

- d) Recent gains are undeserved.
 - e) Prestige granting institutions of society are giving blacks more attention and status than they deserve.
 - f) Racism is bad.
 - g) Beliefs of modern racism do not qualify as racist because they are alleged to be empirically grounded (McConahay, 1986, pp. 91–126).
 - h) Those whose beliefs are described as modern racism do not define their own beliefs and attitudes as racist.
- 4) Aversive: Around 1986, the concept of “Aversive Racism” began to emerge. According to this orientation, many white Americans with strong egalitarian values simultaneously have negative feelings and beliefs about blacks. Attitudes need not be consistent and in this case may be the result of conflict between cognition and socialization. Aversive racists put high value on egalitarian beliefs; contradiction between those feelings and racial attitudes was handled by excluding the racist feelings from awareness. Typically avoid close contact with minorities or communicate their underlying negative attitudes in subtle, rationalizable ways. Negativity likely to be demonstrated in discomfort, uneasiness, fear, or avoidance of minorities rather than in outward hostility. Difficult to document aversive racism through the techniques of behavioral research. (Gaertner, 1986, pp. 61–89)

4. Contemporary Views on Racism:

- a. Many U.S. Americans have widely divergent views on whether a problem even exists.
- b. Most minorities see racism as a problem and many feel it has gotten worse.
- c. Racism is often invisible to many White Americans in the U.S. for several general reasons:
 - 1) They suffer less from it.
 - 2) They do not attribute their misfortune to race.
 - 3) They do not always see the suffering that minorities endure.

5. Acting Out

- a. Gordon Allport’s (1979) five intensity levels of hostile actions:
 - 1) Antilocution