

# DOWNLOAD PDF RACIAL ATTITUDES IN AMERICA: ANALYSES AND FINDINGS OF SOCIAL PSYCHOLOGY.

## Chapter 1 : Racial Priming with Implicit and Explicit Messages - Oxford Research Encyclopedia of Politics

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Social influence Social influence is an overarching term given to describe the persuasive effects people have on each other. It is seen as a fundamental value in social psychology and overlaps considerably with research on attitudes and persuasion. The three main areas of social influence include: Social influence is also closely related to the study of group dynamics, as most principles of influence are strongest when they take place in social groups. The first major area of social influence is conformity. Conformity is defined as the tendency to act or think like other members of a group. The identity of members within a group, i. Individual variation among group members plays a key role in the dynamic of how willing people will be to conform. In the Asch conformity experiments , people frequently followed the majority judgment, even when the majority was objectively wrong. The second major area of social influence research is compliance. Compliance refers to any change in behavior that is due to a request or suggestion from another person. The foot-in-the-door technique is a compliance method in which the persuader requests a small favor and then follows up with requesting a larger favor, e. A related trick is the bait and switch. This is a prediction that, in being made, actually causes itself to become true. For example, in the stock market , if it is widely believed that a crash is imminent, investors may lose confidence, sell most of their stock, and thus actually cause the crash. Similarly, people may expect hostility in others and actually induce this hostility by their own behavior. Group dynamics A group can be defined as two or more individuals that are connected to each another by social relationships. They have a number of emergent qualities that distinguish them from aggregates: Implicit rules and expectations for group members to follow, e. Implicit rules and expectations for specific members within the group, e. Patterns of liking within the group, and also differences in prestige or status, e. Temporary groups and aggregates share few or none of these features, and do not qualify as true social groups. People waiting in line to get on a bus, for example, do not constitute a group. To a large extent, humans define themselves by the group memberships which form their social identity. The shared social identity of individuals within a group influences intergroup behavior, the way in which groups behave towards and perceive each other. These perceptions and behaviors in turn define the social identity of individuals within the interacting groups. The tendency to define oneself by membership in a group may lead to intergroup discrimination, which involves favorable perceptions and behaviors directed towards the in-group, but negative perceptions and behaviors directed towards the out-group. Groups often moderate and improve decision making ,[ citation needed ] and are frequently relied upon for these benefits, such as in committees and juries. A number of group biases, however, can interfere with effective decision making. For example, group polarization, formerly known as the "risky shift," occurs when people polarize their views in a more extreme direction after group discussion. More problematic is the phenomenon of groupthink. This is a collective thinking defect that is characterized by a premature consensus or an incorrect assumption of consensus, caused by members of a group failing to promote views which are not consistent with the views of other members. Groupthink occurs in a variety of situations, including isolation of a group and the presence of a highly directive leader. Janis offered the Bay of Pigs Invasion as a historical case of groupthink. Social facilitation, for example, is a tendency to work harder and faster in the presence of others. Social loafing is common when the task is considered unimportant and individual contributions are not easy to see. An important concept in this area is deindividuation , a reduced state of self-awareness that can be caused by feelings of anonymity. Deindividuation is associated with uninhibited and sometimes dangerous behavior. It is common in crowds and mobs, but it can also be caused by a disguise, a uniform, alcohol, dark environments, or online anonymity. This refers to all forces that lead people to like each other, establish relationships, and in some cases fall in love. Several general principles of

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attraction have been discovered by social psychologists, but many still continue to experiment and do research to find out more. One of the most important factors in interpersonal attraction is how similar two particular people are. The more similar two people are in general attitudes, backgrounds, environments, worldviews, and other traits, the more probable an attraction is possible. Later on, similarity and other compatibility factors become more important, and the type of love people experience shifts from passionate to companionate. Robert Sternberg has suggested that there are actually three components of love: According to social exchange theory, relationships are based on rational choice and cost-benefit analysis. This theory is similar to the minimax principle proposed by mathematicians and economists despite the fact that human relationships are not zero-sum games. With time, long term relationships tend to become communal rather than simply based on exchange. Careful attention to sampling, research design, and statistical analysis is important; results are published in peer reviewed journals such as the Journal of Experimental Social Psychology, Personality and Social Psychology Bulletin and the Journal of Personality and Social Psychology. Social psychology studies also appear in general science journals such as Psychological Science and Science. Experimental methods involve the researcher altering a variable in the environment and measuring the effect on another variable. An example would be allowing two groups of children to play violent or nonviolent videogames, and then observing their subsequent level of aggression during free-play period. A valid experiment is controlled and uses random assignment. Correlational methods examine the statistical association between two naturally occurring variables. For example, one could correlate the amount of violent television children watch at home with the number of violent incidents the children participate in at school. Note that this study would not prove that violent TV causes aggression in children: Observational methods are purely descriptive and include naturalistic observation, "contrived" observation, participant observation, and archival analysis. These are less common in social psychology but are sometimes used when first investigating a phenomenon. An example would be to unobtrusively observe children on a playground with a videocamera, perhaps and record the number and types of aggressive actions displayed. Whenever possible, social psychologists rely on controlled experimentation. Controlled experiments require the manipulation of one or more independent variables in order to examine the effect on a dependent variable. Experiments are useful in social psychology because they are high in internal validity, meaning that they are free from the influence of confounding or extraneous variables, and so are more likely to accurately indicate a causal relationship. However, the small samples used in controlled experiments are typically low in external validity, or the degree to which the results can be generalized to the larger population. There is usually a trade-off between experimental control internal validity and being able to generalize to the population external validity. Because it is usually impossible to test everyone, research tends to be conducted on a sample of persons from the wider population. Social psychologists frequently use survey research when they are interested in results that are high in external validity. Surveys use various forms of random sampling to obtain a sample of respondents that are representative of a population. This type of research is usually descriptive or correlational because there is no experimental control over variables. However, new statistical methods like structural equation modeling are being used to test for potential causal relationships in this type of data. David Sears, have criticized social psychological research for relying too heavily on studies conducted on university undergraduates in academic settings. Results need to be used to evaluate the hypothesis of the research that is done. These results should either confirm or reject the original hypothesis that was predicted. There are two different types of testing social psychologists use in order to test their results. For this reason, many social psychology experiments utilize deception to conceal or distort certain aspects of the study. Deception may include false cover stories, false participants known as confederates or stooges, false feedback given to the participants, and so on. Unfortunately, research has shown that role-playing studies do not produce the same results as deception studies and this has cast doubt on their validity. To protect the rights and well-being of research participants, and at the same time discover meaningful results and insights into human behavior, virtually all social psychology research must pass an ethical review process. At most colleges and universities, this is conducted

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by an ethics committee or Institutional Review Board. Furthermore, a process of informed consent is often used to make sure that volunteers know what will happen in the experiment[ clarification needed ] and understand that they are allowed to quit the experiment at any time. Replication failures are not unique to social psychology and are found in all fields of science. However, several factors have combined to put social psychology at the center of the current controversy. Firstly, questionable research practices QRP have been identified as common in the field. Such practices, while not necessarily intentionally fraudulent, involve converting undesired statistical outcomes into desired outcomes via the manipulation of statistical analyses, sample size or data management, typically to convert non-significant findings into significant ones. Secondly, social psychology has found itself at the center of several recent scandals involving outright fraudulent research. Most notably the admitted data fabrication by Diederik Stapel [45] as well as allegations against others. However, most scholars acknowledge that fraud is, perhaps, the lesser contribution to replication crises. For example, the scientific journal *Judgment and Decision Making* has published several studies over the years that fail to provide support for the unconscious thought theory. Replications appear particularly difficult when research trials are pre-registered and conducted by research groups not highly invested in the theory under questioning. These three elements together have resulted in renewed attention for replication supported by Daniel Kahneman. Scrutiny of many effects have shown that several core beliefs are hard to replicate. A recent special edition of the journal *Social Psychology* focused on replication studies and a number of previously held beliefs were found to be difficult to replicate. The experimenter E persuades the participant T to give what the participant believes are painful electric shocks to another participant L , who is actually an actor. Many participants continued to give shocks despite pleas for mercy from the actor. The Asch conformity experiments demonstrated the power of conformity in small groups with a line length estimation task that was designed to be extremely easy. Seventy-five percent of the participants conformed at least once during the experiment. Additional manipulations to the experiment showed participant conformity decreased when at least one other individual failed to conform, but increased when the individual began conforming or withdrew from the experiment. Participants with three incorrect opponents made mistakes They were divided into 2 groups and given two different pay scales. They could only overcome that dissonance by justifying their lies by changing their previously unfavorable attitudes about the task.

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## Chapter 2 : Attitudes Toward Muslim Americans Post-9/11

*Previous research has indicated that, although the racial attitudes of whites appear to be organized around a number of different content areas, there is still enough coherence in response to warrant the use of a single summary score to represent overall racial attitude, Factor analyses of the.*

Context Temporal coverage 23 December to 31 December to be updated after end of further calendar years. The IAT is a dual categorization task in which, in the critical blocks, participants alternate between two categorization tasks involving four total target categories e. The logic of the task is that if cognitively associated categories share a response key, responses will be facilitated, resulting in faster responding and less errors. For example, when categorizing pleasant words and flower images with one key, and unpleasant words and insects images with the other key, responding will generally be faster and have lower error rate than responding when the opposite pairings needs to be made flower and unpleasant vs. White people; Good vs. Bad is the most widely used of numerous IATs that have been used in research. The IAT demonstration website at <https://greenwald.yale.edu/> Greenwald and Yale University Mahzarin R. Banaji, now at Harvard University, and Brian A. PI supports a collaborative network of researchers interested in basic and applied research concerning implicit social cognition and hosts data collection for many online research projects worldwide, in addition to providing demonstration IATs, such as the Race IAT, for educational uses. Of sessions with demographic reports, representation within the total sample was: After 28 Sep , it was treated as ethnicity in the way that the U. Office of Management and Budget had started to track ethnicity separately from race. Prior to 28 Sep , responses to the race question showed participation by After 28 Sep , responses to the race question including no Hispanic option indicated The ethnicity question indicated 8. The 7 blocks are two trial single categorization practice blocks 1: Bad , followed by a trial and then a trial combined categorization block e. Black and Good vs. White and Bad , then another single categorization block with 40 trials and category sides switched 5: Black; it was also set up as a trial block in and , and finally another two more combined-task blocks of 20 and 40 trials, respectively e. White and Good vs. The face images were grey-scale images, cropped at the top just above eyebrows , bottom between the lips , and each side just outside eyebrows. Each race group Black and White had 6 faces, three male and three female These face images are available at <https://greenwald.yale.edu/> Self-report measures were added, revised, or removed from the study over the years of its use the codebooks describe these details. Some questions were shown to all participants during the periods of their use, whereas others were selected randomly for administration from various standard questionnaires. A Likert-format racial preference question relative preference for Black vs. White and two feeling thermometer questions warmth of feeling toward Blacks and toward Whites were shown to all participants. Four situational questions about racial inequality to , and one question each assessing extraversion and happiness to were also shown to all participants. Demographics questions were asked of all participants. United States zip codes were recoded to U. State, County, or Metropolitan Statistical Area MSA in the data sets to eliminate the possibility of identifying individual participants. Procedures Those who volunteered to participate had opportunity to complete the Race IAT, the full-sample subset of self-report and demographic questions, and 10 randomly selected self-report questions since September After completion, participants received their IAT score and some interpretative information, and were invited to complete some debriefing questions. The session concluded by closing the browser window in which it was run or switching the browser window to a different URL, which could be for a different IAT task at the PI site. All of those who started a study session appear in the archived data sets, regardless of their completion status. This includes many sessions that did not actually begin because of technical error, pop-up window blockers, or for other reasons. Ethical issues All volunteers received an initial information statement and were asked to signal consent to participate before having an opportunity to provide data. No typical personal identifiers, such as name, or email address were obtained. Participants were free to discontinue participation at any time, as well as to decline to respond to any

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self-report or demographic question. All were given opportunity to send email indicating difficulties or asking questions. Creation dates Data were collected from 23 December to 31 December The data released on 24 October were processed in September Dataset creators Kaiyuan Xu retrieved the raw data from the PI database at implicit. Brian Nosek provided files that had archived procedural changes over the years.

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## Chapter 3 : Social psychology - Wikipedia

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However, this definition is contested; others argue that attitudes are much more complex cognitive structures than simple judgments regarding an object of thought e. Nevertheless, social psychologists most often use the former definition and measure racial attitudes, and how they change over time, using survey methods. The first major study of racial attitudes linked individual possession of anti-Semitic views with authoritarian personality traits Adorno et al. The continued focus by social psychologists on individual characteristics of the attitude-holder has been criticized, because the historical, social, and rhetorical aspects of the attitudes are often ignored. In other words, thinking itself is a cultural product rather than an individual process, which emerges from a certain social context Billig The most well-known, comprehensive study of racial attitudes in the United States analyzes changes in survey data from the early s until the mids Schuman et al. The findings show a consistent liberalization of racial attitudes of white Americans toward African Americans. One major problem with this and other studies of racial attitudes is that much of the alteration in survey responses over time could be attributed to changes in social norms, not necessarily attitude changes. A related problem occurs when old survey questions are reused for the sake of longitudinal analysis, but, eventually, their relevance diminishes. All questions are created within a certain context, and the social environment inevitably changes over time. For example, a question asked throughout six decades in the United States is: Some changes in attitude trends can be attributed to changing social norms, but it is likely that another significant factor in the apparent liberalizing trend is people learning how to express themselves in a way that will prevent them from sounding racist. Traditionally, attitude theorists see the views that people express in surveys as representing the inner thoughts and feelings of respondents. Additionally, people express their views in much more complex ways than can be predicted by traditional attitude theory e. For example, an initial positive reflection on the object of thought may in actuality be a disclaimer, after which the individual, if allowed, will explain why they do not actually feel completely favorable on the issue Potter and Wetherell ; Bonilla-Silva Because of this, survey responses may be better viewed as discursive acts instead of attitudinal expressions, and they should be used in conjunction with in-depth interviews whenever possible. However, there are additional factors to consider within the more in-depth interview format. Additionally, whether it is within the format of a survey, interview, or focus group, the researcher a stranger may not put respondents sufficiently at ease to answer openly in an artificial environment. One major factor in this dynamic is that behavior arises not simply from attitudes but is also shaped significantly by social norms van Dijk Thus, even when there is consistency between behavior and expressed attitude, there is no assurance that the attitudes themselves are dictating the behavior. How important are racial attitudes if their correlation to behavior is not direct? From the perspective of those experiencing racial oppression, gauging the internal feelings of oppressors may not seem nearly as important as understanding, in a practical way, the behaviors of racially dominant group members. From this understanding, strategies may be devised to challenge the way dominant groups treat subordinate groups. These are the tangible battles that can be fought in courtroomsâ€”places where people are held accountable for their actions, not their attitudes, or emotions, or fears, which they may or may not reveal to others, no matter the circumstances. In *Handbook of Social Psychology* , Vol. *Studies in Rhetorical Psychology. Color-blind Racism and the Persistence of Racial Inequality*. Fishbein, Martin, and Icek Azjen. *Belief, Attitude, Intention, and Behavior: An Introduction to Theory and Research*. Potter, Jonathan, and Margaret Wetherell. *Discourse and Social Psychology: Beyond Attitudes and Behaviour*. *Racial Attitudes in America: Ethnic Prejudice in Thought and Talk*. Kristen Lavelle Pick a style below, and copy the text for your bibliography.

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### Chapter 4 : Psychology data from the Race Implicit Association Test on the Project Implicit Demo website

*Attitudes, Racial. PROBLEMS WITH MEASUREMENT. ATTITUDES AND BEHAVIOR. BIBLIOGRAPHY. Attitude is one of the oldest concepts in the field of social psychology, but its proper meaning has often remained obscure.*

Snedden Sears [1] and Robert Richardson Sears. He has a younger sister, Nancy Sears Barker. When he was one year old, the Sears family moved to New Haven, Connecticut as Robert Sears took up a position at Yale University, staying in there until ; due to this early move to New Haven from Urbana, David Sears considers the former as his home city. He further has also lived in Iowa City, Iowa, Cambridge, Massachusetts, and Portola Valley, California during his childhood and youth as his parents moved to academic positions in different research universities. Sears went to Belmont High School and graduated in . He graduated from Stanford University in with an AB in history with a minor in psychology; he presented, under the H. He then received both a MS in and a PhD in psychology in from Yale University with the dissertation "Anticipated criticism, opinion structure, and opinion change" having Howard Leventhal [2] as his advisor. From to , Sears was a visiting lecturer at Harvard University. He was promoted to associate professor of psychology and political science in , and to full professor of psychology and political science in . He was a visiting professor of political science at the University of California, Berkeley from to . Lasswell Award from the ISPP for his "distinguished scientific contribution in the field of political psychology" in [14] and the Warren E. Miller Award from the American Political Science Association for his "lifetime intellectual accomplishment and service to the profession in the elections, public opinion, and voting behavior field" in . Sears Award in his honor. The Sears Award has been given for the best book published in the field of the political psychology of mass politics in the previous year. His graduate laboratory on political psychology brings together students from different fields to explore and discuss contemporary research on political psychological topics as political socialization, race and ethnicity, political participation, and public opinion. David Sears has been cited 13, times in Google Scholar, being the number one most cited in political psychology in that site. In , he married Carrie Powers, who died in . Symbolic politics[ edit ] The symbolic politics theory argues that symbolic predispositions evoke longstanding affective responses rather than rational self-interest calculations as powerful causes of opinions and behaviors. Only in occasional exceptions, as when there are clear and substantial stakes as job cuts or regarding tax burdens [22] or ambiguous and dangerous threats as compulsory military draft lottery, [23] self-interest has a clear effect on political attitudes and behavior. Even in these cases, the impact of self-interest are quite specific to the issues in question. As defined by Kinder and Sears, Symbolic racism represents a form of resistance to change in the racial status quo based on moral feelings that blacks violate such traditional American values as individualism and self-reliance, the work ethic, obedience, and discipline. Whites may feel that people should be rewarded on their merits, which in turn should be based on hard work and diligent service. The symbolic racism and its variants have been the most widely used measures of explicit racism in the last three decades.

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## Chapter 5 : Institute of Government & Public Affairs

*At Canaan's edge: America in the King years, /Taylor Branch. Racial attitudes in America: analyses and findings of social psychology Black and white ;a study of U.S. racial attitudes today /[by] William.*

Personal use only; commercial use is strictly prohibited. Despite the well-established racial priming findings, though, there are some lingering questions about this line of research that have not been adequately settled by the extant literature. Perhaps the most frequently debated issue involves the effectiveness of implicit and explicit racial appeals. Or do racial appeals have to be implicit in nature, making only coded references to race in order to prime racially conservative support for political candidates and public policies? Along with this important topic, there are additional questions raised by the existing racial priming research, which include: Who is most susceptible to racial priming? Are political attacks on other minority groups, such as Muslims and Latinos, as potent as the appeals to anti-black stereotypes and resentments upon which the racial priming research is based? In fact, his percentage-point South Carolina win even catapulted him back atop the national polls for a short while before his presidential campaign eventually flamed out for good. The turning point for his campaign came on January 16, , at a South Carolina primary debate. His revival came from his cunning peddling of a poisonous potion of race-bait politics to a virtually all-white electorate. There is some empirical evidence to support that contention, too. Perhaps the most frequently debated issue is the effectiveness of implicit and explicit racial appeals. Along with this important topic of the relative effectiveness of implicit and explicit racial cues, there are additional questions raised by the existing racial priming research, including: The existing priming research provides some preliminary answers to these questions. Racial Priming Research Racial priming is typically defined as the increased impact of racial attitudes on evaluations of relevant political candidates or policies Mendelberg, , Several experimental and quasi-experimental priming studies, for example, show that campaigns and media coverage can prime e. It is important to note, however, that not all attitudes are equally likely to be primed by media content. Instead, the extent to which political communications can prime specific considerations depends in large part on how strongly the public holds the underlying beliefs Tesler, a. Take, for example, some of the most salient policy differences between presidential candidates in recent election years, such as Social Security privatization in and healthcare reform in the campaign. Rather, since individuals usually have stronger sentiments about presidents and presidential nominees than they do about the issues that politicians campaign on, Americans tend to respond to campaigns by merely changing their policy positions to comport with their preexisting support for their favored presidential candidates. Thus, priming generally requires attention to an aspect of political life that people really care about. By this standard, attitudes about African Americans are particularly ripe for priming. Simply put, then, when political figures employ race-based appeals in their campaigns for elected office, a significant segment of the population is likely to change their votes based upon their underlying feelings toward African Americans. Consistent with that expectation, a number of previous findings demonstrate that informational cues as subtle as race-coded words i. Racial Priming in Presidential Candidate Preferences One general rule of thumb for all priming studies is that it should be harder for political communications to activate specific considerations e. Those relatively crystallized preferences should then be more difficult to alter through priming. In fact, the most famous racial priming results arguably come from the presidential election. During that campaign, George H. Bush infamously invoked a violent black criminal, Willie Horton, to attack the liberal crime policies of his Democratic opponent, Michael Dukakis. Likewise, randomly assigning respondents to view a fictitious advertisement from George W. Racial Priming in Public Policy Preferences It should certainly come as no surprise, then, that several studies also show that racialized messages in mass communicationsâ€”i. Or, as Hurwitz and Peffley , p. Likewise, Winter convincingly supported his argument that media coverage connecting Social Security to both white recipients and to such symbolically white attributes as hard work and just rewards also made this nonracial policy about race. Several experimental

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studies have shown that mass communications that connect specific issues to African Americans can make racial attitudes a more important ingredient in public policy preferences. Indeed, counter-stereotypical cues i. All told, then, the results from a generation of racial priming studies are clear: Elite communications from campaigns and the news media can lead to more or less racial conflict in American politics. When political campaigns and media content contain racialized messages about candidates for elected office and public policies, mass politics generally grows more polarized by racial attitudes. When these same communications, however, employ counterstereotypical cues to depict the same issues and candidates, the political impact of racial attitudes generally recedes in kind. Racial Priming with Implicit and Explicit Cues There is little doubt that political communications have the capacity to make racial attitudes a more or less potent factor in public opinion. But, as mentioned in the introduction, some questions about racial priming still remain. Perhaps the most significant issue currently debated by social scientists is whether mass communications need only be implicitly connected to race in order to effectively prime racial attitudes in public opinion. Explicit appeals, on the other hand, can lose their political potency because even many racially resentful whites are unwilling to give their support to a candidate who appears to be openly racist. Mendelberg , for instance, famously showed that the aforementioned Willie Horton issue activated racially resentful support for George H. Related experimental research also shows that implicit messages, which indirectly appeal to race, are more effective at activating white racial attitudes than explicit racial cues Mendelberg, ; White, A number of studies, however, have challenged the argument that racial appeals must be only implicitly race-coded in order to effectively prime white racial attitudes. Yet, contrary to prior research suggesting that such explicitly racial appeals should neutralize the political impact of race, Valentino and his colleagues found that even extremely racist messages did not deactivate the large pre-existing effects of racial attitudes on opposition to Obama-related political opinions. The question, therefore, is: In the pre-civil-rights era, when white Americans overwhelmingly subscribed to the ideology of white supremacy Schuman et al. But such old-fashioned racism dramatically declined in the second half of the twentieth century, and there was a growing acceptance of racial equality in principle. The norm of racial equality, however, may not be as strongly held as these analyses suggest. In national surveys, over half of whites say they prefer that their close family members marry white spouses instead of African Americans Tesler, , and on stereotype scales, nearly of half of white Americans still rate their own group as more intelligent than African Americans Piston, The norm of racial equality also differs substantially by subpopulation. Certain demographic groups are more egalitarian on matters of race than others. White southerners, for instance, have long been more likely to harbor old-fashioned racist support for segregation and desire for social distance between the races Schuman et al. After all, both Republicans and southerners are significantly less likely than other Americans to subscribe to strong societal norms of racial equality. Unlike old-fashioned racist attitudes, modern racism does not embrace notions of black biological and social inferiority. It is quite possible, then, for white Americans to hold such racially resentful beliefs and support racial equality in principle. More blatant measures of racial prejudice, such as anti-black stereotypes and opposition to intimate interracial relationships, should engender much less ambivalence, though. That is, white Americans who are uncomfortable with intimate interracial relationships are not nearly as burdened by the norm of racial equality as many racially resentful whites are. Consequently, we might expect explicit racial appeals to prime race-based support from the substantial minority of whites who still hold blatantly racist attitudes. There is some evidence consistent with that contention, too. So, while more work is surely needed to determine the circumstances in which explicit appeals can effectively activate white racial attitudes, the evidence suggests that it is not necessary for political messages to only implicitly reference race in order for racial priming to take place. Indeed, explicit messages that target audiences less wedded to the norm of racial equality, such as white southerners, Republicans, and the poorly educated, are likely to activate racial attitudesâ€”especially old-fashioned racismâ€”in mass political beliefs. That increased focus on race easily could have primed racial attitudes in mass assessments of Barack Obama, as the racial priming hypothesis would suggest. Racial attitudes, it turns out, were quite difficult to prime or deactivate in mass assessments of

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Barack Obama during his campaigns and presidency. This spillover of racialization from Barack Obama into related opinions has almost certainly polarized political preferences by racial predispositions more broadly than the well-documented effects of race-coded communications in previous racial priming research. Beyond Black and White: Priming Other Outgroup Antagonisms As mentioned in the discussion of racial priming with explicit and implicit messages, the norm of racial equality may not be as universally held as is often portrayed in social science research. Yet, the vast majority of whites still reject openly discriminatory treatment of, and overtly racist views about, African Americans Schuman et al. The same, however, cannot be said about attitudes toward every minority group in the United States. In particular, Muslims and undocumented immigrants are viewed much less favorably than just about any racial, ethnic, and religious group in contemporary American society Kalkan et al. Both groups are, therefore, particularly vulnerable to explicit political attacks from politicians seeking to attract ethnocentric support from the substantial number of Americans who hold anti-immigrant and anti-Muslim sentiments. Since whites evaluate African Americans much more favorably than Muslims and undocumented immigrants, explicit appeals against the latter two groups should be more palatable to the public than anti-black appeals to racial antagonisms. Consistent with that expectation, there does indeed seem to have been a turn toward anti-Muslim and anti-immigrant appeals in recent election campaigns. Those explicit appeals appeared to be quite successful, too. Nevertheless, there has been little research up to this point that systematically tests how effective implicit and explicit appeals against these two groups are at activating outgroup antagonisms. Nor have researchers identified how communications could deactivate animosities toward the groups in political beliefs. Therefore, understanding how anti-Muslim and anti-immigrant messages compare to the substantial body of work on racial priming detailed above should make for an especially fruitful research agenda in the years ahead. Among the questions future research should address are: Do anti-Muslim and anti-immigrant appeals hold the same capacity as race-based cues to activate outgroup attitudes in public opinion? Do explicit appeals against Muslims and undocumented immigrants have the same potential as explicitly racist messages to backfire by violating strong societal norms of racial equality? Is it possible for mass communications to deactivate the importance of anti-Muslim and anti-immigrant sentiments in American politics with counterstereotypical cues, the same way that media content showing white criminals and white welfare recipients has neutralized the political impact of anti-black attitudes in prior racial priming research? Indeed, the answers to these questions have broad implications for understanding whether political communications will increase the existing conflict between social groups in American politics or bridge the divide between the political preferences of racial, religious, and ethnic groups in an increasingly multicultural America. Conclusion For several good reasons, priming research has focused heavily on how race-coded messages activate attitudes about African Americans in public opinion. The upshot of this sustained research agenda has been an extensive body of racial priming results that have unusually strong implications for American politics. Racial attitudes are emotionally charged in ways that nonracial ideological predispositions, like limited government, are not Banks, So the increased impact of the attitudes in American politics produced by racial priming makes for a particularly explosive political atmosphere. Despite more than a generation of racial priming research, though, there is still much to learn. There are unanswered questions about the relative effectiveness of different types of race cues and how the racial priming framework may or may not transfer over to political appeals against other minority groups. There are also unexplored questions about how minority groups—in particular, Latinos and Asian Americans—respond to political appeals against both African American and other racial and ethnic groups. Understanding how different racial and ethnic groups respond to political appeals against various racial and ethnic groups is especially important in an increasingly multicultural America and should therefore set the agenda for the next generation of research on racial priming with implicit and explicit messages. Immigration, Race, and American Politics.

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### Chapter 6 : A Psychologist's Explanation Of Why Racism Persists In America | HuffPost

*The tragic shooting that took place in a black church in Charleston, South Carolina, last month -- and the following spate of burnings of black churches -- have thrust questions of racial.*

Many Americans have been left wondering what causes racism to persist in our society, and what sort of psychological toll acts of hatred like the Charleston shooting take on members of the black community. For answers to these and other questions, HuffPost Science spoke to Dr. Priscilla Dass-Brailsford, a psychologist at Georgetown University and the Chicago School of Professional Psychology who specializes in ethnocultural and community violence, about the science of racial injustice. Priscilla Dass - Brailsford What types of psychological factors give rise to racist beliefs and behaviors? Racism has to do with thinking of oneself as being different from other people. Racists see others as being less than, and think of themselves as being superior. Just as you would have attitudes about anything -- about poor people, for example, or immigrants -- you have to think about where those attitudes began and how they developed. Was the person born that way? Can you elaborate on some of the ways that a community or society can foster and perpetuate racism? If you grow up in an environment where people think white people are superior to people of color, you begin to believe in it. And when your whole system around you is constructed in a way that supports that belief, you will begin to think that you are superior. South Africa is a classic example: The church actually supported racism -- the white church there the Dutch reform church actually believed that black people were inferior and white people had to rescue and take care of them. If you grow up in an environment where people think that white people are superior to people of color, you begin to believe in it. What can learn from the example of South Africa, both in terms of how racist attitudes are created and how they can be overcome? In the South African apartheid, a racially motivated system of government affected the life of all citizens. Segregation was entrenched in the places people lived, in the schools they attended, the beaches and parks they could visit and so on. White children raised in such a atmosphere cannot help but hold racist attitudes of white superiority and black marginalization. After apartheid ended, the Truth and Reconciliation Commission helped acknowledge the trauma of apartheid for many black survivors and their families. It is a reconciliation that has not occurred in this country after the trauma of slavery and the Native American genocide. Are racial biases often unconscious? How do these unconscious biases over time develop into hateful beliefs and actions? You behave in a discriminatory way without realizing that you have racist values. Again, you develop attitudes and stereotypes from socialization. An older woman is walking down the road and she sees a black man approaching. Research has found that both black and white people often behave in this way because of our socialization. We all tend to behave in that way based on the socialization. Do hate crimes like the Charleston shooting tend to beget more hate crimes? Now there are more churches that have been burned. People who are racist become more racist, because something they believe in is threatened. On the other hand, incidents like this can actually bring about positive change. Removing the Confederate flag is a positive development. I would assume that as more positive outcomes develop, people will need to hold on to their racist values more strongly, and will become even more protective of their belief systems. You see this in the Muslim world -- as the U. What psychological toll does racism take on both its victims? People get depressed and they get afraid, fearful and anxious. It can come up physically with high blood pressure and heart disease. There are big studies being done on how even sleep is affected by racial inequality, because racism keeps victimized people from being able to settle down. They are always hypervigilant because someone or something in the environment is going to threaten them based on their race. They are fearful all the time. What is the relationship between poverty and racial inequality? In some ways very complex but also so simple -- "poverty and race go hand in hand in the U. In a nutshell, as there have always been strong associations between race and privilege, there are also just as strong associations between race and disadvantage, which can spiral downwards into poverty. Systemic discrimination continues to thrive in the U. Examples can be

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taken from looking at how home loans are given -â€” how race may factor into this process. We all know that owning property is an important step in upward mobility, but for people of color this step is often not easy because of racial discrimination. We also see this in employment: Employers are more likely to hire a white applicant as opposed to a qualified black applicant. What needs to happen for our society to overcome racism? We need to have more discussions. Rather than people retreating into their separate camps, there has to be more engagement and people need to talk to each other. In Charleston, you do see black and white people coming together. There are a lot of white people supporting the black community. They were in church, they gave eulogies and so on. Those are positive developments. It can be two steps forward and one back. This interview has been edited for length and clarity.

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### Chapter 7 : Attitudes, Racial | calendrierdelascience.com

*Ethno-Racial Attitudes and Social 22 Inequality* Frank L. Samson and Lawrence D. Bobo J. D. McLeod et al. (eds.), *Handbook of the Social Psychology of Inequality, Handbooks of Sociology and*.

Please contact mpub-help umich. Abstract Attitudes toward Muslim Americans have been largely understudied in the psychological field. It is important to identify negative attitudes that may be present in particular situations for Muslim Americans in order to better understand and adapt to situations in which negative attitudes are expressed. For this study, subjects females and 38 males from a California State University campus were recruited; the study explored situational attitudes toward Muslim Americans within the context of social desirability and universal orientation. Contrary to expectations, negative attitudes appeared to be specific rather than global. Despite negative stereotypes of Muslims reported in the media, little psychological research has been conducted to characterize non-Muslim attitudes toward Muslim Americans. Research focusing on Islamophobia, a dread or hatred of Islam, has been conducted in Europe where a survey in the United Kingdom indicated that discrimination against Muslims has increased in recent years Sheridan, As many Muslim Americans are visibly culturally distinct, it would be of value to explore whether attitudes of non-Muslims toward Muslim Americans resemble attitudes expressed by European non-Muslims toward members of these minority groups. In the aftermath of September 11, because of the higher occurrences of discriminating incidents directed toward Muslims and those perceived to be Muslims Sheridan, , it is important to identify the particular situational contexts in which Muslim Americans are most vulnerable to experiences of expressed negative attitudes toward their self or their cultural group. The present study explores situational attitudes toward Muslim Americans. However, the effects of situational factors on attitudes toward Muslim Americans in the aftermath of September 11, have not been directly examined. In the present study, we explore the type of situation-specific attitudes held by undergraduate non-Muslim students toward Muslim Americans post-September 11, The tendency for an individual to do this varies and may depend on the context. It becomes important to measure social desirability bias when using various self-report questionnaires in social, clinical, and personality psychology research Rudmin, The overreporting of socially desirable behaviors and the underreporting of socially undesirable behaviors becomes problematic when researching sensitive attitudes. In relation to attitudes toward Muslim Americans, one would assume if a person is high on traits of social desirability he may minimize negative attitudes held toward Muslim Americans. According to this theory, a person, depending on their orientation, attends to an array of potentially colliding stimuli and focuses on information that reinforces her original view of self or other. Using this model, we argue that persons with non-prejudiced orientations toward others are more likely to respond with more positive attitudes toward Muslim Americans due to a genuine tendency to emphasize universal commonalities. The present study is designed to examine the following hypotheses: Method Participants Participants were recruited from the psychology subject pool at California State University, Sacramento. Participants did not receive any monetary gain for completing the study, however, students at this university are required to participate in research studies as part of their studies in psychology. The inclusion criteria consisted of students who were currently enrolled in psychology classes at the university. A total of subjects females and 38 males participated in this study. Among the participants, Of the participants, Muslim American and Middle Easterner participants were excluded from analysis. The remaining participants were included in analyses. Sedlacek and Brooks developed the Situational Attitude Scale SAS to assess if a given group may experience negative attitudes by others. The SAS is composed of ten personal and social situations followed by ten bipolar semantic differential scales. Two versions are utilized, one that is ethnic specific in this study, Muslim American and one that does not designate ethnicity. Reliabilities for each situational scale have been reported to range from alpha coefficients of. The SAS has been used to assess attitudes toward various racial, cultural, and ethnic groups. In this study, the situations utilized with the SAS were adopted from the study conducted

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by Sergent, Woods, and Sedlacek regarding attitudes toward Arabs. The 10 situations utilized in this study are listed in table 1. The authors reported obtaining a Kuder-Richardson reliability coefficient of .85. This measurement consists of 20 positively and negatively keyed items involving a 5-point Likert rating scale. Universal orientation theory posits that some individuals attenuate and emphasize self-other similarities resulting in integration of self and others. The scale has a moderate reliability of .75. Additionally, the UOS has been reported to be uncorrelated with the SAS. Procedure Participants were asked to sign up for a time slot to complete this study on the research website for the psychology department. Participants attended their assigned time and independently completed the survey in a laboratory setting in groups of eight. Two versions of the survey packets were constructed. Packets were randomly distributed to participants. Each participant had an equal chance of receiving either version. Participants were unaware that two different versions of the packets existed. Results Data coding and preliminary analyses The Situational Attitude Scale SAS was coded according to the direction of the attitude toward each situation. Each situation included ten bipolar semantic differential scales that were coded with higher scores indicating more negative attitudes. Higher scores on the UOS indicated higher nonprejudiced thought. On the SAS, mean scores were computed for each situation across the ten items pertaining to that situation. To reduce the number of potential dependent variables, a principal component analysis was conducted using the mean scores for the ten different situations of the SAS. Two factors had Eigenvalues greater than 1 - all situations except seven and situation seven by itself see Table 1. Together these two factors accounted for 65% of the variance. The mean scores for the nine situations were used to create a mean score, which was used as the dependent variable general situational attitudes for further analysis. Attitudes toward Muslim American versus unspecified ethnicity The first hypothesis suggested that attitudes toward Muslim American individuals would be more negative than attitudes toward individuals of unspecified ethnicity in specific contexts. To assess this hypothesis, the average attitude scores for each situation were entered as dependent variable into separate one-way between-subjects analysis of variances ANOVAs with form type as the independent variable. The results indicated that in three of the ten situations, attitude scores were significantly different toward the Muslim American individual versus the individual of unspecified ethnicity. Attitudes toward Muslim Americans were more negative in the plane and buying a used car but more positive in the crowded bus situation see Table 2. Pearson correlations were conducted to examine if there were any relations between attitudes toward Muslim Americans in situations one, three, and four and the UOS and MCS-D see Table 3. The MCS-D negatively correlated with attitudes in situation one bus and situation three plane ; indicating respondents who had higher socially desirable responses also expressed more positive attitudes toward Muslim Americans in these situations. Attitudes were also analyzed using the general situational attitude mean score averaged over the nine questions. Predicting attitudes toward Muslim Americans The second hypothesis indicated individuals expressing nonprejudiced universal orientation would overall have more positive attitudes toward Muslim Americans. Additionally, it was hypothesized that individuals with higher socially desirable responses would have more positive responses toward Muslim Americans. Pearson correlations of demographic data with the SAS scores revealed four relevant factors age, gender, generational status, and race. The analysis examined the relationships between the six independent variables and the general situational attitudes toward Muslim Americans across the nine situations. A similar standard multiple regression analysis predicting negative attitude in the cheating situation produced a model that included two significant predictors: Discussion A major goal of this study was to examine if attitudes toward Muslim Americans were in fact more negative than attitudes expressed toward individuals whose ethnicities were unspecified. It was hypothesized that attitudes would be more negative in instances where a Muslim American was identified versus instances where the ethnicity of the individual was unspecified. Rather than global negative attitudes, we found more negative attitudes to be present in specific situational contexts; specifically when Muslim Americans were boarding a plane to Florida or selling a used car. Additionally, older and US-born participants appeared to have more negative attitudes toward a Muslim American cheating on an exam. However, attitudes toward Muslim Americans appeared to be more positive

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than those toward nonspecified group members in the context of a crowded bus situation. These results were not expected. It was hypothesized that participants who scored higher on the social desirability scale and the scale of nonprejudice would report more positive situational attitudes toward Muslim Americans. As predicted, findings indicated social desirability predicted higher expression of positive attitudes toward Muslim Americans; however, nonprejudiced universal orientation was not found to be related to attitudes toward Muslims. When social desirability was covaried, significant differences between attitudes toward Muslim American versus unspecified individuals still existed, indicating results could not be explained solely by social desirability for the presence of positive attitudes in situation one bus and negative attitudes in situation three plane. Our findings did not support the hypothesis that attitudes toward Muslim Americans would be more negative overall. Significant differences were not found in all situations. These findings may suggest attitudes toward Muslim Americans may be situationally variant. Specific versus global attitudes In situations where Muslim Americans were boarding a plane, higher negative attitudes were present. In light of the September 11 events, negative attitudes in plane situations might be expected more than negative attitudes in other situations. Specifically, individuals may express fear related to being on an airplane with a Muslim American. However, individuals did not express negative attitudes toward Muslim Americans in most other situations. Evidence for this is found in reports that directly after September 11, individuals identified to be Muslim in Europe were targeted and attacked because they were perceived to be associated with the terrorist acts Sheridan, However, the presence of negative attitudes may represent an intensification of preexisting attitudes toward Muslim Americans rather than signifying a new problem Sheridan, Consistent with the accessibility principle, it is possible the higher amounts of media coverage immediately after the attacks presented vast amounts of negative images related to Muslims and Arabs in general, thus leading to greater but temporary prejudices toward this group CAIR, Other research has indicated Americans possess a lingering resentment toward Arabs and Muslims in America post-September 11, as examined by opinion poll articles in the Washington Post Panagopoulos, However, results of this study indicated people may feel negative in situations where they are more likely to feel threatened rather than holding negative attitudes overall toward this group. Thus, findings indicated negative attitudes are situation specific rather than global. Role of social desirability In line with the initial prediction, results indicated a positive relation between higher social desirability scores and higher positive attitudes toward Muslim Americans. In other words, the data indicated the need for individuals to portray themselves favorably is related to positive attitudes expressed toward Muslim Americans; possibly indicating attitudes toward Muslim Americans are in fact worse than indicated by the data. Additionally, results indicated positive attitudes toward Muslim Americans in the bus and negative attitudes toward the airplane situation could not be fully explained by social desirability. Findings of relatively positive attitudes toward Muslim Americans in the bus situation may indicate a perception of stereotypes that Muslim Americans are quiet, polite, and unobtrusive. Because these findings are counter to hypotheses, they should be replicated in future studies before placing a great deal of confidence in them. It is also possible that people hold ambivalent feelings toward Muslim Americans. Due to both negative and positive experiences with this group, individuals may respond positively in some situations such as the bus situation and respond more negatively in other situations such as airport situation. The presence of both these feelings and attitudes may not be a contradiction of each other; rather, it may explain the impact of the direct or indirect experiences of September Limitations and generalizations Regarding methods of this study, possible improvements include examining a larger and broader participant population. The California State University at Sacramento campus represents one of the largest diverse college campuses in California. Additionally, due to assessing student attitudes in an educational setting, results may not generalize to employment or other social settings, as college students may express more inclusive attitudes than the general population. Alternative situational contexts could have been measured, as the ten situations utilized do not represent the range of intercultural interactions among Muslim Americans and non-Muslims.

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### Chapter 8 : David O. Sears - Wikipedia

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Endorsement of Racial Stereotypes White Attitudes Underlying the questions discussed in the Explanations of Inequality section whether inequality is due to lack of motivation, less in-born ability, etc. Since , national surveys have regularly included measures of this important dimension of racial attitudes; stereotype questions were included in much earlier time periods, but they generally disappeared from national surveys, likely due to increasing social pressures against reporting negative racial stereotypes and the reluctance to include them in surveys. But survey researchers responded by creating subtler measures including those reported here. They are first asked to rate whites as a group, and then in a separate question asked to rate blacks as a group. A difference score can then be calculated—a simple subtraction of the score they gave to whites and the score they gave to blacks. In the tables, we report the percentage of respondents who rate whites more positively, who rate no difference between whites and blacks, and who rate blacks more positively on each of these dimensions. Click to enlarge graph in new window The overall patterns for stereotypes show that between and , there was a striking decline in the percentage of whites who report negative stereotypes of blacks. But after that point, the levels have remained constant see Figure 9 W above. For example, in , two out of three whites rated whites as harder-working than blacks; a percentage that declined steadily until , when the figure was just about half that level 37 percent. From to , though, the percentage of whites endorsing the stereotype ranged from a high of 42 percent in to a low of 34 percent in The belief that blacks are less intelligent than whites similarly declined from 57 percent in to just over one in four in and since then endorsement has stabilized at 23 to 27 percent. In almost 70 percent of whites correctly perceive that whites, as a group, are richer than blacks. On the one hand, these results about the declining use of stereotypes may provide some reason for optimism. Whites are less willing in a survey interview to draw sharp distinctions between racial groups on the traits of intelligence and laziness. However, caution is advised against making too much of these findings. First, social desirability pressures may be particularly at work on these kinds of items. It has become increasingly socially unacceptable to admit to believing in racial differences of this type, and thus surveys may under-estimate levels of stereotype endorsement. Second, qualitative studies on racial attitudes suggest that the traits being measured by NORC may not be tapping those most prevalent in the contemporary racial climate e. Social Distance Click to enlarge graph in new window Click to enlarge graph in new window Showing almost as much change over time as principles of racial equality see the Principles of Equality section are questions about the degree to which whites are willing to accept blacks into a range of social spheres. One of the most dramatic changes in the past twenty years has been in attitudes towards interracial marriage; although openness to interracial marriage has not reached levels of universal support, there have been striking changes see Figure 10 W above. Several of the questions about social distance that were included in the early years of survey research on racial attitudes are no longer asked, mainly because few whites in the contemporary era will report that they object to minimal levels of integration which were the focus of earlier questions. For example, by the mids whites were almost universally accepting of small numbers of black neighbors or classmates see Figure 11 W above. Click to enlarge graph in new window However, the patterns are different when the questions are about more than token integration. But these attitudinal data reveal that the trend is in the same direction as the patterns of actual residential segregation. The same general conclusion about the similarity in trends in attitudes and behaviors is evident in the intimate sphere of marriage. On the one hand, opposition to inter-racial marriage dramatically declined from 67 percent in to 18 percent in , according to a NORC question about approval of interracial marriage among family members. A similar question from Gallup about interracial marriage in general also shows a large decline in opposition: At the same time, although quite small, the percentages of actual interracial marriages in the U. However, the levels of approval are far greater than the actual levels of interracial marriage. Click to enlarge graph in new window In a general

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question about social distance, whites were asked how close they feel to whites and then how close they feel to blacks. We calculate a difference score to identify the degree to which whites feel closer to other whites than they feel to blacks. Using this abstract question about closeness—related to, but not completely the same as, willingness to share social space—we see that there has also been some change over time: [Click to enlarge graph in new window](#) On the issue of preferred social distance from whites, there has always been almost universal acceptance of integration in the settings that have been asked about in surveys. Many of the questions on social distance, such as school racial composition and white dinner guests have not been replicated in recent years, likely due to the lack of variation. Just as African Americans have opposed laws against interracial marriage, they also report quite low levels of opposition to interracial marriage see [Figure 9 B above](#). The Gallup version of this question shows a decline from about one in four blacks objecting in 1955, to only 3 percent in 1995 see also the [Principles of Equality section](#). [Click to enlarge graph in new window](#) A question in which blacks were asked if they would oppose living in a neighborhood that was half white shows very little opposition to such a neighborhood—just 10 percent either somewhat or strongly opposed this in 1955. It is worth noting that the comparison figure for whites—those who would be opposed to living in a half-black neighborhood, for example, was 19 percent—or about twice as many see [Figure 11 B above](#). [Click to enlarge graph in new window](#) One additional social distance question asks blacks how close they feel to whites and how close they feel to blacks. In the table, we report the differences that blacks report in their levels of closeness to whites and blacks. To be sure, a higher percentage of blacks report being closer to blacks than whites; interestingly, there has been a decline in this sentiment—and a corresponding increase in the percentage of African Americans who report feeling no difference in their closeness to whites and blacks see [Figure 12 B above](#). In 1955, half of blacks said they feel closer to blacks than whites; this is down from the high of 62 percent in 1955.