Allport’s Scale of Prejudice goes from 1 – 5.

*1. [Antilocution](http://en.wikipedia.org/wiki/Antilocution%22%20%5Co%20%22Antilocution)*: Antilocution means a majority group freely make jokes about a minority group. Speech is in terms of negative stereotypes and negative images. This is also called [hate speech](http://en.wikipedia.org/wiki/Hate_speech). It is commonly seen as harmless by the majority. Antilocution itself may not be harmful, but it sets the stage for more severe outlets for prejudice. (e.g. [Ethnic jokes](http://en.wikipedia.org/wiki/Ethnic_joke))

*2. Avoidance*: Members of the majority group actively avoid people in a minority group. No direct harm may be intended, but harm is done through isolation. (e.g. [Social exclusion](http://en.wikipedia.org/wiki/Social_exclusion))

*3.*[*Discrimination*](http://en.wikipedia.org/wiki/Discrimination): Minority group is discriminated against by denying them opportunities and services and so putting prejudice into action. Behaviors have the specific goal of harming the minority group by preventing them from achieving goals, getting education or jobs, etc. The majority group is actively trying to harm the minority. (e.g. [Jim Crow laws](http://en.wikipedia.org/wiki/Jim_Crow_laws), [Apartheid](http://en.wikipedia.org/wiki/Apartheid), [Koreans in Japan](http://en.wikipedia.org/wiki/Koreans_in_Japan))

*4. Physical Attack*: The majority group [vandalize](http://en.wikipedia.org/wiki/Vandalism), [burn](http://en.wikipedia.org/wiki/Arson) or destroy minority group property and carry out [violent](http://en.wikipedia.org/wiki/Violence) attacks on individuals or groups. Physical harm is done to members of the minority group. Examples are [lynchings](http://en.wikipedia.org/wiki/Lynching%22%20%5Co%20%22Lynching) of blacks, [pogroms](http://en.wikipedia.org/wiki/Pogrom) against Jews in Europe and [British Loyalists](http://en.wikipedia.org/wiki/British_Loyalists) in the 1700s.

*5.*[*Extermination*](http://en.wikipedia.org/wiki/Genocide): The majority group seeks extermination or removal of the [minority group](http://en.wikipedia.org/wiki/Minority_group).  They attempt to eliminate either the entire or a large fraction of a group of people (e.g., [Indian Wars](http://en.wikipedia.org/wiki/Indian_Wars) to remove [Native Americans](http://en.wikipedia.org/wiki/Indigenous_peoples_of_the_Americas), American lynchings, [Final Solution](http://en.wikipedia.org/wiki/Final_Solution) to the "[Jewish Question](http://en.wikipedia.org/wiki/Jewish_Question)" in [Germany](http://en.wikipedia.org/wiki/Germany), the [Rwandan Genocide](http://en.wikipedia.org/wiki/Rwandan_Genocide), and [ethnic cleansing](http://en.wikipedia.org/wiki/Ethnic_cleansing) in Bosnia).

This scale should not be confused with the [Religious Orientation Scale](http://en.wikipedia.org/wiki/Psychology_of_religion#Gordon_Allport) of Allport and Ross (1967) which is a measure of the maturity of an individual's religious conviction.

Theodore Adorno- looked at the Authoritarian Personality and discrimination

 *“Obedience and loyalty are the first requirements of the ingroup member. What is called power‑seeking and clannishness in the outgroup is transformed into moral righteousness, self‑defense, and loyalty in the ingroup.” “The ingroup must be kept pure and strong. The only methods of doing this are to****liquidate****the outgroups altogether, to keep them****entirely subordinate****, or to****segregate****them in such a way as to minimize contact with the ingroups.”* Theodor Adorno *The Authoritarian Personality*

*“Patriotism . . . viewing America as an ingroup in relation to other nations as outgroups. . . . ‘patriotism’ . . . involves blind attachment to certain national cultural values, uncritical conformity with the prevailing group way, and rejection of other nations as outgroups. . . .The inability to identify with humanity takes the political form of nationalism." ""It is a well‑known hypothesis that susceptibility to fascism is most characteristically a middle‑class phenomenon, . . . those who conform the most to this culture will be the most prejudiced. . . . conformity works against the values of cultural diversity,”*

*American Anthropological Association:* [*http://www.globalissues.org/article/165/racism*](http://www.globalissues.org/article/165/racism)

*Frances Aboud:*

Professor Aboud developed the McGill Friendship Questionnaire. The questionnaire offered insight into how children develop friendships and classify others. Using the questionnaire, her research showed that children often keep an emotional distance from children of other races, but that this distance can be reduced by exposing racist children to children with lower levels of prejudice. These and other findings led her to publish her first book, "Children and Prejudice," in 1988. More recently, she has been studying how both cross-ethnic friendship and cross-ethnic bullying (esp name-calling) influence positive integration in multi-ethnic schools. She and her students study the conditions under which children who witness name-calling can be encouraged to take an anti-biased stand to stop bullying.

Beverly Tatum/Peggy McIntosh (Femist)

In defining racism, Beverly Daniel Tatum turns to David Wellman’sPortrait of White Racism. According to Ms. Tatum, Mr. Wellman defines racism as “a system of advantage based on race.” (pg. 360, Women) In “White Privilege: Unpacking the Invisible Knapsack,” Peggy McIntosh refers to racism as “invisible systems conferring unsought racial dominance.” (Pg. 426, Women) In “Age, Race, Class, and Sex: Women Redefining Difference,” Audre Lorde writes of “systemized oppression” (pg. 427, Women) and of “the belief in the inherent superiority of one race over all others and thereby the right to dominance” (pg. 428, Women) when characterizing racism. Each of these writers stresses that the nature of racism is systemic and, as such, cannot be perpetrated by a lone individual. Each writer correctly makes a clear distinction between simple-minded personalbigotries and institutionalized wholesale racism.

*John Ogbu:*

John Ogbu and Signithia Fordham (Fordham, 1996; Fordham & Ogbu, 1986; Ogbu, 1991; Ogbu, 2003) propose a resistance theory that explores minority students' reactions to cultural dominance. Originating with John Ogbu, this theory explores how different ethnic groups respond to different cultural landscapes. Ogbu suggests that ethnic-minority groups in the United States fall into one of two categories: voluntary minorities or involuntary minorities. These categories matter in the interpretation of mainstream cultures. Voluntary minorities are those who came or whose ancestors came to the United States out of their own free will (e.g., Vietnamese, Irish). Involuntary minorities are those whose ancestors were brought to the United States by force (e.g., African Americans) or whose ancestors were forced into ethnic minority status by military force (e.g., Native Americans).