

NORMALIZATION OF RACISM

- breaks from fundamental color-blind alliances with MLK and 1950s/60s civil rights discourse and takes a hostile view of civil rights (except as applied to whites)
- situates race as inherently in conflict with class and nationalist identity (which are viewed as more “legitimate” than racial identity)
- rejects and redefines historical “common sense” views of racism (“everyone is racist”)
- normalizes racism through the defense of “free speech”

ACCEPTANCE OF PREJUDICE

- considers prejudice as an essential fact of the human condition (i.e., we are all “flawed”), thus rendering prejudice “normal”
- redefines the social stigma of prejudice, which was considered unacceptable within color-blind ideology, to a post-racial position in which prejudice is acceptable and/or without social stigma (being prejudice doesn’t make someone a “bad” person)
- rearticulates prejudice through white working class identity and new multi-racial frameworks (e.g., hierarchies of racial preference wherein black/Latinx identity is pejorative)
- views political correctness and identity politics as forms of prejudice

EXPLICIT BIAS

- breaks from foundational frames of color-blind ideology, i.e., “minimization of racism” and “abstract liberalism” to legitimate bias in public discourse (“Lazy Puerto Ricans”)
- destabilizes conventional standards/discourses of legitimate information (e.g., the validation of “Fake News” and white supremacist media; “Post-Truth”/“Alternative Facts”)
- rejects fundamental definitions of racism associated with implicit bias
- sanctions hate-speech

WHITE NATIONALISM

- rearticulates and normalizes extremist white identity through nationalism
- views Obama’s presidency and transforming racial demographics as a “war on whites”
- enables alliances and expressions of white identity that would otherwise be unacceptable within color-blind frameworks
- appropriates race as a collective (as opposed to individual) interest for whites

ABSTRACT LIBERALISM

- builds alliances with ideas of equality and freedom as promoted in the MLK Civil Rights era to, however, reject and/or minimize race conscious policies (critical to this era)
- rejects the use of government “force” to achieve social policy (e.g., integration is a form of force)
- privileges “individual choice” above “collective interest”
- occludes (is blind to) obvious racial disparities and segregation

NATURALIZATION

- “naturalizes” segregation as a function of all races (all races “gravitate toward likeness”)
- “biologizes” race to reinforce non-racialism (racism is a function of race – not society)
- mitigates the role of race/racism to other causes in explaining racial conditions/dynamics (race is just one factor of many that influence social preferences)

CULTURAL RACISM

- uses culture to explain formerly biologically driven views of race (biological views that are unacceptable within color-blind discourse)
- views culture as more impactful than race in explaining inequality (e.g., “culture of poverty”)
- re-frames formerly explicit racist language within cultural language (e.g., “blacks are no longer considered naturally less intelligent than whites, but their family culture explains their unequal educational outcomes in contrast to whites”)

MINIMIZATION OF RACISM

- views racial discrimination as a still operant, but minimal factor in impacting opportunity (problematically “aspirational” in contrast to more extreme post-racialist views: e.g., Barack Obama was elected President: there is no viable discrimination): views culture as more impactful than race in explaining inequality (e.g., “culture of poverty”)
- locates racism and discrimination almost exclusively in the context of “all-out racist behavior” (thereby minimizing/negating structural impacts/operations of racism)
- extricates contemporary whites from durative impacts of racism/segregation (e.g., I, personally, was never involved with slavery/discrimination)
- blames non-whites for racism (racializing situations for their advantage)