological trait 1 is 510 millions, being the smallest group (see table 1). The largest group are trait 2 countries, where China represents half the group's population of 2,5 billion people. Trait 3 countries are almost as big, with nearly 2,4 billion people, where India represents almost half the group's population. The fourth group is represented by 717 million people. The total population of the dataset is about 6,1 billion, nearly representing all the world's human population. It is noteworthy to mention that regression results are not dissimilar when excluding China and India from the dataset.

Statistical results

Of course, regressions of the kind depicted above is one of many indicators for our task at hand. By using the statistical figures somewhat differently we are able to reveal some other perspectives to the economies of ethnicities. In current PPP US dollars, the lightest human ethnic group have about 1,5 times more GDP per capita than the second lightest group, five times more than the third group, and ten times more than the fourth group. Put it differently, the darkest ethnicities have only about ten percent of the GDP levels of the lightest ones. This confirms the indication that there is a substantial *orderly* connection between nuances of morphological traits and economic levels in the world today. The economic inequalities are widening the wider differences there are in morphological traits (see table 3). Again, this relationship are not dissimilar when excluding China and India from the dataset.

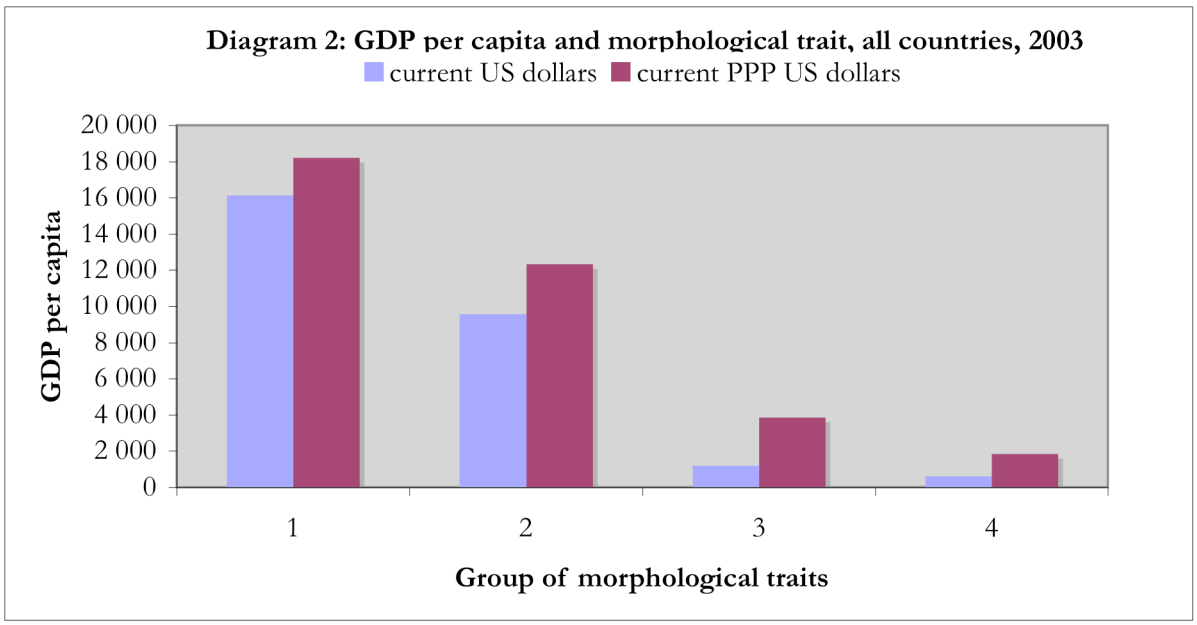
TABLE 3: MORPHOLOGICAL COMPARISONS, CURRENT PPP US$, 2003					
	Morphological trait				
	1	**2**	**3**	**4**	**World**
GDP total PPP$ (millions)	9 289 881	31 328 354	9 087 790	1 335 954	51 041 979
GDP total PPP$ (%)	18	61	18	3	100
GDP PPP$/capita	18 223	12 325	3 857	1 863	8 333
Trait 1 relation	1	1,48	4,72	9,78	
Trait 2 relation	0,68	1	3,20	6,62	
Trait 3 relation	0,21	0,31	1	2,07	
Trait 4 relation	0,10	0,15	0,48	1	

The results from current US dollars are even worse, although similar orderly correlation prevails. Here, the lightest group make 1,7 times more than the second, thirteen times than the third group, and 26 times more than the darkest group. People with the darkest morphological trait have only four percent of the lightest groups´ income levels (see table 4). Again, it would be reasonable to expect even wider inequalities if we would be able to account for economic figures within countries.

TABLE 4: MORPHOLOGICAL COMPARISONS, CURRENT US$, 2003					
	Morphological trait				
	1	**2**	**3**	**4**	**World**
GDP total $ (millions)	8 223 439	24 385 563	2 861 864	440 782	35 911 649
GDP total $ (%)	23	68	8	1	100
GDP $/capita	16 131	9 593	1 215	615	5 863
Trait 1 relation	1	1,68	13,28	26,24	
Trait 2 relation	0,59	1	7,90	15,61	
Trait 3 relation	0,08	0,13	1	2	
Trait 4 relation	0,04	0,06	0,51	1	

Note also that while group 1 consist of eight percent of the world population, they have 23 percent of total world current GDP, about three times their populace fraction. Group 2 have about 1,5 times more GDP than their populace fraction, while group 3 have five times less than their populace fraction. Of course, group 4 are in the worst position with 12 times less GDP than their populace fraction.

The relative differences between groups of morphological nuances are even more clear by considering diagram 2, which illustrates the economic relations between groups of morphological traits in graphic form.



Altogether, these results are in contrast with the biological concept of human equality. If human ethnicities are equal in value and ability we expect them to have at least similar levels of economic standards, as far as ethnicity goes. The question is, then, why do we have this orderly ethnic segmented world economy? Without answering this question thoroughly, we can not hold a human equality concept true. If the empirics stand naked, without descriptive explanations, we are bound to draw conclusions that people with darker morphological traits are less economically productive. This implies that human ethnic groups do not have the same level of ability. Remember that inequality is not equal to injustice. To put it harshly then, perhaps people of African origin are less clever since they exhibit such poverty levels and misery.

Economic explanations

In the field of economics, some of the most obvious explanatory variables to low levels of GDP per capita for a country is low levels of investment, technology and education. These are, in turn, most often understood by features such as corrupt leaders, civil wars, poor infrastructures, and poor health care facilities. Sometimes the analysis is enhanced by other factors such as ethnic based conflicts, poor and undemocratic institutions, weak property rights and other growth impeding factors.

These aspects are most often true and relevant, providing economic explanations to economic problems. However, it is very important to remember that they are simply an expanded picture of a country *in* poverty. In reality, they are additional characteristics for poor economic conditions, rather than fundamental explanatory factors. This is because we are left with some necessary questions. Why these countries? Why these regions? And, within the context we are within, why these ethnic groups? Why does Sub-Saharan countries exhibit so many civil conflicts, vicious leaders, low education levels, poor infrastructure? If they are trapped in a vicious poverty circle, why them? What makes us biologically equal, but economically unequal?

Political explanations

It is well known that many scholars, organisations, head of states, and others point out slavery, colonialism and/or imperialism as the central explanatory mechanism to the huge economic differences between nations, and implicitly between ethnic groups. One of the more official statements in this regard is expressed in the UN document "Report of the World Conference Against Racism, Racial discrimination, Xenophobia and Related Intolerance", which states that some countries are rich today because of accumulated wealth from human and natural resources exploited in other countries, or more correctly, geographic regions. In parallel, some countries are poor because of hideous practices by colonial/imperial powers in the past, altering societies´ development paths. Enhancements of this perspective show that this imbalance is continually in progress, widening development gaps.

These arguments have concrete grounds. However, within our context, in the attempt to hold a human equality concept true, the perspective does the reverse. Indirectly, the perspective implies that west European people (Soviet rule is usually not regarded as colonialism) are a worst kind of human beings, since they have been killing and exploiting people for centuries, while people who have been colonised more good, as victims of European oppression. The perspective implies a rejection of the equality concept. It "reverses" the racist position, if you will.

The perspective may also spur racist positions in yet another fashion. It acknowledges some ethnic groups as smart enough to go imperial and accumulate wealth, and others as less smart by not being able to hinder decumulation, or go imperial themselves. The economical, cultural, and political dominance of people with European origin might be taken as a receipt for a more clever human kind, while the colonised ones as less clever.

Therefore, this line of argument fails to hold a human equality concept true.

Sociological explanations

If an African receives a lower wage for the exact same job tasks as a European, then, ceteris paribus, this is regarded as discrimination, and thus unjust. Then it must follow that on an aggregated level, where Africans in general receive lower economic wages for the exact same job tasks as Europeans, then that society is unjust. Otherwise, we must claim that Africans are less economically productive, why their wages are justifiable, which would suggest that Europeans and Africans have not equal ability.

However, it is possible to claim that they do *not* have the *same* kind of abilities. Africans and Europeans may be relatively better and worse in different tasks. For instance, just because Africans and other ethnic groups have been colonised and Europeans have colonised does not necessarily mean that the former group are inferior to the latter. They could have different strengths in different characteristics, while having an equal value at the aggregated level. In our example, this argument would be as claiming that Africans are, in general, less productive in certain job tasks than Europeans, which justifies wage differentials. At the same time, the argument may claim that Africans are, in general, better in other aspects of life that raises life quality, say, musical activities.

The line of argument justifies ethnic related differences. But does it violate our equality concept? At the intuitive level, certainly not. It is possible to perceive different ethnic groups with different relative weights in their characteristics, and still hold the perspective of equality at the aggregated level.

But does it hold for a deeper critical scrutiny? Certainly not. The point of view is claiming differences with regard to ethnicity, why it can not hold an equality concept. A probability position is embraced that will threat individuals differently not only with regard to individual characteristics, but also with regard to perceived ethnic characteristics.

The advocates of the view may suggest that they are indeed open to treat people as they are, and thus treat every individual as potentially having, for instance, the contrary abilities than the general outlook. But since the perceived probability that a given African are less economically productive than a given European, prejudice are likely to follow. There is a significant risk that, on an aggregated level, (risk avert) employers will employ relatively more Europeans than Africans, or allow higher wages for Europeans, since it is regarded that the expected economic return from Europeans are higher - a practice commonly called statistical discrimination. The more this perspective are implemented in reality, the more polarisations between ethnic groups. The result would be accumulating polarisations and prejudice between these ethnic groups.

This perspective is helpful in explaining some of the economic differences between ethnic groups today. The fact that this perspective have been *in effect* must have created and accumulated some of the cultural and economic differences between ethnic groups today, and seem to be continually in progress. But it fails to hold the equality concept true for the very same reason. Nor is it able to clarify the direction of ethnic related world economy. For instance, why is it people with darker bodily nuances that are in the worst positions? Why not the reverse? Why orderly at all?

Cultural explanations

An enhancement of the perspective about unequal weights to aggregated equality, holds that people have different methods and preferences to make their life satisfactory. In other words, we land at the argument that culture explain the economic variations of our attention. We are all equal but exhibit different cultural mentality, which leads to different cultural, political, economical, and societal outcomes. Although not explicitly within the context of ethnicity, this is the central message of the book "Wealth and poverty of nations: why some are so rich and some so poor" by the economic historian David S. Landes. Unfortunately, Landes emphasis on culture as the central factor in explaining wealth and poverty of nations loses much of its explanatory power since the variable itself is not explained. He does not have to define culture, but it would have helped if he explained the background dynamics of this crucial factor.

We are basically left with the belief that poor nations have had (and have?) denizens with less economically efficient cultural mentality, and rich nations have had (and have?) denizens with more economically efficient cultural mentality. If western Europeans have a better cultural mentality (since they exhibit societies with relatively higher living standards) they ought to be regarded as better ethnic groups than, for instance, Sub-Saharan Africans (since they exhibit relatively worse societies). Or the argument could go, once again, in the other direction. Sub-Saharan Africans are better human kinds since they did not conquer and exploited other regions and peoples in order to enrich themselves, as did the western Europeans, who therefore must be a more vicious kind of people. The point is that leaving the cultural factor unexplained paves the way to racism. Racist perspectives suggest, among other things, that each ethnic group have their representative cultural path, and that these are inherent and gene-based. At the best, culture relativism are illusory perspectives to ethnic equality - an ethnocentric social norm.

Geographical explanations

One school of thought suggests that difficult geography makes some countries poorer than others. This perspective have its most influential proponent in the economist Xavier Sala-i-Martin, who particularly emphasise misfortunates of African geography. In similar fashion Jeffrey Sachs, another influential economist, stress out the tropical climates as harsh for economic development. This climate have maintained poor agriculture productivity, burdens of infectious diseases, and low population rates – productivity growth is spurred by larger demand and more potential innovators. In addition, there is a growing literature (the mentioned authors among the writers) pointing out a "natural resource curse" for many developing countries. The central argument is that natural endowments are economic rents, which could lead to rampant rent-seeking activities when abundance prevails.

These empirical works aim to explain the economic gaps between countries and regions. However, sometimes, one implicit purpose is to explain economic levels with regard to ethnic groups. Although these investigations are highly valuable, they are not sufficient in reaching a human equality concept. I believe they are analysis of *already* poverty-struck societies, instead of fundamental explanatory factors to comparative economic levels. The researchers find statistically significant correlations between poverty and particular sets of geography, and conclude them as "poor" or "cursed".

More concretely, it is hard to accept that differences in geography are so great so to produce great gaps in economic developments and institutional frameworks. Beyond recent history, poor regions of today have had no comparative difficulties in sustaining reasonable standards of living. For instance, in Africa, geography and climate shaped economic development just as they shaped any other region. In eastern parts of the continent, it used to be favourable to hunt wild animals. The drier steppe regions favoured herding, while wetter savannah regions encouraged grain-based agriculture, the tropical forests favoured hunting, gathering and later root-based agriculture, and fishing where naturally favourable economics around rivers, lakes and by the coast lines in all directions. Where there is poor geography, as in the large desert areas in the north and the southwest, few people would live there for obvious reasons. The savannah, which is one of the richest habitats in the world according to biologists, account to about 55 percent of the African continent. The savannah have always attracted migration and contacts (Lock, 2001).

The point is that Africa's natural endowments are neither poor or particularly difficult. There are plenty of resources to make *economic comparative advantages* upon, beyond certain sets of natural resource abundances, like oil and minerals. If natural endowments had been used more effectively, regions and their denizens would have experienced more favourable economic development paths. That is, the correlation could go in the other direction, or at least be strongly interdependent. These environments are "poor" and "cursed" because of the institutional and societal conditions they are under. For instance, some developed countries like UK and Norway have had positive chocks with large oil findings, without significant societal alterations. Positive and stable institutions and societies should be more likely to cope with positive and negative chocks from nature. The ability to diminish negative aspects of geography should also be higher. For instance, high malaria prevalence, under nutrition and pandemic HIV/AIDS prevalence are caused by limitations in economic resources, not geography. It is actually not difficult to lower these attributes significantly. For instance, some of the most important improvements needed to control malaria is to make usage of insecticide-treated mosquito nets, appropriate medicines, minimise still water assemblages and improve hygiene facilities.

In order to validate a human equality concept, we must map out the interdependence of geography, institutions, and economic levels, but also colonialism, culture and societal development variations.

III. A THEORY OF HUMAN EQUALITY

The analytical framework

What to make of all this? Clearly, all of the mentioned approaches above must have some sort of justification. The problem is that they all have loose ends or contradicts the purpose. Therefore, we need a line of thought that closes these ends and circles. Thinking about it, we have some stylised facts. According to biology we have equality as one common human race, with morphological traits as insignificant factors. On the other hand, in reality, we have so many differences correlating with bodily appearances, explicitly shown between morphological traits and economic levels, that it is very hard to hold the equality concept true. This is a great problem if human beings are facing unequal treatment, and live under much worse conditions because of their physical appearances. As we have seen, economic inequalities between human groups are very wide, ranging from highly comfortable to unbearable living conditions.

Generally, some things must have happened that have driven ethnic groups into various development paths and created this gap of knowledge between genuine equality on one side and racism on the other far end. This is the gap we must fill with descriptive information in order to hold a human equality concept true. In consideration, the societal condition and development of each society must be hinged upon:

- Internal human forces
- Natural endowments and alterations
- External human interactions

The understanding of the first factor is that denizens of each society direct and shape the conditions and development of their own society. The second factor represents the role of natural endowments and alterations in the development process of each society. The third factor points out that interactions with other societies also determine societal conditions and development paths. Naturally, each force may be relatively positive and/or negative during perpetual time periods. Also, these forces are constantly *interdependent* in each society.

It is possible to modify the factors above for an applied version to be used in our pursuit to fill the information gap between biological equality and empirical economic inequality.

1. The poorer ethnic groups have been, and/or are relatively less economically productive (an internal ethnic factor);
2. The poorer ethnic groups have suffered, and/or are suffering relatively more from natural conditions and alterations (an internal natural factor);
3. The poorer ethnic groups have had, and/or are suffering more from interventions from other ethnic groups (an external ethnic factor);
4. Some combination of the factors above.

The first category represents strict "your reap what you sow" perspectives. Not only are you reaping what you sow, your ethnic group are reaping what you together sowed - no others are to blame. Sustained conditions are solely a product of self imposed choices and directions for development path of your society. Strictly speaking, using explanations under this factor alone would be intentionally or unintentionally racist. This is because it implies that some ethnic groups are relatively less competent in creating an economy with reasonable living standards.

The second category holds differences in natural conditions as the explanatory variable to differences in economic standards between ethnic groups. Strictly speaking, it goes that rough natural environments and distortions leads to scarce resources and production difficulties which creates and accumulates poverty. As it stands, the line of argument may help reaching a human equality concept. However, if poverty is struck from difficult natural resources, one has to wonder why the affected human groups did not reach for more suitable environments. Perhaps lack of better reachable alternatives was the reason. Unexpected natural distortions might be another complementary explanation. Poorer ethnicities might have suffered from bad alterations while the wealthier group have enjoyed good ones. Although, with an empirical standpoint, it is very difficult to accept that large groups of ethnic groups have not been able to make better comparative usage of large, diverse and often rich habitat, so to prevent the acute poverty levels of today. Neither are there signs of extraordinary natural distortions that could have altered conditions so to result in the wide economic inequalities.

The third category implies that interactions with other ethnic groups play a role in sustained conditions and development paths. These interactions could be collaborative or confrontative in various forms and time lengths. Confrontative interactions have primarily been through colonialism, but also through racist practices and exclusions. All of which resulting in marginalisation and discriminations of some ethnicities by other ethnicities, best exemplified by apartheid South Africa, but also through social constructions everywhere. Collaborations are primarily through political and economic organisations. They are primarily meant to uphold and enhance power positions. In our context, collaborations have the potential to diminish the correlation between ethnicity and economy through mutual gains. Of course they may also increase this correlation if the collaborations are systematically including some nations (indirectly ethnic groups) and excluding others. However, as mentioned, the line of reasoning have shortcomings in helping our task at hand. They facilitate racist positions when making some as clever colonisers and some as foolish colonised ones, or framing some as cruel oppressors and some as kind oppressed ones.

As one could have expected from the line up, the fourth category, where we combine these aspects ought to provide a more complete answer, forming a multilinear train of thought. In the end, we do reap what we sow, there are differences in culture and geographic conditions, colonial ruling was widespread, and social categorisations and discriminations does still exist. However, if they are to have any positive impact on holding a human equality concept true, we need to lift up the causes to their *ethnic diversified existence*.

The internal ethnic factor

At the end of the day, we are all responsible for the lives we shape. At the aggregated level, all members of a particular society are responsible for the lives they shape together. We are explicitly and implicitly choosing directions and locations to pursuit our lives. Our existence are indeed subject to exogenous events, whether from forces of nature or from forces of other human beings. We could choose conditions with lower expected probability of such events. Although the cost of such life would probably be a boring one. The point is that there are ingredients of individual and group factors, and not just interventions of other human groups or geographic circumstances, determining life conditions. A tornado or a burglar striking a home all of a sudden will affect the continued circumstances and choices of that household. But, in principle, it is possible to acquire an insurance form which minimise consequences from such exogenous events.

The task here is to find out the ways these self-determined factors produce our ethnic correlated world economy. In some sense, it is about responsibility tilting. In what degree are we able to blame foreigners and geography, and in what degree should we blame the poor themselves as ethnic groups, in producing the economic inequalities? With that objective, let us hold the two external factors constant, keeping the internal ethnic factor as the sole shaper of societies. Try to think that some groups of a single human race do go out of Africa to different areas of the earth to never meet again. Human societies are solely with their own determined group. The actions within one society do not affect any other. Furthermore, environmental disasters or distortions, whether positive or negative, will never happen.

Various development paths would prevail, due to *variance of denizens* in each society, together with their *preferences of geographic locations*. Each member will have diverse influence in the shaping of the society. Some might have more passive roles, some more active, some might be more intelligent in one area, some in other areas, some might exhibit higher leadership characteristics, some might become vicious and use threats to influence the society. Human beings are heterogeneous, why their *aggregated influences* will direct and form the development process of each society. The direction of their preferences will depend on production prospects of life enriching elements, whether they are in music, sports, food, or something else. Furthermore, this interdependence between individual influences and geographical conditions will continue as long as that society exist. Initial individuals and geographic locations will thus form the basis for *perpetual development dynamics*. As members of the society change, together with their influences and characteristics, so will the society change. But development paths are always subjected upon initial choices, even if it means moving to other locations. The coming generations and environment are "standing on the shoulders" of previous persons and conditions.

Inside these separate societies, various inequalities and injustices are plausible, as they are persistent within societies today, for instance with regard to gender, sexuality, politics, and religion. We could also expect inequalities where a relatively few have a relative lot of the resources in the society. This expectation is due to significant empirical persistence in every nation today, notable by, for instance gini-coefficients. This is not to say that as societies develop they will not come to realise positive aspects of diversity. Prejudices and human categorisations have several sources. Human limitation in the number of social contacts must form the basis of holding the (perceived) unknown more negative than the (perceived) known, creating *xenophobia*. This effect must be stimulated through human *risk aversion*, together with the human *ability to prospect for the future*. Our limitation in collecting and absorbing information ought to play a part as well. If we had unlimited capacity to investigate, socialise and grasp information, xenophobia would play an insignificant role in human relations. Fortunately, xenophobia is impeded by the human ability to get bored, to create and to be curious, since they drive people to approach potential new discoveries, persons, and experiences.

Between societies, separate development dynamics will generate variations in most aspects of life. Perhaps, during one time, in one society, a person with great abilities in agriculture will be born and lead the direction of an agriculture based society. In another society, there might be great hunting prospects and thus a dominantly hunting society will be developed. In another, a leader with authoritarian characteristics might force herself into power and direct the organisational form of that society into a more hierarchic one. In yet another, there might be a certain discovery by *chance* that makes the development path jump to higher levels.

However, in the long run, living *standards* should not differ significantly. This expectation have several reasons. First of all, the members of the initial societies are all outsprungs from *the same human group*, not differing in their fundament existence forms. Secondly, since humans have a

general drive to survive and develop, environments with expected reasonable standards of living will be chosen. From there, they will make *comparative usages* of the resources endowed in the habitat. If the expectations are unsatisfied, alternative locations will be considered. Thirdly, one society which, for some reasons, have reached higher levels of living standards, will have members with relatively lower *incentives* to develop than members in a society with less satisfactory life standards. This means there ought to be *catch-up effects* similar to Robert Solow´s economic growth models. Also, the existence of our memory capacity makes it possible for us to learn from and *react*. This means we are able to draw upon previous experiences, efforts and knowledge which leads to dynamic development processes in the attempt to sustain life as optimal as possible. Lastly, we shall note the non-existence of exogenous events that would have altered and redistributed resources within and between societies. In the absence of environmental distortions and interactions between societies, the volatility of living standards should be low.

The internal natural factor

In this section we are letting loose environmental forces into our hypothetical societies from above. This means there are still no external ethnic factors in progress. Depending on the character of the geographic location, its dynamics, frequencies and the magnitudes of environmental alterations, in conjunction with aggregated individual influences, every society would develop differently. In any given time, one society might be lucky to discover a product of nature that changes citizens´ lives considerably. Another society might be unlucky to experience an unforeseeable natural disaster, so that their living conditions and development path alters. In yet another society, an environmental event might be so devastating and expected to occur frequently that they might decide to move to other locations. An alternative is to build to protect, and in that way accumulate construction related skills. In any case, every decision and action have alternative costs. Extra efforts in construction projects means accumulation of construction skills, but impeded skill formation in other areas, for instance in logistics.

Societies in this kind of world would be highly diversified from each other in all aspects of life, particularly considering the non-interactive order without influence exchanges. Musical expression forms will vary, so will political organisational forms, economic communications, social manners, and so on. But since the members of these societies are in their fundaments humans, most aspects of life will be fundamentally similar. Although, it is plausible that inequalities between societies could now be wider and cover longer time periods than under the previous hypothetical conditions. There is now another factor subject to variation and volatility to divert economic standards and life quality between societies. After all, the habitat of the earth is heterogeneous and dynamic.

However, there ought to be significant catch-up effects also from environmental conditions and alterations. This has several reasons. The probability that certain societies continuously experience negative or positive environmental events must be very low. Where such places are in existence, like below an active volcano, people will not locate there for obvious reasons. Societies would move away from places when the expected maintaining costs are higher than expected maintaining benefits, in comparison with expectations of alternative locations. In addition, accumulated experiences and knowledge would continuously improve comparative usages of natural endowments and of the citizens themselves. That is, the society would continuously attempt to *develop away* from hardship. Thirdly, endowments of nature and characteristics of individuals will be valued differently through different societies, as they might be treasured differently through time periods in the same society. The metal of gold might be treasured highly

in one society while indifferently in another. Crude oil might be target of disgust during one era, but treasured highly during another era, in the very same society. Note also that catch-up effects from internal ethnic factors, as explained above, should work in conjunction with the effects from environmental forces.

The external ethnic factor

It is now time to set our hypothetical societies free for and against each other. They are now able to interact. They may share experiences and knowledge so to reach higher development paths, but they may also perceive each other as inferior and clash. They are now able to trade goods and services and reach higher welfare and varied consumptions, but they may also overlook that possibility for the tempting act of snatch. The character of the encounters will depend on the determining forces of the three factors. The ambitions, needs and capacities of members, particularly elite members, of each society will direct the perceived appropriate interaction.

The encounters might be friendly and vicious in overlapping degrees. Although history have exhibited friendly encounters between members of different societies and ethnic groups, they have mostly been of the more negative kind. It is very simple actually. The nature of waging war and rule over other people is to enrich oneself. The purpose is clear cut and the results are most often the same. Moreover, imperialism and colonialism are not only societies raging war against societies, and nations ruling of other nations, they are also racism in practice, with economic, social, political and cultural consequences. Some ethnic groups accumulate resources and power at the expense of other ethnic groups, who are decumulating the same. This factor brings severe alterations and volatility to societies by its deliberate character of intervention. Also, it is seldom a short-time distortion, like an earthquake. The longer time, the more systematic and thorough imperial powers master targeted societies, the more difficult for them to reach freedom and aspired development paths.

Inequalities within and between our hypothetical societies are now plausible with a greater width, since living conditions are subject to yet another determining factor. The catch-up effect is also plausible, although a more complex one. Societies could go be colonised during various periods and by various societies, or they could themselves colonise various societies during various periods. Societies might be subjected for a long time, creating significant socioeconomic turmoil, making it more and more difficult to regain freedom and own development path.

The empirical framework

The aim with this section is to highlight the general processes that have given result to our ethnic related world economy. In other words, a relevant histography that attempts to close the informative gap between the biological equality and the economic inequality. Luckily, we do not have to begin some 100 000 years ago when our species of homo sapiens was born. We have another useful stylised fact at our hand: There have not been any significant differences in economic levels between various regions, and thus between various ethnic groups before the 16th century. In accordance with our analytical framework of above, there have been significant variations between societies when it comes to the characters of economy, natural endowments, culture, and societal organisation in general. Catch-up effects and reactionary processes are also visible through the human history. Prosperous societies and empires have after some time

declined, and relatively less prosperous ones have arisen. Some societies have had more external interactions than others. In the end, poverty and richness have been about the same between societies, at least until the end of the 15th century when some west European kingdoms sparkled an expansion process that became considerably unlike other ones.

Most times it is amazing how economic researchers are avoiding this subject. Perhaps because it is so closely related to arguments from the political left, whose perspectives on economic mechanisms are not commonly popular. This is probably not the only reason. There are also very difficult concerns regarding implementing economic justice. Accepting the link of colonialism and imperialism to poverty inevitably brings reparation claims to the heart of the matter. Generating from human egoism, there ought to be a significant reluctance to (re)allocate resources to other people, making it hard to formally accept that link. Also, the descendents of colonialists might feel bad about living relatively better at the expense of people far away from their homes. Another relevant aspect might be the abstraction of poverty. People under extreme poverty are perceived geographically very distant, why feelings for them is also sensed distant, despite the powerful ability of media to bring things closer to home. Most probably, on an individual and then at the aggregated level, there ought to be a mix between these aspects, making it very difficult to convince about the connection between past wrong doings and present wealth distributions.

But there are no real ground for these sentiments. Taking the line of reasoning a bit further, to global historic levels, will reveal that human groups have for ages gone imperial against each other all over the world. In more recent times we have had the English, French, Dutch, Russian and others going imperial from Europe. In Asia we have had the Mongols, Chinese, Japanese, Turkish, Arabs and many others going imperial. In Africa with the empires of Egypt, Ethiopia, Ghana, Mali, Ashanti, Zulu and several others. In America with the Aztecs, Inca and the Maya civilisations in particular, waging imperial wars and rule. In our context, this means colonisers are not particularly vicious or intelligent, since every set of ethnic groups seem to have been involved in colonial ambitions and/or practice. In parallel, colonised people are not particularly kind or less intelligent, since every ethnic group seem to have been subject to colonial rule.

Unfortunately, we are not able stop here in our pursuit to hold the human equality true. It is relatively easy to establish the widespread existence of colonialism throughout world history. The difficult part is to establish the direction, magnitude and character of the colonial processes, not to mention the difficulty in establishing economic consequences to present societies. More concretely, with the objective at our hand, we need to find out why the direction of economic inequalities go from richer ethnicities with lighter morphological traits to poorer ethnicities with darker traits. For instance, why not the reverse? Why did not Africans go globally imperial? Why orderly at all? If it had not been orderly, one could assume coincidence.

Worldwide expansion

This is not the study for an exhaustive study of the worldwide practices and consequences of societal interventions. The task would be to immense. The direction of colonial powers, their intersections, their rise and falls, their overlappings, and catch-up effects of societies and ethnic groups are complex issues. Numerous studies have explored the many and complex processes of colonialism. Here, attention will be given to some core facts denominating the act of colonialism and its aftermath relevant to our task at hand.

It was the kingdoms of Portugal and Spain that started it. Perhaps not a coincidence, their geographical location are "far out" from continental Europe and the Mediterranean shores, hampering beneficial interactions. In addition, the kingdoms had significant hatred for the Muslims of northern Africa, thus impeding potentially beneficial trade. Also, the *curiosity incentive* where possibly higher in such a location of vast areas of sea in the horizon. However, the fact that Europe where in relatively less good shape than other parts of the known world must have been the core reason. At the end of the 15th century Europe had started to grow again after periods of extreme hardship from pests and other diseases that probably halved the continents population (Landes, 1998).

At that time of marginal subsistence, Europeans had significant problems with food preservation. Food supplies to humans and animals could not be sufficient all year around through varying seasons. Spices where used for this task, but they where not naturally endowed in Europe. They where to be found in very distant places, like south Asia, meaning high transportation costs, why their prices where extremely high. The eastern empires of Turks, Indians, Chinese and the Swahili speaking peoples of east Africa where dominant in their influence on the known world order. For instance, Asians and Africans had been trading with spices and other necessities for a long time so they where in no particular scarcity in providing for their societies. Europe, on the other hand, had to step up their economic development paths - they *needed* to expand.

Access to raw materials at lower costs have always been a central argument to intervene. Both the Iberian kingdoms where particularly interested in the shores of India. The primary objective was to control, or at least obtain, the trading shipment of pepper, cloves, and other spices directly to Europe. If intermediaries where bypassed, the potential gains where considerable. Thus, there was also a strong *profit incentive*. At the beginning of the 16th century both kingdoms where rather successful. Spain had found America while being on the pursuit of finding a way to India by passing the Atlantic ocean from the west. Portugal controlled the trade around India by the route around Africa. Any trading ship had to purchase a Portuguese trading license, or else they where seizured. Quite soon, several other western European kingdoms took up the competition, both to the east and to the west, and later to the south.

Worldwide diversion

The ethnic diversion of living standards where sparkled from pure coincidence. The west European kingdoms where lucky, the Amerindians where unlucky. The luck was in the form of the *human bacterial flora*. Europeans brought with them bodily viruses that the Amerindians where not able to cope with (Maddison, 2001). The latter group died in masses from illnesses they had never encountered before. The few that did pull through where significantly weakened, thus making the take-over much more simple. The highly organised empires of the Aztecs, Mayas and the Incas fell, first and foremost, to this effect. In addition, Europeans had the element of surprise on their side. They where prepared for potential "enemies". They had, for instance, developed gun powder from the inventions of Arabs, who in turn had developed them from the Chinese. However, the difference in weaponry should not be exaggerated. The initial guns of that time where not very sophisticated.

The competition where always fierce for the new conquests of land and people, the latter in the form of African slave trade and labour. In fact, it is relevant to speculate about the possibility of greater wealth accumulation for the western nations if they had not fought each other for such a long time. Although, with competition follows not only destruction but also creation. With vastly

new resources at their disposal on the positive side, and competition on the negative side, the nations had fundamental drivers for faster development. Unfortunately, a lot of the development where initially in weaponry and warfare. The increasingly developed powder guns and naval techniques proved crucial in the conquests of Asia and later Africa.

America meant vast areas of land, for agriculture, manufacturing and habitation. The natural resources where used for food production, but also to extract sugar, tobacco, cotton, gold, iron, and timber, which where mostly exported to the mother nations. Fishing and meat hunting possibilities where also abundant. However, production and production prospects brought scarcity of labour to the forefront. The Amerindians could not be used since they where dying in masses and could not work around the Europeans. So the alternative was to import slaves, a mental thought and experience not uncommon for the time. The best option where to import slaves from Africa. Two reasons for this option must have been the relative geographical closeness, and trade routines already in place.

Different studies present different estimates of the number of Africans traded through the Atlantic slave trade during centuries. Cautious estimates imply imports of about ten million, and another ten million that did not survive the trade process (Landes, 1998 and Maddison, 2001). This is because the conditions for transfer where extremely brutal. At first, most of the slaves must be collected, usually captured at random. Then, they have to be stored at harbours and ships, because it took time for the trading partners to select a full cargo and reach agreements. Those who did not die before the take off, faced severe conditions during the transport. The enslaved people where held in large numbers in tight spaces of filth, vomit, and diarrheic excrement, creating a vicious circle of serious illness and death. In fact, the conditions where so harsh that the entrapped ones attempted to throw themselves overboard, preferring death at sea. This was often prevented by forbidding slaves on deck.

Despite this crucial course of activity, I claim that slavery itself had relatively little impact on the contemporary African economy, or the contemporary conditions of African descendent Americans. From our presently moral status, the practice was repulsive, but with regard to economics of the matter, it was a trade order, benefiting sellers and buyers (in different degrees). For instance, the number of people subjected to enslavement where many, between 20 and 30 million, but lasted for 300 years, meaning about 65 000 to 100 000 persons per year. Even thought these figures where quite significant shares of population rates at that time, particularly considering that most of the enslaved where the most productive ones, the young and the healthy, and had great variance in numbers per time period, I claim that the direct humanitarian and economic losses from the slave trade are relatively little in comparison with losses that began to accumulate after *each* trade, through *the negation of darker morphological traits*.

Generally, humans prefer brightness before darkness. Our eyes are naturally limited in seeing through darkness, consequently representing the unknown more than brightness. This natural conception ought to have laid the foundation to hold nuances of black more negative than nuances of white in concrete life. As ethnic groups came to encounter each other more and more at the global level through trade and colonialism, this perception of darkness came to be ethnically embodied. In relevance to our time, this effect was enhanced when slaves, perceived as having lower (human) value, was now made flesh solely by Sub-Saharan Africans, people of darker skin colour.

Cutting to the chase, slaves where brutalised, exploited of their human resources, dignity, personal freedom and much more. They where dehumanised. The economic consequences in ethnic terms where now becoming substantial. The enslaved Africans and the extinction faced

Amerindians where decumulating their human development and economic prospects, the Europeans where accumulating the same. This ethnic diversification where formalised and socialised through centuries, also increasingly after the abolition of slavery. Hierarchic order with relevance to skin colour where practised also in Latin America and the Caribbean, where large numbers of Africans had been transported as slaves. This kind of perspectives must have been one of the important brick stones for mistreatment of Africans in Africa itself through the colonial processes that started at the end of the 19th century.

Worldwide colonialism

Paralleling the settlement and colonising the Americas, the west European powers competed for control on the shores around Asia. These imperial ambitions went on for centuries into modern times. To be brief, the Dutch focused on Indonesia and surroundings, the British India and south Asia in general, the French went primarily for Indochina, the Spanish laid hands on the Philippine islands, the Portuguese had relatively less imperial power in Asia, but kept the region of Goa into modern times, until 1961 (Landes, 1998). One estimation shows that at the beginning of the 20th century two thirds of the world population where under a form of colonial rule.

After settling the Americas and Australia dominantly, and controlling Asia considerably (including China) the turn was for Africa. In Africa, some of the valuable natural endowments have been (and still are) gold, diamonds, rubber, coffee, copper, cacao, tea, bananas, bauxite, and oil. Access to cheap labour where also driving force, at least in the extraction process of the natural resources.

The continent had until now been experienced as a one step to death for Europeans, whose resistance to the bacterial flora of Africa where very weak. But now, at the end of the 19th century, medical support had been developed so that the hardship where expected to be minimised. The scramble for Africa between the European nations where initiated in a political conference in Berlin during 1884-1885 where seven empires divided the continent geographically among themselves. The simplicity of this division is very explicit when looking at a political map of Africa, most countries having straight lines as borders. This had fatal consequences for the African people, on top of being invaded and ruled over. This is because many ethnic groups where forcefully divided and then composed to sustain life in a made-up nation under foreign rule, that also included many other ethnic groups who in turn had different cultures and languages.

The methods of colonial rule varied greatly around the world. On the one extreme there where the Belgian administration over Congo (present Democratic Republic of Congo), and on the other end is perhaps the US administration over Japan after the World War II. In Congo, about ten million people, about half of the regions population, died of forced labour and brutal treatment. In Japan, on the other hand, being a previous imperial power itself where absorbing the commands of the war winners with relative ease. In addition, the colonial rule over Japan is under more favourable political mentality. The western powers wanted to learn from the mistakes made in the past, having had repressive methods for Germany after World War I, believed to have spurred the horrible consequences to World War II.

However, one thing colonial methods had in common was the *orderly* racist perspectives. This is most visible considering the perspectives British held towards Indians on one hand and Africans

on the other. The British held Africans so low in value that they transported Indians to Africa to build necessary infrastructure for the production and transportation of goods. The Africans where believed not intelligent enough for the task. Even today, there are significant numbers of people with Indian descendent, living particularly in South Africa and Eastern Africa.

Another common ingredient in colonial rulings was the diversified management of various groups in societies under control. There where always some group of people that benefited, or at least was less mistreated, in helping the colonial administrators to rule. The tactic to divide and rule made some ethnic groups better off than others, resulting in hatred between ethnicities, which in turn impeded any potential organised uprising. This is not to say Africans had no ethnic related prejudice and dislike against each other before. Like other ethnic groups throughout the world, conflicts where also persistent between them. But it is important to note that this division where enhanced in the strategic interest of colonial hegemony. In relation, rulers practised and preached their racist perspectives to people under their rule. They had to learn their place in the "race" hierarchy. While the Europeans started to take on a co-operative path after WWII, learning from centuries of warfare, Africans have instead accumulated hatred against each other and decumulated human development during oppressive times. Altogether, implying ethnic related rift in political conditions.

Worldwide decolonialism

The settlement of the Americas and Oceania went with relative ease. But Asia and Africa was a different route under the influence of mounted experiences and new perspectives. The decisive factor ought to be lack of settlement needs. A nation could influence the world in other ways now. In the end, we could say that the marginal costs with colonies where now becoming seriously higher than the marginal revenues, both economically and politically. So, colonialist countries began decolonising after World War II. Almost 100 countries have been politically independent from western European nations during the 20th century, the vast majority during the 1960s and 1970s. Some of the latest ones includes Zimbabwe (1980) and Brunei (1984), both from the UK, Angola and Mozambique from Portugal (1975), and Djibouti from France (1977).

Political independence is not automatically emancipation, freedom, and development, however. The colonisers left behind clustered countries, not societies as initially. They left behind a kind of national economy resembling the experimental socialist economic structures - every region, or country would specialise in a few goods for the administration of the central power. They left behind a gap in human development. During oppression times people where hindered in developing their societies. They where instead kept busy in the colonial apparatus. While the Europeans and their descendents in the Americas and Oceania had developed significantly through the industrialisation process, the colonised groups had decumulated their societal and economic development. According to the historical statistic works of Angus Maddison, economic growth where close to zero before the 1820s, before the spur of industrialism. Thus, a wide stretched economic disparity between nations, and indirectly between ethnic groups, where a significant fact.

New times, new struggles for humankind. Independent countries, but vulnerable and weak ones, with unskilled, uneducated, frustrated, and alienated population. As a result, easy prey for ambitious elites, domestic or foreign. As cold war tactics suggested it, the newly independent countries had to chose a side, like nearly all countries around the world. The regimes had to choose between the socialist empire of Soviet, or the capitalist empire of USA. The incentive was

financial and political support, the deterrent was national intervention. It is important to note that although every country had the same premises caused by the cold war, the newly liberated countries where more vulnerable to the political order. They had less political, economical and social power to influence the character of the tensions, or their consequences to their societies. In general, the two empires did care less what kind of leaders they got support from, nor who they gave financial support and loans to. Altogether, implying ethnic related rift in the quality of political leadership.

Integrating elements

This study has claimed that human equality stances of today are merely politically correct premises, without a generic validation. Differences between human groups are perceived very concrete in contrast with claims of human equality. In so, this study have explored the hypothesis that economic standards are significantly correlated with ethnicity, more concretely with morphological traits. It is found that the darker morphological trait a country represents, the higher probability of that country to be poor. In addition, this correlation seems to be valid also within countries. If the human equality concept is true, this is a great problem - not only are you poor, you are so because of your bodily colours. Otherwise, poverty might exist according to desert, merit and through other approaches to justice.

It has also been argued that classical analysis of colonialism, and new analysis through aspects of geography, culture and sociology are not able to close the information gap between the biological human equality concept and the ethnic related world economy. This critical review paved the way to an histography with the explicit objective to close that information gap.

The process of ethnic economic inequality

Since the problem is extreme and complex, so will its explanation. In order to grasp the issue and its dynamics, this study identifies three core factors to economic diversions between societies. The wealth and socioeconomic standard of an (ethnic) society is hinged upon the characters and aggregated influences of its members (the internal ethnic factor), who are subjected upon environmental conditions and alterations (internal natural factor), and interactions with other societies (the external ethnic factor). In principal, the theoretical and analytical frameworks of this study make valid that these three factors have interdependently been in effect through complex societal dynamics.

Although great diversities are, and have been, visible in culture, economy, and other societal characteristics, history implies that no significant difference have existed with regard to socioeconomic levels between (ethnic) societies. The greater point is that, in the long run, no culture has been more economically efficient than others, and no societal geography seem to have been relatively harsh for living standards. And no particular ethnic group seem to be more vicious and/or clever by going imperial, since this practice has been common with all sets of ethnic groups.

Another greater point is that the three core factors *do* affect economic development and *may* create economic level divergences between ethnicities. At any given time period, some cultural mentality might impede development, some societal geography might be difficult, and some

imperial interactions might be particularly predatory. The worse and deeper these factors are in conjunction, the more difficult to reach desired development paths. The reverse could be true for the intervening society. Particularly, the factor of external intrusions have higher probability in producing longer lasting, and wide-ranging economic differences between societies. The very nature of societal interventions are to prevent, preserve, and/or accumulate political, social, cultural and economic power of the (ethnic) society itself. This means these interactions are subjected to great portions of ethnocentrism (inwards) and racism (outwards), creating divergences between (ethnic) societies.

The direction of ethnic economic inequality

At the end of the 15th century some west European kingdoms started an expansionary process that where to give new portions to our three societal determining factors. This expansion became significantly different from other colonial processes. In relevance to our context, the process particularly included:

- Global proportions.
- The coincidence of bacterial flora.
- Large, permanent settlements.
- Slaves embodied solely by darker skinned people.
- Ethnicities are ordered in "race" hierarchy, mostly in accordance with morphological traits.

In the pursuit to step up development path and business profits, the Spanish kingdom coincidentally found America. This processes was additionally coincidental since Amerindians could not cope with the bacterial flora of the incoming people. This is very crucial, since the cost of the expansionary and extraction process became less costly. It was now easier to accumulate vast areas of land masses and thus natural resources, which was followed by accumulations in economic, political and social power, which in turn created further spectres to colonial settlements and expansions.

Further, great natural resources demanded great portions of labour for the extraction and production process. This could be supplied cheaply through existing trade networks of slaves, from the geographically optimal continent of Africa. Slaves, inferior, as their societal status suggested, where now concretely observed as people with darker morphological traits. Now, on one side where the people in governance, west Europeans with light morphological traits, on the other end where enslaved people under direct rule, Africans with dark morphological traits. In the between, other people under European sovereignty, Amerindians, Indians, Chinese, Arabs, and other African and Asian people with darker morphological traits than Europeans. These perceptions in particular must have laid the foundations for the colour-coded racism in western Europe and their settlement nations. This perception, together with xenophobia and related prejudice, received practical imprints through centuries of societal constructions, stigmatisations and mistreatment within countries, but also during the process of colonial rule around the world. Altogether creating and augmenting ethnic related rift in socioeconomic standards, particularly within the settlement nations.

The magnitude of ethnic economic inequality

These ethnic divergences in economic levels received greater magnitudes through extended colonialism in Africa and Asia, but significantly through the spur of industrialism in western Europe. Since higher economic levels are interlinked with higher social development, colonial nations had a relatively more friendly atmosphere (culture mentality, if you will) to creativity, which stimulated technological progress to developed into industrial productions. However, technological spillovers had a regional impact, and thus to alike ethnic groups of colonial nations. Where technology did extend to other regions, it was basically in the interest of the colonial apparatus, as where the people under colonial rule. So, however positive to human kind and economic development in general, industrialism worsened inequalities between (ethnic) societies through a much more fast paced economic process. This is because industrial production is characterised by increasing returns to scale - ideas creates more ideas.

Another exacerbating aspect of industrialism is the development of a more advanced market economy, which we can loosely call *capitalism*. From a global and ethnic perspective, capitalist development had unequal conditions as a starting point. Since money make money, the ethnic groups that had decumulated economic and social conditions had more troubled circumstances to make money. With regard to capitalism, the controlled economy of *socialism* have had a more positive contribution to our issue at hand. This is because a number of countries representing lighter morphological traits where less successful in their economic endeavour.

In simple, European nations and their offshoots are enjoying virtuous circles of economic development, while most other nations are suffering vicious circles of economic development. The differences between these two groups are complex dynamics related to colour-coded racism and related prejudice, but also to the direction and magnitude of internal ethnic, internal natural and external ethnic development factors. Particularly, the magnitude of societal *losses* repressed people experienced over wide time periods, from external intrusions, where substantial. They where killed, held back, forced of their labour and humanity, with their economic standards being forced downwards in order to force the colonisers´ upwards. They had to deal with struggles for independence instead of putting resources into socioeconomic and political developments. On a more speculative note, the destruction of societies and lives must be at least tenfold in comparison with the direct gains to the destructors.

IV. CONCLUDING REMARKS

In the process of describing a histography over ethnic related economic inequality, it is inevitable to notice the influence of *ethnocentrism*. This affection builds from local, to regional, national, to continental levels. This does not have to be controversial or shameful, however. It is about *information limits*. Our life-span and immobilarity put restrictions on the number of people we can really get to know. We know ourselves and our closest people the best, forming a group of people we care most for. We care less for people unfamiliar to us, as the risk avert species we seem to be. Since more importance is given to people that one feels more close to, we tend to have polarisations and segregations based on ethnic belonging. This means these individual preferences, at first sight natural and harmless, might become ethnic-diversified, or even racist, at the aggregated level.

Hopefully, with developed information technology we may overcome this aspect of human relations. We have the potential to be less ethnocentric than we are. This study has aimed to conceptualise some necessary information package to be used in this task. It suggests that the wealth or poverty of ethnic groups of the world are to be understood through the interdependent dynamics of internal ethnic, internal natural, and external ethnic factors. The presentation implies that every ethnic society have had its own set of denizens, natural conditions, and experiences of external interactions, which has resulted in contemporary conditions in economy, culture, politics, and general society. In so, it is possible to make this general approach applicable for specific nations, regions, societies, and ethnic groups.

In relevance to our task at hand, this study claims that the unusual expansion of west European kingdoms sparkled the large ethnic related economic inequalities of today. This colonial process involved coincidental differences in bacterial flora between the unlucky Amerindians and the lucky Europeans, simplifying the ruling and the settlement process. With vast natural resources at their disposal, Europeans could step up their economic development paths. Furthermore, the practice to use Africans as slaves sparkled colour-coded economic inequalities. In addition, the magnitude of these ethnic diversified economic levels where crucially enhanced by social constructions and stigmatisations, along with unequal gains of industrialism and capitalism.

As a whole, this study closes the information gap between the human equality concept of biology and contemporary ethnic economic inequality. In so, we are confidently able to hold a human equality concept true. We are indeed all equal. Equal in ability to create and to destroy, to act good and bad, to love and to hate.

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APPENDIX: The regression dataset

Source: UNDP, Human Development Index (HDI) data, 2005.
Morphological trait categorisation made by the author with information from the Swedish Institute of International Affairs

HDI Rank	Country	Pop (millions)	GDP/c (US$)	GDP/c (PPP US$)	MORPH
1	Norway	4,600	48 412	37 670	1
2	Iceland	0,300	36 377	31 243	1
3	Australia	19,700	26 275	29 632	1
4	Luxembourg	0,500	59 143	62 298	1
5	Canada	31,600	27 079	30 677	2
6	Sweden	9,000	33 676	26 750	1
7	Switzerland	7,200	43 553	30 552	1
8	Ireland	4,000	38 487	37 738	1
9	Belgium	10,400	29 096	28 335	1
10	United States	292,600	37 648	37 562	2
11	Japan	127,700	33 713	27 967	2
12	Netherlands	16,100	31 532	29 371	1
13	Finland	5,200	31 058	27 619	1
14	Denmark	5,400	39 332	31 465	1
15	United Kingdom	59,300	30 253	27 147	1
16	France	60,000	29 410	27 677	2
17	Austria	8,100	31 289	30 094	1
18	Italy	58,000	25 471	27 119	2
19	New Zealand	3,900	19 847	22 582	1
20	Germany	82,600	29 115	27 756	1
21	Spain	42,100	20 404	22 391	2
22	Hong Kong, China (SAR)	6,900	22 987	27 179	2
23	Israel	6,500	16 481	20 033	2
24	Greece	11,100	15 608	19 954	2
25	Singapore	4,200	21 492	24 481	2
26	Slovenia	2,000	13 909	19 150	2
27	Portugal	10,400	14 161	18 126	2
28	Korea, Rep. of	47,500	12 634	17 971	2
29	Cyprus	0,800	14 786	18 776	2
30	Barbados	0,300	9 708	15 720	4
31	Czech Republic	10,200	8 794	16 357	1
32	Malta	0,400	12 157	17 633	2
34	Argentina	38,000	3 524	12 106	2
35	Hungary	10,200	8 169	14 584	1
36	Poland	38,600	5 487	11 379	1
37	Chile	16,000	4 591	10 274	2
38	Estonia	1,300	6 713	13 539	1
39	Lithuania	3,500	5 274	11 702	1
42	Slovakia	5,400	6 033	13 494	1
44	Kuwait	2,500	17 421	18 047	2
45	Croatia	4,500	6 479	11 080	2
46	Uruguay	3,400	3 308	8 280	2
47	Costa Rica	4,200	4 352	9 606	2
48	Latvia	2,300	4 771	10 270	1

49	Saint Kitts and Nevis	0,050	7 397	12 404	4
50	Bahamas	0,300	16 571	17 159	4
53	Mexico	104,300	6 121	9 168	3
54	Tonga	0,100	1 603	6 992	3
55	Bulgaria	7,800	2 539	7 731	2
56	Panama	3,100	4 319	6 854	3
57	Trinidad and Tobago	1,300	8 007	10 766	3
59	Macedonia, TFYR	2,000	2 277	6 794	2
60	Antigua and Barbuda	0,100	9 629	10 294	4
61	Malaysia	24,400	4 187	9 512	3
62	Russian Federation	144,600	3 018	9 230	1
63	Brazil	181,400	2 788	7 790	3
64	Romania	21,900	2 619	7 277	2
65	Mauritius	1,200	4 274	11 287	3
66	Grenada	0,100	4 199	7 959	4
67	Belarus	9,900	1 770	6 052	1
68	Bosnia and Herzegovina	3,900	1 684	5 967	2
69	Colombia	44,200	1 764	6 702	3
70	Dominica	0,100	3 639	5 448	4
72	Albania	3,100	1 933	4 584	2
73	Thailand	63,100	2 305	7 595	3
74	Samoa (Western)	0,200	1 505	5 854	3
75	Venezuela	25,800	3 326	4 919	3
76	Saint Lucia	0,200	4 314	5 709	4
77	Saudi Arabia	23,300	9 532	13 226	2
78	Ukraine	47,500	1 024	5 491	1
79	Peru	27,200	2 231	5 260	3
80	Kazakhstan	14,900	2 000	6 671	2
81	Lebanon	3,500	4 224	5 074	2
82	Ecuador	12,900	2 091	3 641	3
83	Armenia	3,000	918	3 671	2
84	Philippines	80,200	989	4 321	3
85	China	1300,000	1 100	5 003	2
87	Saint Vincent and the Grenadines	0,100	3 403	6 123	4
88	Paraguay	5,900	1 069	4 684	3
89	Tunisia	9,900	2 530	7 161	2
90	Jordan	5,400	1 858	4 320	2
91	Belize	0,300	3 612	6 950	3
92	Fiji	0,800	2 438	5 880	3
93	Sri Lanka	20,400	948	3 778	3
94	Turkey	71,300	3 399	6 772	2
95	Dominican Republic	8,600	1 893	6 823	3
97	Turkmenistan	4,700	1 275	5 938	2
98	Jamaica	2,600	3 083	4 104	4
99	Iran, Islamic Rep. of	68,200	2 066	6 995	2
100	Georgia	4,600	778	2 588	2
101	Azerbaijan	8,300	867	3 617	2
103	Algeria	31,900	2 090	6 107	2
104	El Salvador	6,600	2 277	4 781	3
105	Cape Verde	0,500	1 698	5 214	4

106	Syrian Arab Republic	18,100	1 237	3 576	2
107	Guyana	0,700	965	4 230	3
108	Viet Nam	82,000	482	2 490	3
109	Kyrgyzstan	5,100	378	1 751	2
110	Indonesia	217,400	970	3 361	3
111	Uzbekistan	25,800	389	1 744	2
112	Nicaragua	5,300	745	3 262	3
113	Bolivia	8,800	892	2 587	3
114	Mongolia	2,600	514	1 850	2
115	Moldova, Rep. of	4,200	463	1 510	2
116	Honduras	6,900	1 001	2 665	3
117	Guatemala	12,000	2 009	4 148	3
118	Vanuatu	0,200	1 348	2 944	3
119	Egypt	71,300	1 220	3 950	2
120	South Africa	46,900	3 489	10 346	4
121	Equatorial Guinea	0,500	5 900	19 780	4
122	Tajikistan	6,400	246	1 106	2
123	Gabon	1,300	4 505	6 397	4
124	Morocco	30,600	1 452	4 004	2
125	Namibia	2,000	2 120	6 180	4
127	India	1071,000	564	2 892	3
128	Solomon Islands	0,500	553	1 753	3
130	Cambodia	13,500	315	2 078	3
131	Botswana	1,800	4 372	8 714	4
132	Comoros	0,800	538	1 714	4
133	Lao People's Dem. Rep.	5,700	375	1 759	3
135	Pakistan	151,800	555	2 097	3
136	Nepal	26,100	237	1 420	3
137	Papua New Guinea	5,700	578	2 619	3
138	Ghana	21,200	369	2 238	4
139	Bangladesh	136,600	376	1 770	3
141	Sudan	34,900	530	1 910	4
142	Congo	3,800	949	965	4
143	Togo	5,800	362	1 696	4
144	Uganda	26,900	249	1 457	4
145	Zimbabwe	12,900	296	2 443	4
146	Madagascar	17,600	324	809	4
147	Swaziland	1,000	1 669	4 726	4
148	Cameroon	15,700	776	2 118	4
149	Lesotho	1,800	635	2 561	4
150	Djibouti	0,800	886	2 086	4
151	Yemen	19,700	565	889	2
152	Mauritania	2,900	384	1 766	4
153	Haiti	8,300	346	1 742	4
154	Kenya	32,700	450	1 037	4
155	Gambia	1,400	278	1 859	4
156	Guinea	9,000	459	2 097	4
157	Senegal	11,100	634	1 648	4
158	Nigeria	125,900	428	1 050	4
159	Rwanda	8,800	195	1 268	4

160	Angola	15,000	975	2 344	4
161	Eritrea	4,100	171	849	4
162	Benin	7,900	517	1 115	4
163	Côte d'Ivoire	17,600	816	1 476	4
164	Tanzania, U. Rep. of	36,900	287	621	4
165	Malawi	12,300	156	605	4
166	Zambia	11,300	417	877	4
167	Congo, Dem. Rep. of the	54,200	107	600	4
168	Mozambique	19,100	230	1 117	4
169	Burundi	7,000	83	648	4
170	Ethiopia	73,800	97	711	4
171	Central African Republic	3,900	309	1 089	4
172	Guinea-Bissau	1,500	160	711	4
173	Chad	9,100	304	1 210	4
174	Mali	12,700	371	994	4
175	Burkina Faso	12,400	345	1 174	4
176	Sierra Leone	5,100	149	548	4
177	Niger	13,100	232	835	4